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1st edition



# HISTORIO-MASTIX. THE PLAYERS SCOURGE, OR, ACTORS TRAGÆDIE,

*Divided into Two Parts.*

Wherein it is largely evidenced, by divers Arguments, by the concurring Authorities and Resolutions of sundry texts of Scripture; of the whole Primitive Church, both under the Law and Gospell; of 55 Synodes and Councils; of 71 Fathers and Christian Writers, before the yeare of our Lord 1200; of above 150 foraigne and domestique Protestants and Popish Authors, since; of 40 Heathen Philosophers, Historians, Poets; of many Heathen, many Christian Nations, Republicques, Emperors, Princes, Magistrates; of sundry Apostolically, Canonically, Imperiall Constitutions; and of our owne English Statutes, Magistrates, Universtities, Writers, Preachers.

That popular Stage-plays (the very Pompes of the Divell which we renounce in Baptisme, if we beleave the Fathers) are sinfull, heathenish, lewde, ungodly Spectacles, and most pernicious Corruptions; condemned in all ages, as intolerable Mischiefes to Churches, to Republickes, to the manners, mindes, and soules of men. And that the Profession of Play-poets, of Stage-players; together with the penning, acting, and frequenting of Stage-plays, are unlawfull, infamous and misbecoming Christians. All pretences to the contrary are here likewise fully answered; and the unlawfulness of acting, of beholding Academicall Enterludes, briefly discussed; besides sundry other particulars concerning Dancing, Dicing, Health-drinking, &c. of which the Table will informe you.

By WILLIAM PRYNNE, an Vtter-Barrester of Lincolnes Inne.

Cyprian. De Spectaculis lib. p. 244.

*Fugienda sunt ista Christianis fidelibus, ut iam frequenter diximus, tam vana, tam pernicioſa, tam sacrilega Spectacula: quæ, etsi non habere crimina, habent in se et maximam, et parum congruentem fidelibus vanitatem.*

Lactantius de Verò Cultu cap. 30.

*Vitanda ergo Spectacula omnia, non solum ne quid vitiorum peccatoribus infuset, &c. sed ne cuius nos voluptatis consuetudo delineat, atque à Deo et à bonis operibus avertat.*

Chrysost. Hom. 38. in Math. Tom. 2. Col. 299. B. & Hom. 8. De Pœnitentia, Tom. 5. Col. 750.

*Immo vero, his Theatralibus ludisaversis, non leges, sed iniquitatem evectetis, ac in nem civitatis pestem extinguatis. Etenim Theatrum, communis luxuria officina, publicum ircontinentia gymnasium, cathedra pestilentia; pessimo locus; plurimorumque morborum plena Babylonica fornax, &c.*

Augustinus De Civit. Dei, l. 4. c. 1.

*Si tantummodo boni et boni filii homines in civitate essent, nec in rebus humanis Ludi scenici esse debuissent.*

LONDON,

Printed by E. A. and W. I. for Michael Sparke, and are to be sold at the Blue Bible, in Greene Arbour, in little Old Bayly. 1633.







TO HIS MVCH  
HONOVRED FRIENDS,  
THE RIGHT WORSHIPVLL  
MASTERS OF THE BENCH  
of the Honourable flourishing LAVV-  
SOCIETY of LINCOLNES-INNE.



RIGHT WORFVLL,

The due respect I owe un-  
to your famous *Nurserie*  
both of Law and Piety, as  
my last *Nursing Mother*,  
and to your Worships in  
particular, as my especiall

*good Friends*; hath at this time imboldened me  
to commend this HISTRIO-MASTIX to your  
worthy *Patronage*; which being wholly compi-  
led within your *Walls*, implores no other San-  
ctuary but your benigne *Protection*; of which  
your former Play-oppugning *ACTIONS* promise  
it good assurance. For whereas other Innes of  
Court (I know not by what (a) *evill custome*, and  
(b) *worse example*) admit of common Actors  
and Enterludes upon their \* *two grand Festivals*,

(a) *Malus usus  
abolendus, Lita-  
relton sc. 2. 12.*  
(b) *Plus exem-  
plo quam pec-  
cato nocent;  
quod non so-  
lum vitia con-  
cipiunt ipsi, sed  
ea infundunt  
in civitatem;  
neque solum  
obsunt, quod  
illi ipsi corrup-  
puntur, sed eti-  
am quod cor-  
rumpunt. Cicero  
De Legibus lib. 3.  
\* Viz. All-  
Saints, & Can-  
dlemasse day.*

to



## The Epistle Dedicatory.

(c) 22 H. 8. c. to recreate themselves withall, notwithstanding  
 12 14 Eliz. c. 5. the *Statutes of our Kingdome* (of which Lawyers  
 39 Eliz. cap. 4. of all others should be most observant) (c) *have*  
 1 Iac. c. 7. See *branded all professed Stage-players for infamous*  
 here p. 492, to *Rogues, and Stage-plays for unlawfull pastimes, (d)*  
 497. *especially on Lords-dayes and other solemne Holy-*  
 (d) See 1 Car. *dayes, on which these Grand-dayes ever fall: yet*  
 c. 1. § 6 E. 6. *such hath beene your pious tender care, not on-*  
 c. 3. & here p. *ly of this Societies honour, but also of the young*  
 241, 242, 243, *Students good, (for the advancing of whose piety*  
 492, to 497. *and studies, you have of late erected a magnifi-*  
 (e) See here p. *cent Chappell, and since that a Library; ) that as*  
 743, to 783. *you have prohibited by late publike Orders, all*  
 (f) See here *disorderly Bacchanalian Grand-Christmasses, (e)*  
 Act. 7. Scene 3. *(more fit for Pagans thā Christians; for the deboisest*  
 especially pag. *Roarers, than grave civill Students, who should*  
 618, 626, 627, *be patternes of sobriety unto others;) together*  
 655. *with all publike Dice-play in the Hall; (a most per-*  
 (g) Cyprian. *nicious, infamous game; condemned in all ages, all*  
 De Ludo Alex lib. Tertullian *places, not onely by (f) Councels, (g) Fathers,*  
 de Pallio c. 8. p. *(h) Divines, (i) Civilians, (k) Canonists, (l) Poli-*  
 233. Ambr. de *ticians, and (m) other Christian Writers; by (n) di-*  
 Tobia, lib. c. 11. *mo, c. 4. here p. 560. Isidor. Hisp. Originum l. 19. c. 60, to 66. Ioannis Saresberien-*  
 Tom. 2 p. 280, *de Nugis Curialium l. 1. c. 5. Petrus Blesensis Epist. 74. (h) Bp. Hoopers 3. Sermon*  
 281. Chrysost. *upon Ionah, Bp. Latimer his 4. Sermon on the Lords Prayer, fol. 24. his 6. Sermon*  
 Hom. 15. ad *before King Edward, fol. 70. his Sermon at Stamford, fol. 126. Thomas Beacon his*  
 Pop. Antioch. *Catechisme, f. 161, 369, 400. Robertus de Sorbona, De Conscientia lib. Bibl. Patrum*  
 here p. 423. Bern- *Tom. 1. 3. p. 382. with others here quoted, p. 626. in the margent. (i) See here p. 626.*  
 ard. ad Mili- *in the margent. (k) Vid. ibidem. (l) Andreas Fricius de Repub. Emendanda, l. 1. c.*  
 tes Templi Ser- *17. p. 62, 63. See here p. 626 (m) Petrarcha de Remedio utriusq; Fortunæ, l. 1. Dia-*  
 mo, c. 4. here p. *log 26, 27. Erasmus Moræ Encomium p. 68, 69. Osius de Regum Instit. l. 7. fol.*  
 560. Isidor. Hisp. *233. See p. 626. (n) Ovid. De Remedio Amoris l. 1. p. 215, 216. Virgil. Epigram. de*  
 Originum l. 19. c. *Ludo p. 432 Horat. Carm. l. 3. Ode 24 p. 98. Epist. l. 1. Epist. 18. p. 269. Juvenal Satyr.*  
 5. c. 5. Petrus Blesensis *8, 11, 14. p. 75, 110, 125. Suetonii Octavius lect. 7. 1. Claudius. f. 53, 339. Nero f. 36.*  
 Epist. 74. (h) Bp. Hoopers *Domitianus f. 2. Athenæus Dipnoloph l. 10. c. 15, p. 703, 704. Platonis Lysis p. 401.*  
 3. Sermon  
 upon Ionah, Bp. Latimer his 4. Sermon on the Lords Prayer, fol. 24. his 6. Sermon  
 before King Edward, fol. 70. his Sermon at Stamford, fol. 126. Thomas Beacon his  
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 in the margent. (k) Vid. ibidem. (l) Andreas Fricius de Repub. Emendanda, l. 1. c.  
 17. p. 62, 63. See here p. 626 (m) Petrarcha de Remedio utriusq; Fortunæ, l. 1. Dia-  
 log 26, 27. Erasmus Moræ Encomium p. 68, 69. Osius de Regum Instit. l. 7. fol.  
 233. See p. 626. (n) Ovid. De Remedio Amoris l. 1. p. 215, 216. Virgil. Epigram. de  
 Ludo p. 432 Horat. Carm. l. 3. Ode 24 p. 98. Epist. l. 1. Epist. 18. p. 269. Juvenal Satyr.  
 8, 11, 14. p. 75, 110, 125. Suetonii Octavius lect. 7. 1. Claudius. f. 53, 339. Nero f. 36.  
 Domitianus f. 2. Athenæus Dipnoloph l. 10. c. 15, p. 703, 704. Platonis Lysis p. 401.



## The Epistle Dedicatory.

vers Pagan Authors of all sorts, and by (o) *Mahomet himselfe*; but likewise by (p) *sundry Heathen, yea Christian Magistrates Edicts, and by the* (q) *Statutes of our Kingdome*; as the occasions of much idlenesse, prodigality, cursing, swearing, forswearing, lying, cheating, mispence of money and time, theft, rapine, usurie, malice, envie, fretting, discontents, quarrels, duels, murders, covetousnes, acquaintance with ill company, povertie, ruine of many young Gentlemens, yea & Tradesmens fortunes and estates; with a world of such like mischiefs: which as they proclaime all publike Dice-play unsufferable in a Republike; so much more in an Innes of Court: which cannot more dishonour it selfe, than in turning a professed Christmas Dice-house, or publike receptacle of all sorts of Divers, of purpose to enrich the Butlers, or to defray their Christmas expences; as if Innes of Court Gentlemen were so beggerly, that they could neither maintaine their Officers, nor Christmas Commons, without the infamous *Almes*, or *turpe lucrum* of their Dice-boxes; which empty many a young Students, trades-mans, apprentices, unfortunate gamesters purse, and (r) *bring divers unhappy Divers yearly to the Goale, if not the Gallowes, whiles they seeke to repaire their losses by robbery, cheating, and unlawfull meanes*; leaving the guilt of all their sinnes, with many a bitter execration upon those Societies where they have lost their mo-

Zenophon hist. Græcæ, l. 6. p. 593. Cicero Philip. 1. Tacitus de Moribus Germ. c. 8. Plutarchi Apothegm. Alexander p. 409. Ammianus Marcellinus Hist. l. 28, c. 9, 10. See Ioannis Sarisburiensis De Nugis Curialium l. 1, c. 5. Petrus Blesensis Epist. 74. Danæus de Ludo Alex. Alexander ab Alexandro l. 3. c. 21. Purchas Pilgr. l. 5, c. 15. & l. 3, c. 4. Herodoti Clio sect. 18. accordingly.  
(o) See here p. 655.  
(p) See here p. 657, to 661. Justinian Codicis l. 3, Tit. 43, Lex. 15. George Whetston his Enemy of Vnchristianesse, p. 15, 16. Centuriæ Magd. 13. Col. 749, l. 42. The generall

History of France, p. 114, 123, 138. Paulus Geschinius Constitutiones Carolinæ, Rubr. 30, 31. p. 14, 15. (q) 12 R. 2, c. 6, 17 E. 4, c. 3. with sundry others here quoted, p. 494, 495. (r) See 17 E. 4, c. 3. Petrus Blesensis Epist. 74. Cyprian, De Ludo Alex., with others accordingly.



## The Epistle Dedicatory.

(f) See Act. 6,  
Scene 5, p. 455,  
to 465.

(r) See here p.  
465, to 473, &  
Act. 7, Scene. 2, 3  
7. (u) See Act.  
6, Scene 3, 4,  
5, & c.

(x) See here  
Act. 6, Scene 5,  
p. 474, to 477.  
Tempore illo-  
rum Consilium  
gravissima pe-  
nitentia uni-  
versam Romā  
per biennium  
afflixit, pro qua  
depellenda  
Pontifices lu-  
dos scenicos  
instituerunt:  
et sic pro de-  
pellenda peste  
corporum, ac-  
cessit morbus  
animarum, Her-  
mannus Schedel  
Chron. Chrono-  
rum, Atlas 3, f.  
83. a. (y) See  
my Perpetuity,  
Edit. 2, p. 586,  
587. Healthes  
Sicknesse, Edit.  
2, p. 74, 75. The  
Survey & Cen-  
sure of Mr. Co-  
zens his coze-  
ning Devoti-  
ons, p. 90. Lame  
Giles his Haul-  
tings, p. 1. & the  
Appendix to it,  
p. 14.

ney: (All which your Worships have piously  
prevented to your deserved honour, by suppress-  
ing Dice-play:) So likewise in imitation of the  
(f) *ancient Lacedemonians* and *Masilienses*, or  
rather of the (r) *primitive zealous Christians*,  
you have alwayes from my first admission into  
your Society, and long before, excluded all  
Common Players with their lewd ungodly  
Enterludes, from all your solemne Festivals;  
not suffering them so much as once to enter  
within your gates, for feare they should (u) *cor-  
rupt the mindes, the manners, the vertuous educati-  
on of those young hopefull vertuous Gentlemen com-  
mitted to your care, by drawing them on to idlenesse,  
luxurie, incontinenzie, prophanesse, and those other  
dangerous vices which Playes and Play-houses oft oc-  
casion:* they being no other, as the *Fathers* phrase  
them, but (x) *the very plagues and poysons of mens  
mindes and soules.* Which praise-worthy imitable  
act of yours, assures me of your kinde enter-  
tainment of this my *last-borne Issue*: which  
though (by reason of some intervenient sub-  
jects diverting my studies into another chan-  
nell) it be *ultimus in executione*, yet it was *primus  
in intentione*, of all my printed Treatises, as  
some scattered passages against Stage-playes in my  
(y) *former Impressions*, evidence. For having  
upon my first arrivall here in London, heard  
and seene in foure severall Playes (to which the  
pressing importunity of some ill acquaintance  
drew me whiles I was yet a novice) such wick-  
ednes, such lewdnes as then made my penitent  
heart



## The Epistle Dedicatory.

heart to loath, my conscience to (z) *abhorre all Stage-plays ever since*: and having likewise then observed some wofull experiments of the lewd mischievous fruits of Playes, of Play-houses in some young Gentlemen of my acquaintance, who though civill and chaste at first, became so vitious, prodigall, incontinent, deboist, (yea so farre past hopes of all amendment) in halfe a yeares space or lesse, by their resort to Playes, where whores and lewd companions had inveagled them, that after many vaine assaies of their much desired reformation, two of them were cast off, and utterly disinherited by their loving Parents, whom I heard oft complaining even with teares; *That Playes and Play-houses had undone their children, to their no small vexation*: (A good caveat for all young Students to (a) *keepe themselves from Play-houses by these two Youngsters harmes*:) hereupon I resolved (out of a desire of the publike good) to oppugne these common vice-fomenting evils: For which purpose about some 7 yeares since, recollecting those Play-condemning passages which I had met with in the Fathers and other Authors, I digested them into one entire written Discourse; which having since that time enlarged beyond its intended Bulk, because I saw the number of Players, Play-books, Play-haunters, and Play-houses still increasing, there being above forty thousand Play-books printed within these two yeares, (as Stationers informe mee,) they being now more vendible than the choycest Ser-

(z) Ille poenitentiam digne agit, qui sic præterita mala deplorat, ut futura iterum non committat  
*Isidor. Hisp. de Summo bono, l. 2, c. 13.*

(a) Fælix qui-  
cunque dolore  
Alterius discere  
posse carere  
tuo. Tibullus  
*Elegiarum l. 3.  
Eleg. 7.*



## The Epistle Dedicatory.

\* The Fortune  
and Red-bull.

\* White Friers  
Playhouse.

(b) Whence Seneca (writing of the vastnesse & populousity of Rome) thus complaineth: Quod tribus eodem tempore Theatris viz postulantur. De Clementia l. 1. c. 6. And if three Play houses were too much in heathen Rome, shall sixe be suffered in Christian London? God forbid.

mons; \* two olde Play-houses being also lately reedified, enlarged, and one \* new Theatre erected, the multitude of our London Play-haunters being so augmented now, that all the ancient Divels Chappels (for so the Fathers stile all Play-houses) being five in number, are not sufficient to containe their troopes, whence wee see a sixth now added to them; whereas even in vitious Nero his raigne there were but (b) three standing Theaters in Pagan Rome, (though farre more spacious than our Christian London) and those three too many: Hereupon I first commended it being thus augmented to the Licencer, and from him unto the Presse, where it hath lingred longer than I did expect. Which being now at last brought forth into the world in such a Play-adoring age, that is like to bid defiance to it, I here bequeath it to your pious Patronage, to whom it was at first devoted, not caring how it fares abroad, so it may doe good and please at home. Thus wishing all grace, all happines and prosperity to your Worships, and to the whole Society of Lincolnes Inne, together with all prosperous successe to these my unworthy labours, I commend both you and them to Gods owne blessing. Ever resting

Your Worships,

in all devoted Service and respect,

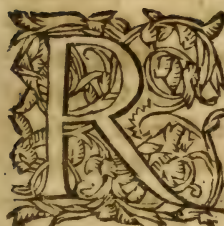
WILLIAM PRYNNE.





# TO THE RIGHT CHRISTIAN, GENE- ROVS YOVNG GENTLEMEN-

Students of the 4 famous Innes  
of Court, and especially those  
of LINCOLNES INNE.



**R**IGHT (a) vertuous, pious,  
and most accomplished Gentle-  
men, the present hope, the future  
prop and honour of our English  
Nation; that cordiall longing de-  
sire of your temporall and eter-  
nall felicity, which hath a long

Summa apud  
Deum est no-  
bilitas, clarum  
esse virtutibus.  
Sola apud De-  
um libertas est,  
non servire pec-  
catis. Hieron. E-  
pist. 14. c. 5.

time harboured in the very innermost receptacles of  
my soule, hath, as at first provoked me to pen, so now  
at last to publish this HISTRIO-MASTIX for your  
common good, which here lieth prostrate at your feet,  
imploiring not onely your naked acceptations, but your  
unprejudicated affections too; that so you may tho-  
rowly scan it with an impartiall scrutinie, before you  
preposterously fore-judge it out of a misinformed pre-  
judice.

## The Epistle Dedicatory.

6 Homines vi-  
tiis suis sapien-  
tiam inscri-  
bunt, ut ab-  
scondenda pro-  
fidentur. Ita  
non ab Epicu-  
ris impulsu lux-  
uriantur, sed  
vitiis dediti  
luxuriam suam  
in Philosophia  
sinu abscon-  
dunt, et eo con-  
currunt, ubi  
audiunt lauda-  
ri voluptatem;  
quærentes libi-  
dinibus suis  
patrocinium a  
liquo ac vela-  
mentum. Itaq;  
quod unum ha-  
bebant in ma-  
lis bonum per-  
dunt, peccandi  
verecundiam.  
Laudant enim  
ea quibus cru-  
bescebant, et  
vitio glorian-  
tur: ideoque ne  
resurgere qui-  
dem adolescen-  
tiæ licet, cum  
honestus turpi  
desidiæ titulus  
accessit. *Seneca  
De Vita Beata  
cap. 12.*

e See August.  
Enarratio in  
Psal. 128. p.

750, 751, 752, accordingly. d Oâvius, pag 96. e De Idolorum Vanitate Tract.  
f Apologia advers. Gentes, c. 1, 2.

judice. It is not I suppose unknowne to any, (b) what  
favour, what estimation Playes and Players  
have lately purchased in the opinions and hearts  
of most; which I feare are so strangely forestal-  
led, so desperately infatuated with their Syre-  
nian enchantments, *that they will hardly brooke the  
sight, much lesse the reading of this Play-scourging  
Discourse, whose very title will be a sufficient war-  
rant for many to condemne it, if not a Superseas  
to them to peruse it: Such being the froward dispo-  
sition of prejudicated persons, (especially when their  
popular universall overspreading pleasures of sinne  
in which they most delight, come once to (c) be con-  
trolled by some one private person, which is now the  
case of Stage-playes: ) that let the truth be never so  
evident, the arguments, the authorities against them  
never so convincing, yet they will quite reject and  
precondemne them, ere they have once examined  
them. What therefore (d) Minucius Felix, that  
famous Christian Lawyer, and (e) St. Cyprian  
complained of long since, against the Pagans of their  
age, in the name of all the Christians: Sic occu-  
pant animos et obstruunt pectora, ut ante nos  
incipiant homines odisse quam nosse, ne cogni-  
tos aut imitari possint, aut damnare non possint:  
Or what (f) Tertullian writes in the selfesame case;  
Nolunt audire quod auditum damnare non  
possint. Malint nescire, quia jam oderint, adeo  
quod nesciunt præjudicant id esse, quod si sciant  
odisse non poterant, quando si nullum odij de-*

bitum



## The Epistle Dedicatory.

bitum depræhendatur, optimum utique sit, de-  
finere injustè odisse. Quid vero iniquius, quàm  
ut oderint homines quod ignorant, etiamsi res  
meretur odium? Tunc etenim meretur cum cog-  
noscitur an mereatur. Vacante autem meriti no-  
titia, unde odij iustitia defenditur? quæ non de  
eventu, sed de conscientia probanda est, &c. *Or*  
*what (g) Lactantius of olde lamented upon the like*  
*occasion: Student damnare tanquam nocentes*  
*quos utique sciunt innocentes; itaque constare*  
*de ipsa innocentia nolunt; quasi vero major ini-*  
*quitas sit probatam innocentiam damnare quàm*  
*inauditam: the same I feare may be the just com-*  
*plaint of this my HISTRIO-MASTIX now:*  
*Many, I doubt, will censure, if not exclaime against*  
*it ere they read it; (h) because it reprehends their*  
*vices: and some perchance will purposely disdaine to*  
*cast their eyes upon it, for feare they should approve*  
*it, at leastwise be unable to controll it. But however*  
*others may chance thus ignorantly or maliciously to*  
*forejudge it; yet I hope it shall finde no such ungen-*  
*teile discourteous entertainment frō you deare fellow-*  
*Brethren, whose generous ingenuons education hath*  
*taught you thus much courtesie, whose religion and*  
*profession have learned you this good Lesson; to*  
*heare and know, before you sentence: since Gods*  
*Law, & ours too,\* doth not judge any man, before*  
*it heare him, and know what he doth. What*  
*(i) Medea therefore requested of Creon; Si judi-*  
*cas, cognosce: or what (k) Seneca desired of his*  
*friend Lucilius; Adhibe diligentiam tuam, et*  
*intuere quid sint res nostræ, non quid vocentur;*

\* \*

*g De Iustitia l.*  
*5. c. 1.*

*b Omnis enim*  
*malus ideo per-*  
*sequitur boni,*  
*quia non illi*  
*consentit bo-*  
*nus ad malum.*  
*Faciât aliquid*  
*mali, non ob-*  
*iuget Episco-*  
*pus, bonus est*  
*Episcopus, ob-*  
*iuget Episco-*  
*pus, malus est*  
*Episcopus. So-*  
*nat verbum,*  
*sonat sermo*  
*contradictor*  
*libidinis. At ille*  
*amicus libidi-*  
*nis suæ, et ini-*  
*micus sermoni*  
*contradictenti*  
*amicæ suæ, in-*  
*festus est, et o-*  
*dit sermonem*  
*Dei. August. E-*  
*narratio in Ps.*  
*128, Tom. 8.*  
*pars 2, p. 751.*  
*Vid. ibid.*

*\* Iohn 7. 51.*

*i Seneca, Me-*  
*dea, Act. 2, f.*

*145.*

*k Epistola 110.*

*shall*

## The Epistle Dedicatory.

\* Legant prius  
et postea de-  
spiciant, ne vi-  
deantur non ex  
iudicio sed ex  
odii præsump-  
tione ignorata  
damnare. Hieron.  
*Apologia adversus Rufinum*,  
l. 3, c. 9, p. 251.  
| Acts 17. 18,  
19, 20. See  
Chrysostome,  
Theophylact,  
H Rabanus  
Maurus, &  
Lyra, Ibidem.

m See Act. 7,  
Scene 1, here  
p. 545.  
n See Act. 7,  
Scene 2, p. 551,  
& Act. 6, Scene  
3, 4, 5.  
o See Act. 7,  
Scene 3, p. 570,  
to 668.  
p See Act. 7,  
Scene 4, p. 668,  
&c. & Act. 6,  
Scene 3, 4, 5.  
q See Act. 7,  
Scene 5, p. 688,  
& Act. 6, Scene  
3, 4, 5.

shall be my present suite to you; \* to peruse my H I-  
STORIO-MASTIX first, and then to censure  
it as you finde it. Perchance it may seeme some  
Paradox, some meere fantastique Novalty, or strange  
Monster at the first in this Play-admiring age;  
wherein most men like the (l) Athenian Epicurean  
Stoicke Philosophers, who encountred S. Paul,  
will be ready to demand in scorne, What will this  
Babler say? May we know what this new do-  
ctrine whereof thou speakest is? for thou bring-  
est certaine strange things to our eares; wee  
would therefore know what these things meane.  
But if you will doe it so much honour as considerate-  
ly to revolve it, you shall finde it to containe nought  
else but resolved, uniuerally receiued ancient (though  
now forgotten) truthes; so farre from any suspicion  
of factious Novalty, or puritanicall singularity,  
that they have the concurrent testimonies, the una-  
nimonious resolutions of (m) sundry sacred texts of  
Scripture; of the (n) whole primitive Church  
and Saints of God, both before and under the  
Law and Gospell; (o) the Canons of 55 sever-  
all œcumenicall, nationall, provinciall Synods  
and Councils of divers ages and Countries: to-  
gether with the canonically, the imperially Con-  
stitutions of the Apostles themselves, of Em-  
perours, Popes and other Bishops, (p) the  
workes of 71 Fathers and ancient Christian  
Writers of chiefeest note, from our Saviours  
Nativity to the yeare 1200. the suffrages (q) of  
above 150 Christian Authors of all sorts, from  
the yeare 1200 to this present; the sentence of



## The Epistle Dedicatory.

(r) 40 Heathen Philosophers, Orators, Historians, Poets; together with the Play-condemning (t) Lawes and Edicts of sundry Christian, yea Pagan Nations, Republiques, Emperours, Princes, Magistrates in severall ages; with the (u) Statutes, Magistrates, Vniversities, Writers and Preachers of our owne renowned Kingdome; *to back, to second them in all particulars; who all haue long since passed this heauie Censure against Stage-plays*: that they are the (x) very workes, the pompes, inventions and chiefe delights of the Diuell, which all Christians solemnly abjure in their baptisme: (y) the most pestilent corruptions of all mens (especially young mens) minds & manners; (z) the chiefe fomenters of all vice and wickednesse; the greatest enemies of all vertue, grace and goodnesse; the most mischievous plagues that can be harboured in any Church or State; yea lewd infernall pastimes nottollerable among Heathens, not sufferable in any well-ordered Christian Republike; not once to be haunted or applauded by any ciuill vertuous persons, who are either mindfull of their credits, or of their owne salvation. *Which as it controlls the grosse mistake of diuers voluptuous paganizing Christians in our dayes, who doe on Stage-plays as the most laudable, generous, if not necessary recreations; so it should now at last ingage all Christians for ever to abandon them; as the (a) very best of Saints, of Pagans have done in former ages. Alas, what goodnesse, what profit doe men reape from Stage-plays, that should any*

r See Act. 6,  
Scene 3, 4, 5.  
& Act. 7, Scene  
6, p. 702, &c.  
t See Act. 6,  
Scene 5, p. 455,  
to 473. & Act.  
7, Scene 7. p.  
713, &c.  
u See Act. 6,  
Scene 5, p. 485,  
to 498. Act. 7,  
Scene 5, & 7.  
p. 715, 716.  
x See here p. 42.  
to 62. Act. 6,  
Scene 12. p.  
522, to 525. &  
Act. 7, Scene 2.  
p. 561, to 568.  
y See Act. 6,  
Scene 5, p. 447,  
&c.  
z See Act. 6,  
throughout.

a See Act. 4.  
Scene 1, 2. Act.  
6, Scene 3, 4, 5,  
12, 20. Act. 7.  
Scene 2, 3, 4,  
5, 6, 7. accor-  
dingly.

## The Epistle Dedicatory.

*b* See Act. 7,  
 Scene 3, 4, 5.  
*c* See Act. 6,  
 Scene 5.  
*d* See Act: 6,  
 Scene 12, 18,  
 20.  
*e* See Act: 6,  
 Scene 1, 2. *Hæc*  
*mala dedecoris*  
*impietatisque*  
*plenissima, a-*  
*dorentur in*  
*templis, ride-*  
*antur in thea-*  
*tris, cum his*  
*victimâs im-*  
*molant, vâste-*  
*tur pecus etiâ*  
*pauperum; cû*  
*hæc histriones*  
*agunt et sal-*  
*tant, effundan-*  
*tur patrimonîa*  
*divitum. Aug:*  
*Epist: 202, Tom:*  
*2, p: 953.*  
*f* See Actus 6,  
 throughout.  
*g* See Act: 3, 6,  
 & 7, through-  
 out according-  
 ly.

may ingage their affections to them? Doe (*b*) they not enrage their lusts, adde fire and fewell to their unchast affections; (*c*) deprave their minds, corrupt their manners, (*d*) cauterize their consciences, obdurate their hearts, multiply their heinous transgressions, (*e*) consume their estates, mispend their time, (*f*) canker their graces, blast all their vertues, interrupt their studies, indispose them to repentance and true godly sorrow for their sinnes; make all Gods ordinances ineffectuall to their spirituall good, draw downe the guilt of sundry Play-house abominations on their persons, incorporate them into lewd ungodly company, and without repentance damne their soules? Doe (*g*) they not dishonour their most holy God, abuse their most blessed Saviour sundry wayes, blasphemee and grieve Gods holy spirit, prophane the sacred Scriptures and the name of God, deride and jeare religion, holinesse, vertue, temperance, grace, goodnesse, with all religious, vertuous persons, advance the Divels scepter, service, kingdome, by sowing, by cherishing the seedes of atheisme, heathenisme, prophanesse, incontineney, voluptuousnes, idlenes, yea, of all kind of wickednes both in their Actors and Spectators hearts? *How many thousands have Stage-plays drawne on to sinne, to lewdnesse, to all sorts of vice, and at last sunke downe to hell, with the weight of those prodigious evils which they had quite avoided, had they not haunted Play-houses? How many Novices and Youngsters have beene corrupted, de-*  
*bauched,*



## The Epistle Dedicatory.

baunched, and led away captive by the Diuell, by their  
 owne outrageous lusts, \* by Panders, Players,  
 Bawdes, Adulteresses, Whores, and other lewd  
 companions, who had continued studious, ci-  
 vill, hopefull, towardly and ingenious, had they  
 not resorted unto Stage-playes, the originall cau-  
 ses of their dolefull ruine? which bring no other be-  
 nefit to their Actors, their Spectators at the last,  
 but this, (b) to possit them merrily on to hell with  
 a greater load of soule-condemning sinnes;  
 (i) quasi vivendi sensum ad hoc tantum accepe-  
 rant ut perirent; as if they had received life for no  
 other purpose, but to worke out their owne eternall  
 death, which needes no other instruments to effect it,  
 than lewd lascivious Enterludes. O therefore (deare  
 Brethren) as you tender Gods honour, the publike  
 welfare, or your owne soules safety, abominate these  
 glittering gawdy pompos snares, these (k) sugered  
 poysoned potions of the Diuell, by which he cun-  
 ningly endeavours your destruction when as you least  
 suspect it: and if any of you have formerly frequen-  
 ted Stage-playes, either out of (l) childish vanity,  
 or injudicious ignorance of their oft-condemned  
 mischievous lewd effects; or through the (m) over-  
 pressing importunity of voluptuous carnall ac-  
 quaintance; or by reason of that popular erroneous  
 good opinion which our wicked times conceive of  
 Stage-playes which humour them in their lusts; or  
 because such (n) multitudes resort now daily to

\* See Act. 6,  
 Scene 3, 4, 5.

b See Act. 6,  
 Scene 12, 18,  
 19, 20.

i Hieron: Epist:  
 2, cap: 3.

k See Act: 8,  
 Scene 5, p: 789  
 &c.

l Adhuc enim  
 non pueritia in  
 nobis est, sed  
 quod est gra-  
 vius, puerilitas  
 remanet: et hoc  
 quidem peius  
 est, quod au-  
 thoritatem ha-  
 bemus senum,  
 vitia puero-  
 rum, nec pue-  
 rorum tantum,  
 sed infantium.  
 Seneca Epist: 4.

m Arbitror esse  
 hic nonnullos  
 quos amici sui  
 volebant rape-  
 re ad Circum,  
 ad theatrum, et  
 ad nescio quas  
 hodiernæ festi-  
 vityatis nugas.  
 Forte ipsi illos  
 adduxerunt ad  
 Ecclesiam: sed  
 si ipsi illos  
 adduxerunt,  
 si ab iis ad  
 Circum adduci

non potuerunt, in aqua contradictionis probati sunt: August: Enar: in Psal. 80, Tom.  
 8, pars 2, p. 8. n In vitia alter alterum trahimus: Quomodo autem ad salutem re-  
 vocari possint, quos iam nemo retinet, populus impellit? Seneca, Epist: 41.

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• August. Enarratio in Psal. 84, p. 55.

p See Earles Character of a Player, Character. 38. & Sir Thomas Overbury his Character of an Innes of Court man, accordingly.

q Bishop Halls Epistles Decad. 6, Epistle 6. Mr. Bolton his generall Directions for our comfortable walking with God, p. 73, 74; here p. 364, 365 Stephen Gosson his Epistle to the Right Worshipfull Gentlemen & Students of both Universities and the Innes of Court prefixed to his Playes confuted in five Actions.

them, that they carry one another headlong to these sinfull pleasures without any sense of danger, or hopes of reformation; *be you henceforth truly penitent for what is past, (o) Quem delectabat spectare, delectet orare; quem delectabant cantica nugatoria et adulterina, delectet hymnum dicere Deo, currere ad Ecclesiam, qui primo currebat ad theatrum: as St. Augustine sweetly counsels: and wholly abandon them for all future time. And so much the rather, that you may now at last falsifie that ignominious Censure which some English Writers in their printed Workes have passed upon Innes of Court Students; of whom they record: (p) That Innes of Court men were undone but for Players; that they are their chiefeft guests and imployment, & the sole busines that makes them afternoons men: that this is one of the first things they learne as soone as they are admitted, to see Stage-playes, (q) & take smoke at a Play-house, which they commonly make their Studie; where they quickly learne to follow all fashions, to drinke all Healths, to weare favours and good cloathes, to consort with ruffianly companions, to sweare the biggest oaths, to quarrell easily, fight desperately, game inordinately, to spend their patrimony ere it fall, to use gracefully some gestures of a pish complement, to talke irreligiously, to dally with a Mistresse, and hunt after harlots, to prove altogether lawlesse in steed of Lawyers, and to forget that little learning, grace and vertue which they had before: so that they grow at last past hopes*



## The Epistle Dedicatory.

hopes of ever doing good, either to the Church,  
 their Country, their owne or others soules.  
*Which heauie Censure, if any dissolute Play-haun-  
 ters have justly occasioned heretofore, to the disho-  
 nour of those famous Law-Societies wherein they  
 liue, I hope their subsequent reformation will re-  
 uerse it now; that so all England may henceforth  
 experimentally discern, that Stage-Playes and A-  
 ctors are as well condemned, detested by her Law-  
 yers, as by (r) her Lawes and Statutes, which  
 brand all Stage-playes for unlawfull pastimes;  
 all common Actors, for notorious Rogues; too  
 base Companions for generous spirits to beholde or  
 dance attendance on, who were created for more no-  
 ble objects, more sublime imployments than base in-  
 famous Enterludes, or most abject Players. O there-  
 fore let the serious consideration of your owne native  
 generositie, of your heroicke Studies, elevated with  
 the sublimer contemplations of your transcendent  
 Christian Nobility, which makes you (s) heires of  
 heaven, coheires with Christ, yea, (t) Kings and  
 Priests unto God your Father, (who hath not  
 onely (u) crownes of glory, but likewise an  
 (v) heavenly eternall Kingdome to bestow up-  
 on you) raise up your depressed mindes and thoughts  
 so farre above these earthly childish vanities, as with  
 a kinde of holie magnanimitie to trample them un-  
 der feete (y) as droffie filthie pleasures, unworthy  
 any Christians presence, much lesse his approbation,  
 who hath farre better, farre sublimer spectacles to  
 beholde, even those which I shall here commend unto  
 you in Cyprians words, in his elegant Booke against*

r See here pag.  
 492, to 498

s Rom. 8. 17.

t Revel. 1. 6.

1 Pet. 2. 5.

u Hebr. 1. 7, 9.

1 Pet. 5. 4.

x Luke 12. 32.

1 Thes. 2. 12.

Hebr. 12. 28.

James 2. 5.

y Hebr. 11. 25

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¶ De Spectaculis lib. Tom. 2, p. 244, 245. See Augustine Enarratio in Psal. 39, Tom. 8, pars 1, p. 116 417, 418. De Symbolo ad Catechumenos l. 2, Tom. 9, pars 1, p. 1393, here p. 245, to 347; & Terullian de Spectaculis, c. 28, 29, &c. to the like purpose.

*Stage-plays :* (z) Habet Christianus Spectacula meliora, si velit; habet veras et profuturas voluptates, si se recollegerit, et ut omittam illa, quæ nondum contemplari potest, habet istam mundi pulchritudinem, quam videat atque miretur; solis ortum aspiciat, rursus occasum, mutuis vicibus dies noctesque revocantem, globum lunæ, temporum cursus incrementis suis, decrementisque signantem, astrorum micantium choros, et à summo de summa mobilitate fulgentes, anni totius per membra divisa, et dies ipsos cum noctibus per horarum spatia digestos, et terræ molem libratam cum montibus, et proflua flumina cum suis fontibus, extensa maria cum suis fluctibus atque littoribus: Interim constantem pariter summa conspiratione nexibusque concordie, extensum aërem medium tenuitate sua cuncta vegetantem, nunc imbres contractis nubibus profundentem, nunc serenitatem refecta raritate revocantem, et in omnibus istis incolas proprios, in aëre avem, in aquis piscem, in terra hominem. Hæc inquam, et alia opera divina, sint Christianis fidelibus Spectacula. Quod theatrum humanis manibus extructum istis operibus poterit comparari? magnis licet lapidum molibus extruatur, crusta sunt montium; et auro licet tecta lucanaria reluceant, astrorum fulgore vincentur: nunquam humana opera mirabitur quisquis se cognoscerit filiū Dei. Deiecit se de culmine generositatis suæ qui admirari aliquid post Deum potest. \* Scripturis inquam sacris incumbat Christianus: (*let Papists,*  
*and*

\* Therefore every Christian though a Layman ought to reade the Scriptures.



## The Epistle Dedicatory.

*and those who are given so much to Play-bookes consider this :* ) ibi inveniet condigna fidei Spectacula. Videbit instituentem Deum mundum suum, et cum cæteris animalibus hominis illâ admirabilem fabricam melioremque facientem: spectabit mundum in delicijs suis, iusta naufragia, piorum præmia, impiorumque supplicia: maria populo siccata, et de petra rursus populo maria porrecta: spectabit de coelo descendentes messes, non ex areis: inspiciet flumina transitus siccos refrænatis aquarum agminibus exhibentia: videbit in quibusdam fidem cum igne luctuantem: religione superatas feras, et in mansuetudinem conversas: intuebitur et animas ab ipsa morte revocatas: considerabit etiam de sepulchris admirabiles ipsorum consummatorû jam vitas corporum redactas: et in his omnibus jam majus videbit Spectaculum, Diabolum illum qui totum detriumphaverat mundum, sub pedibus Christi jacentem. Quàm hoc decorum Spectaculum Fratres? quàm jucundum? quàm necessarium? intueri semper spem suam, et oculos aperire ad salutem suam. Hoc est spectaculum quod videtur etiam luminibus amissis. Hoc est spectaculum, quod non exhibet Prætor, aut Consul, sed qui est solus et ante omnia, et super omnia, immo ex quo omnia, Pater Domini nostri Iesu Christi, cui laus et honor in sæcula sæculorum. *These (my beloved Brethren) are the true celestially worthe Spectacles of every pious Christian: O let your hearts, your mindes, your affections, your eyes and cares be wholly ravished and taken up with these*

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## The Epistle Dedicatory.

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\* Enarratio in  
Psal. 80, & 81.  
T. 6. 8. pars 2, p.  
1, 18.

\* 2 Tim. 3. 4

\* August. Enar.  
in Psal 81. p. 18

\* Ephes. 1. 23.

1 Cor. 15. 18.

\* 1 Cor. 13.

12. 1 Iohn 3. 2

Rev. 21. 22, 23.

these, which will onely bring true comfort to our  
soules. Let mee therefore close up my Epistle to you  
with St. Augustines words: \* Intendite ad mag-  
na hæc spectacula. Ista sunt spectacula utilia, ta-  
lubria, ædificantia non destruentia, imò et de-  
struentia et ædificantia: Destruentia recentes  
Deos, ædificantia fidem in verum et æternum  
Deum: Let other men therefore who love their  
Stage-playes \* better than their God, their soules,  
resort to Theatres whiles they please; (\* Illi ha-  
beant mare in theatro; nos habeamus por-  
tum in Christo:) but let Christ Iesus be your \* all  
in all, your onely solace, your onely Spectacle, and  
joy on earth, whose soule-ravishing heart-filling pre-  
sence, shall be your eternall solace, your everlasting  
\* visible all-glorious most triumphant Spectacle in the  
highest heavens; whither God bring us all at length  
for this his Sonne and mercies sake. Amen.

Your loving Christian Friend, and  
Brother to command:

WILLIAM PRYNNE.

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TO THE CHRISTIAN  
READER.

**T**HREE things there are, beloved Readers, in this my HISTORIO-MASTIX, for which I am necessitated to make some Apologie, to prevent all causelesse cavills.

The first, is its tedious prolixitie; which as it far exceeds its primitive intended Brevity, so it may somewhat derogate from its welcome acceptation, as being too large for so slight a subject: But as it was no disparagement to Phæbus his palace; that (a) the workmanship of it did exceede the matter; so I hope it will be no prejudice to this Treatise, if (b) *Malo nodo malus cuneus*, may be allowed for a Plea. Hee who intends to encounter a potent enemy, (c) had neede provide a puissant armie: Hee who will cure a large spreading gangrene, must proportion his plaister to the maladie; he who would discover or refute an inveterate generally received Error, must come strongly armed with convincing reasons and authorities, else he is like to do more harme than good. Players and Stageplaies, with which I am now to combate in a publike Theatre in the view of sundry partiall Spectators, are growne of late so powerfull, so prevalent in the affections, the opinions of many both in Citie, Court and Country; so universally diffused like an infectious leprosie, so deeply rivited

into.

I.

a *Materiam superabat opus; Ovid. Metamorph. l. 2.*

b *Hierom Com. in Matth. c. 21, Tom. 6, p. 45, C. Luke 14. 31, 32. & Ioannis Sarisburiensis, de Nugis Curialium, lib. 1, c. 3. 2, 3, 4, 5.*

## To the Christian Reader.

\* Sunt enim multi non dig-  
ne viventes  
baptismo quod  
perceperunt.  
Quam multi  
enim baptizati  
hodie Circum  
implere quam  
istam basilicam  
maluerunt. Si  
nimis est, cur-  
ritur ad Amphi-  
theatru; quan-  
tis turbis im-  
pletur? stipan-  
tur parietes,  
pressuris se ur-  
gent, prope se  
suffocant mul-  
titudine: isti  
super nume-  
rum sunt. In  
Psal. 39, Enar.  
Tom. 8, pars 1. p.  
418; & in Psal.  
80, pars 2. p. 5.  
d Magnis enim  
telis, magna  
portenta feri-  
untur. Seneca  
Epist. 82.  
\* Ben-John-  
sons, Shack-  
speers, and o-  
thers.  
e Shackspeers  
Plaies are prin-  
ted in the best  
Crowne paper,  
far better than  
most Bibles.

*into the seduced prepossessed hearts and judgements of vo-  
luptuous carnall persons, who swarme so thicke in every  
Play-house, that they leave no empty place, and almost  
crowd one another to death for multitude; as they did  
in \* Augustines time, chusing rather to fill the Theatre  
than the Church; that had not this my HISTRIO-  
MASTIX overgrowne its first intended pigmies sta-  
ture, it had (d) never beene able to foyle those many  
Giantlike Enemies with which it is now to grapple; nei-  
ther could it have borne any geometricall proportion with  
those festring ulcers, those many practicall applauded  
Errors, whose cure and refutation it indeavours. \* Some  
Play-booke since I first undertooke this subject, are growne  
from Quarto into Folio; which yet beare so good a price  
and sale, that I cannot but with grieve relate it, they are  
now (e) new-printed in farre better paper than most  
Octavo or Quarto Bibles, which hardly finde such  
vent as they: And can then one Quarto Treatise a-  
gainst Stage-playes be thought too large, when as it must  
assault such ample Play-house Volumes? Besides, our  
Quarto-Play-bookes since the first sheetes of this my  
Treatise came unto the Presse, have come forth in such  
\* abundancè, and found so many customers, that they al-  
most exceede all number, one studie being scarce able to  
holde them, and two yeares time too little to peruse them  
all: And this made this Treatise swell the greater, be-  
cause these Play-bookes are so multiplied. Againe, I consi-  
dered with my selfe, that our Players, our Play-haunters  
are now more in number, more various in judgements,  
in humours, in apprehensions, than they have beene in for-  
mer ages; whereupon I thought good to produce \* more  
store of different Play-refelling Arguments and Au-  
thorities than else I should have done; that so I might  
satisfie every Reader to my power, and meete with all*

\* Above forty thousand Play-bookes have beene printed and vented within these  
two yeares. \* Nam quoniam variant animi variavimus artes: Mille mali species,  
mille salutis erunt, Ouid. De Remedio Amoris, l. 2. p. 225.

evasions.



## To the Christian Reader.

evasions. All which being laid together, will easily excuse my overmuch paines; which if it seeme irksome to any Reader, I am sure it was farre more troublesome to me the Author, who if I am peccant in this kinde, it is onely out of too much love to doe the Readers greater good: who if they complaine for want of time, may soone peruse it without any losse, by devoting their Play-house houres to it, till they have read it over.

The second, is some passages, termes and phrases, which may give offence to such, who consider not the grounds and reasons of them: and these are of different natures. Some of them may seeme to be over sharpe and virulent against Players, Playes, and Play-haunters: Others of them may be construed to be over makepart and censorious: Others, too immodest, too amorous, and obscene: Others, heterogeneous, and impertinent to the intended theame.

To the two first of which I answer: First, that I have used no more tartnesse against Players, Playes, or Play-haunters, nor passed no other Censures upon them, than the Fathers themselves, with sundry approved Writers have done before me, whose phrases and invectives I have onely revived: You must therefore lay the blame on them, not me, who onely speake in their language. \* *Novi enim quod et præsens ætas corrigitur, dum præterita suis meritis objurgatur. Secondly, inveterate (f) gangrend ulcers, as Playes and Players are, neede sharpe emplaisters, biting corrosives, else they will not be cured; because gentle lenitives cannot cleanse them. Thirdly, the greatest virulency is onely against Players and Play-haunters vices, not their persons; (g) Hostes planè sumus; non generis humani tamen, sed erroris: Yea I have therefore censured their errorrs, their vices so severely, because I love their persons, whose happinesse, salvation and amendment I here onely seeke, by withdrawing them from Playes and Play-houses, the very greatest corruptions of their mindes and manners. \* *Hoc enim interiora maximè corrumpit, quod exteriora delectat.**

What fol. 158.

2.

1, 2.

\* Ioan. Saresberienſis Prologus in lib. De Nugis Curialium, Bibl. Patr. Tom. 1. p. 341. G. / Vt valeant alii ferrum patientur et ignes. Fert aliis tristem succus amarus opem. Corpora vix ferro quadam sanantur acuto. Auxilium aliis succus et herba fuit. Ovid. Epist. 19. p. 83. De Remedio Amoris. l. 2. p. 225. g Tertul. Apol. Advers. Gentes. \* Leo de Ieiun. Pent. Ser. 1. c. 2. fol. 158.

## To the Christian Reader.

g Epist. 54.  
Tom. 2. p. 271.

o Bernard. Ep.  
78. f. 196.  
h Epist. 2. ad  
Nepotianum,  
cap. 20. Tom. 1.  
p. 7.

\* Bernard.  
Epist. 42.  
i Prov. 12. 1. c.  
15. 10, 32.

3.

*What therefore St. Augustine writes to Macedonius in this very case ; (g) Facile est atque proclive malos odisse, quia mali sunt, rarum autem et pium eosdem ipsos diligere quia homines sunt, ut in uno simul et culpam improbes, et naturam approbes; ac propterea culpam iustius oderis, quod ea fœdatur natura quam diligis. Non est igitur iniquitatis, sed potius humanitatis societate devinctus, qui propterea sit criminis persecutor ut sit hominis liberator : the same shall be my Apologie now. And if any Play-Actors or Spectators thinke themselves injured by any censure I have here past upon them, I must retorne them an answer in St. Bernards words : \* Cum carpuntur vitia, et inde scandalum oritur, ipse sibi scandali causa est, qui fecit quod argui debeat, non ille qui arguit : or at leastwise in (h) St. Hieroms language: Aut enim nihil scribendum fuit, ne hominum iudicium subiremus, aut scribentes nosse, cunctorum adversum nos maledicorum tela esse torquenda. Quos obsecro, ut quiescant, et desinant maledicere. Non enim ut adversariis, sed ut amicis scripsimus; nec invecsti sumus in eos qui peccant, sed ne peccent, monuimus. Nullum læsi, nullius nomen mea scriptura designatum est. Neminem specialiter meus sermo pulsavit. Generalis de vitijis disputatio est. Qui mihi irasci voluerit, prius ipse de se, quod talis sit, confitebitur. Wherefore, since all I aime at in this Treatise is mens eternall good; \* Sustinete hanc virgam corripientem, ne sentiat is malleum conterentem: remembreing that good lesson of Salomon : (i) He that hateth reproofe, is brutish; yea, he despiseth his owne soule, and he shall surely die. To the third of these, I answer ; that hee who stirres a noysome kennell, must needes raise some stench ; he who would lively portraiture a Divell, or a deformed monster, must needes draw some gastly lines, and use some sordid colours: so he who will delineate to the life, the notorious lewdnesse of Playes, of Play-haunters, is necessarily enforced to such immodest phrasos as may present it*



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*in its native vilenesse; else he shall but conceale or masque their horrid wickednesse that none may behold it, not rip it open that all may abhorre it. This is the onely reason of those more unciuill or seemingly immodest passages and phrases that are here and there scattered in this Discourse; which as they are for the most part the Fathers, or some other Authors, not mine owne, and so the more excusable; so necessity onely hath enforced mee to them; the impurity and lewdnesse of Stage-playes being such, that a man can hardly remember, much lesse reprove them without sinne or shame.* (k) *Talia autem sunt*

*(writes Saluian) quæ in theatris fiunt, ut ea non solum dicere, sed etiam recordari aliquis sine pollutione non possit. Quæ quidem omnia tam flagitiosa sunt, ut etiam explicare ea quispiam atque eloqui salvo pudore non va'eat. Quis enim integro verecundiæ statu dicere queat illas rerum turpium imitationes, illas vocum ac verborum obscænitates, illas motuum turpitudines, illas gestuum fæditates? quæ quanti sunt criminis, vel hinc intelligi potest, quod et relationem sui interdicunt. Nonnulla quippe maxima scelera incolumi honestate referentis et nominari et argui possunt, ut homicidium, latrocinium, sacrilegium, cæteraque huiusmodi. Solæ theatrorum impuritates sunt, quæ honestè non possunt vel accusari: ita nova in coarguenda harum turpitudinum probrofitate res evenit arguenti, ut cum absque dubio honestus sit qui accusare ea velit, honestate tamen integra ea loqui et accusare non possit. It was this Fathers Preface to his Play-condemning Treatise, and it shall be my Apologie. To the fourth of these, I answer; that there are severall passages in this Discourse, which prima facie may seeme heterogeneous to the present subject, as \* those concerning Dancing, Musicke, Apparell, Effeminacy, Lascivious Songs, Laughter, Adultery, obscene Pictures, Bonefires, New-yeares gifts, Grand Christmasses, Health-drinking, Long haire, Lords-dayes, Dicing, with sundry Pagan customes here re-  
felled:*

k De Gubern.  
Deil. 6. p. 185,  
186.

4.

\* See Act. 5.  
throughout.  
Act. 7. Scene 3.  
& 8. Scene 3, 7.

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\* See Claudius Espenceus, Digressionum in Epist. 1. ad Timotheum lib. Dr. Iohn Whites Way to the True Church; Dr. Field of the Church, Edit. ult. Dr. Craken-thorps Vigilus Dormitans; & Dr. Twists Answer to Arminius his Examen; accordingly.

m See Act. 5. throughout, & Act. 7. Scene 3. Act. 8. Scene 3. 4.

n Of which Mr. Purchas in his Pilgrim. c. 51. pag. 490. writes thus. Long haire is an ornament to the female sex, a token of subiection, an ensigne of modesty: but modesty grows short in men as their haire grows long, and a neate perfumed, frizled, pouldred Bush, hangs but as a token *Vini non vendibilis*, of much wine, little wit, of men weary of manhood, of civility, of Christianity, which would faine turne (at the least doe imitate) American Salvages, Infidels, Barbarians, or women at the least and best.

felled: but if you consider them as they are here applied, you shall finde them all materially pertinent to the theame in question; they being either the concomitants of Stage-plays, or having such neare affinity with them, that the unlawfulnessse of the one are necessary mediums to evince the sinfulnessse of the other. Besides, though they differ in Specie, yet they are homogeniall in their generi-call nature, one of them serving to illustrate the quality, the condition of the other: It is no impertinencie therefore for me to discourse at large of all or any of these, the better to display the odiousnesse of Stage-plays, with which they have great analogie, to which they have more or lesse relation, as the passages themselves sufficiently manifest. But admit that some of them are heterogeniall, yet it is no absurdity by way of digression, to touch on such particulars, as \* other Writers oft times doe, yea and the Fathers too, who have their digressions as well as others, in their Commentaries, Homilies, and morall Treatises; where they oft times lash out into collaterall Discourses against Stage-plays, Dancing, Drunkennessse, effeminacy, lascivious songs, fantastique costly apparell, Pagan Customes, and those other particulars which I have now discoursed against, as their passages here recited plentifully manifest. Their practise therefore may be my excuse. And so much the rather, because the particulars I have thus lightly glanced upon in the by, are universall overspreading still-increasing evils, which neede some present opposition, especially out of those pregnant venerable Authorities of Councils, Fathers and ancient Writers that are almost forgotten in the world, (whose memory I have here in part revived as farre as opportunity would permit:) which manifest to all mens judgements, (m) that effeminate mixt Dancing, Dicing, Stage-plays, lascivious Pictures, wanton Fashions, Face-painting, Health-drinking, (n) Long haire,

Love-



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\* Love-lockes, Periwigs, Womens curling, pouldring and cutting of their haire, Bone-fires, New-yeares-gifts, May-games, amorous Pastoralls, lascivious effeminate Musicke, excessive laughter, luxuriouſ disorderly Christmas-keeping, Mummeries, with sundry ſuch like vanities which the world now dotes on, as laudable, good, and Chriſtian, are meere ſinfull, wicked, un-chriſtian paſtimes, vanities, cultures and diſguiſes, which the primitive Church and Chriſtians, together with the very beſt of Pagans quite abandoned, condemned; however we admire, applaud them, now to Gods diſhonour and religions ſhame: My ſhort Digreſſions therefore againſt theſe new-revived old-condemned ſpreading evils, which moſt men countenance, few can or dare op-poſe, may well be pardoned in this my HISTRIOMASTIX, moſt of them being either concomitants or fruites of Stage-plays: by the preſent cenſures of which, the Reader ſhall be ſure to reape, either fuller ſat-iſfaction, or greater variety of knowledge than elſe hee ſhould have met with in this Treatiſe.

The third, is the repetition of ſome quotations, ſome paſſages of Fathers and others which are twice or thrice re-cited in ſeverall places of this Diſcourſe, where the ſame things are oft debated. To which I anſwer: Firſt, that though the ſame things in effect are oft times touched upon (eſpecially \* the idolatrous originall of Stage-plays, and (o) that they are the very pompes of the Divell which Chriſtians have renounced in their bap-tiſme) yet it is either to different purpoſes, or where they are amplified and confirmed by new-recited Authorities; which as I could not couple all together, ſo I was unwilling to omit, for feare of doing prejudice to the cauſe. Secondly, though the ſame Authorities and quotations are oft reiterated, yet it is onely in theſe two caſes, where the words and ends for which I cite them are divers, or where one ſentence, one diſcourſe tending to ſeverall purpoſes, is ſo intire, that it could not be ſundered into fra-

\* See my Vn-lovelineſſe of Lovelockes, & here Act. 5. Scene 6, 7, 8, 9, 10, 11, 12. Act. 7. Scene 3. & Act. 8. Scene 3.

3.

\* See p. 9. to 26. 523, 524, 731, 732.

o See p. 42. to 61, 522, to 525. 561, to 567.

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p Epistola 27.  
 q Deut. 4. 2. c.  
 12. 3. Josh. 1. 7  
 Prov. 9. 30 6.  
 Rev. 2. 2. 18. 19.  
 r Isay 28. 9, 10  
 14. 2 Pet. 1. 12,  
 13. Phil. 3. 1.

f Eccles. 1. 9, 10

Etions without perverting the sense, or blunting the life, the edge and vigour of it. Thirdly, what ever is oft repeated, is something, or other worth remembring: if therefore Seneca speaks truth; (p) Nunquam nimis dicitur quod nunquam satis discitur; this fault may easily bee excused. The Scripture it selfe (wee know) (q) where there is no superfluity nor defect; hath oft times (r) precept upon precept, line upon line, yea frequent repetitions of the selfesame things, (especially in the Bookes of Moses, the Bookes of the Kings and Chronicles, the Psalmes of David, the Proverbs, the Prophets, the foure Evangelists, and St. Pauls Epistles) in such cases where men are either dull to learne, apt to forget, slow to beleeve, or when as the things repeated are very observable. The like repetitions with little variation we shall finde in divers Authors: and in most of those who write of the selfesame subject, (but principally in Commentators and the Schoolemen) wee finde the selfesame matter clothed in a different method or dresse of words; (s) there being no new thing under the Sunne, Et nihil dictum quod non dictum prius: all being but reiterations of what hath bene written or spoken in former ages. This therefore may excuse my short reiterations of the selfesame passages against Stage-playes, with which men are so farre inamour'd, that they neede many oft repeated arguments to divorce their affections from them.

Having thus farre apologised for this Treatise, I shall here by way of advertisement for thy better satisfaction informe thee, Christian Reader, something concerning the Authorities quoted in it. As first, that I have cited the very Words of the Fathers themselves, for the most part, in the margent, which I have faithfully englished in the Discourse it selfe, and sometimes alledged them in the margent at large, when as I have but touched them in the page: whence I shall advise thee to reade the margent and the page together. Secondly, that I have oft times  
 onely



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onely quoted the names, the Workes of Fathers and other Authors for brevity sake, omitting their words, which the studious Reader may doe well to (t) peruse at leisure in their workes; whose severall passages had I transcribed, I should have oft repeated the selfesame things, and augmented this Quarto Treatise into many Folio Volumes. Thirdly, I have faithfully recorded the Books, the Chapters, Columes and pages of those Authors here alledged, together with the Impressions which I follow; all which you shall finde expressed, Part. 1. Act. 7. Scen. 3, 4, 5, & 6. Which Editions if any Reader want, let him then onely examine the number of the Bookes, the Chapters, Homilies or Sermons here quoted, in those Editions which he hath, omitting the pages, and he shall finde every quotation true, save onely where the Editions varie. And if any shall here quarrell with me for the multitude of Author: and quotations: let him know, that I produced them (u) onely for the Readers better satisfaction, to evidence the damnable odiousnesse of Stage playes in all ages, not out of any vaine-glorious ostentation, which I much abhorre.

Which advertisements being thus premised, I shall now beseech thee, courteous Reader, in the feare of God, to peruse this HISTRIO-MASTIX with an impartiall eye, and even seriously to consider with an unprejudicated affection, what all the primitive Christians, what all the Councels, Fathers, Emperours, Magistrates, and Authors here enumerated have constantly thought of Stage-playes, and other particulars here recited: And then I doubt not but what a noble Earle of this Kingdome in his late dangerous sicknesse, professed publikely (even with detestation.) of his effeminate fantastique Love-locke; that he sensibly perceived it to be but a cord of vanity, by which he had given the Divell holdfast to leade him captive at his pleasures, who would never let goe his holdfast of him as long as hee nourished this unlovely Bush: whereupon hee commanded his Barber to

t Nam a vitiiis redimitur animus, et suavi et mira quadam etiam in adversis iocunditate reficitur, cum ad legendum vel scribendum utilia, mentis intendit acumen. Ioannis Saresberienſis Prologus in lib. De Nugis Curialium.

u Quicquid enim omnes vel plures, uno eodemque sensu, manifeste, frequenter, perseveranter, velut quodam sibi consentiente Magistrorum Concilio, accipiendo, tenendo, tradendo firmaverint, id pro indubitato, certo, ratoque habeatur. Vincenzius Lerinensis contr. Hareses, cap. 39 Illud reprobum fuisse non ambiges quod omnium doctorum turba condemnat. Ioannis Sapientis de Nugis Curialium l. 1. c. 4.

x Qui virilem sexum muliebri mollitie dishonestant. *Ioan. Saresberienſis de Nugis Curialium, l. i. c. 5.*  
y See here Act. 6. Scene 4, 5, 12, 18, 19, 20, accordingly.  
\* Retia sunt quæcunque vides, hominemque ligatum, Ad miseram mortē per mala quæque trahunt. *Ioan. Saresberienſis Ad opus suum. Bibl. Patr. Tom. 15. p. 339. G.*  
z Rev. 18. 7. Eccles. 11. 9. Prov. 14. 13.  
a Quis vero eo indignior, qui sui ipsius contemnit habere noticiam? qui tempus quod parca manu datum est ad mensuram, et solum reparari non potest, usufructuaria quadam accessione et pœnali repetendum in vita dispendia prodigit, et in contumeliam auctoris effundit? *Ioan. Saresberienſis De Nugis Curialium, l. i. c. 1. b August. Enar. in Psal. 39. Tom. 8. pars 1. p. 416.*  
cut it off: (a speech, a president well worthy those (x) womanish Ruffians consideration, who yet are peccant in this kinde: ) the same wilt thou affirme of these lascivious Entreludes; (y) that they are the very Divels pompes and \*snares, by which he captivates and intralls mens foules; who can never enfranchise themselves from his infernall vassalage, till they have cordially renounced these his sugered gins, which detain them captive in his service, and binde them over to damnation: as the here recited Councels, Fathers and other Authorres witnesse: whose workes, if Play-haunters, would but study, at those vacant times which they sinfully waste on Playes, on Play-bookes, and such like unprofitable pleasures of sinne, (z) which will end in horrour at the last; they would speedily abandon all Entreludes, all Play-houses, as the most execrable pernicious corruptions, which now they so much dote on as their chiefe delights. The Lord therefore open all such blinde Stage-haunters eyes by these my poore endeavours, who are yet so besetted with ignorance and these enchanting Spectacles, that they can not discern those infinite mischiefs that attend them, (a) wasting their precious time upon them even from day to day, and quarrelling with all such pious Christians as would reclaim them from them: Of whom I may fitly use St. Augustines memorable passage: (b) Quem itaque comprehendam istorum infanorum? Quis me audiat? quem eorum nos non miseros dicat, quia cum eis non insanimus? Amisisse nos putant varias et magnas voluptates in quibus ipsi insaniunt, nec vident quia mendaces sunt. Quando illis ovum invito, vel calicem salutare porrigo laucio: et quomodo reficiam? Hortor ut reficiant, pugnas parant; sævire volunt in medicum. Et si percusserint, diligantur: et si injuriam fecerint non relinquuntur; redituri sunt ad mentem, gratias acturi. Oremus itaque pro ipsis fratres charissimi;



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inde crescit numerus sanctorū, de numero qui erat impiorum. *It was this Fathers speech of those Play-haunters whom he indeavoured to reclaime in his time; and it shall be mine of ours now; whose conversion I shall truly pray for, how evill soever they intreat mee or this worke of mine; which if it doe no good to others, or purchase nought but hatred, but contempt unto my selfe, yet Symmachus his speech shall be my comfort:* (c) *Saluti publicæ dicata industria, crescit meritò cum caret præmio: or if not his, the Prophet Isaiah's:* (d) *Then I said, I have laboured in vaine, I have spent my strength for nought and in vaine: yet surely my judgement is with the Lord, and my reward with my God: to whose onely blessing I shall now commend this Treatise, and thee true Christian Reader; whose spirituall good being the primum mouens, that set my thoughts upon this Subject; I hope it shall finde thy favourable acceptation:* (e) *Sciens, quia sicut non habet unde placeat ex venustate, sic ex devotione scribentis non poterit displicere.* And so I rest,

¶ Ambrose Ep.  
l. 2. Ep. 2. Tom.  
5. p. 97.  
d Ifay 49. 4.

¶ Ioannis Saresberienfis  
Prologus in  
lib. de Nugis  
Curialium.  
Bibl. Pat. Tom.  
15. p. 341. F.

Thine in the LORD,

WILLIAM PRYNNE.







*Autor ad Opus suum.*

\* **S**I mihi credideris, linguam cohibebis, et aulæ,  
Limina non intret pes tuus, esto domi.  
Aspectus hominum cautus vitare memento,  
Et tibi commissas claude libelle notas.  
Omnia sint suspecta tibi, quia publicus hostis  
Et maiestatis diceris esse reus.  
Ignis edax, gladiusq; ferox tibi forte parantur,  
Aut te polluta subruet hostis aqua.  
Cum tamen exieris faciem velabit amictus,  
Deformetq; tuam pulvis et aura cutem.  
Sit gradus et cultus habitus peregrinus eunti,  
Non nisi barbariem barbara lingua sonet.  
De Piæavorum dices te gente creatum,  
Nam licet his lingua liberiori loqui.  
Nusquam divertas, ne quis te lædat euntem,  
Nugarumq; luat garrula lingua notas.  
Omnia si nescis, loca sunt plenissima nugis,  
Quarum tota cohors est inimica tibi.  
Ecclesia nugæ regnant, et principis aula;  
In claustro regnant, Pontificisq; domo.  
In nugis clerus, in nugis militis ulus;  
In nugis iuvenes, totaq; turba senum.  
Rusticus in nugis, in nugis sexus uterque;  
Servus et ingenuus, dives, egenus in his.  
Accelera gressus, cauto diplomate perges;  
Vr valeas, esto sobrius, esto gravis.  
Gens penetranda tibi perlarga, bibaxq; loquaxq;  
Et cui ni morem gesseris, hostis eris.  
I citus atque redi, ne quorum carpere nugas  
Aufuses, infligant tela, necemque parent.  
Hospitumque fidem quæres super, omnia, quo sis  
Tutus ab insidiis, quas tibi quisque parat.  
Stultos, prudentes nimium, pravosque cavebis,  
Et quos insignes garrula lingua facit.  
Si quis amat verum, tibi sit gratissimus hospes,  
Et quem delectat gloria vana, cave.  
Iure patronatus illum cole, qui velit esse,  
Et sciat, et possit tutor ubique tuus.  
Sperne malos, venerare bonos, ignosce volenti  
Lædere, nulla bonis ultio grata magis.  
Et nisi festinus fugeres, te plura monerem,  
Vix pateris dici pauca, vel ista tene.

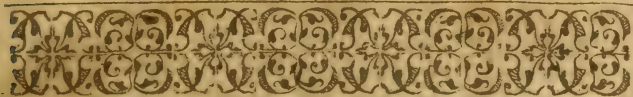
\* Ex Ioanne Sa-  
resberienſi, ad  
Opus suum de  
Nugis Curi-  
um. Bibl. Patrum  
Tom. 15. p. 339,  
340.

# ERRATAE.

**C**ourteous Reader, I shall desire thee ere thou read this Treatise to correct these several following Erratae which in my absence through the Correctors and Printers oversight have escaped the Presse.

**I**N the Pages. Pag. 12, l. 24. for ready: reade, readily. p. 76, l. 18. for Contr. read. p. 77, l. 27. their: his. p. 92, l. 7. r. displaid. p. 142, l. 12. r. protervos. p. 145, l. 6. r. whence. p. 168, l. 6. for p. r. & p. 169, l. 24. r. inflections. p. 179, l. 3. r. Those. p. 180, l. 29. f. ground, r. grand. p. 182, l. 24. r. Euclid. p. 185, l. 15. r. Melania. p. 188, l. 19. r. perfumed. p. 223, l. 2. f. 20. r. 5, 6. p. 236, l. 27. r. Christians. p. 245, l. 25. f. two, r. rare. p. 267, l. 6. r. those. p. 281, l. 28. r. muliebribus. p. 310, l. 15. f. which, r. with. p. 320, l. 7. f. c. 141. r. c. 41. p. 325, l. 23. & p. 326, l. 1. r. Stage players. p. 328, l. 28. r. Maiors. p. 332, l. 14. r. avocated. p. 333, l. 29. for. r. of. p. 336, l. 10. f. done, r. not. p. 348, l. 28. r. those. p. 363, l. 19. r. Goffson. p. 385, l. 22. r. Christians. p. 398, l. 19. f. this, r. his. p. 417, l. 5. r. comforts. p. 425, l. 31. f. Christ, r. Christian. p. 426, l. 20. r. Catechumenist. p. 438, l. 25. r. defend. p. 453, l. 8. r. militibus. p. 464, l. 22. f. in, r. in three. & l. 33. r. displeased. p. 468, l. 14. f. and, r. but. p. 474, l. 2. r. chaire. p. 478, l. 23. r. persons. p. 488, l. 22. r. kinde. p. 495, l. 26. f. in, r. of. p. 500, l. 11. r. originally. fol. 549, l. 33. f. perfecting, r. protecting. fol. 550, l. 27. f. that, r. fit. fol. 551, l. 22. f. which, r. with. fol. 553, l. 30. r. returning. f. 555, b. l. 9. f. Polycarpus, r. Pollio. fol. 557, l. 31. f. Nistina, r. Misnia. fol. 558, b. l. 1. f. and not, r. not. fol. 559, l. 30. f. washed, r. crushed. Ibid. b. l. 3. f. might, r. might. fol. 560, b. l. 7. f. their, r. our. fol. 561, l. 17. f. new, r. now. & b. l. 2. r. vitiated. f. 562, l. 32. f. & b. l. 7. r. the. & b. l. 7. f. these, r. such. fol. 567, l. 32. f. them, r. men. p. 568, l. 12. r. inconsistent. p. 570, l. 23. f. 54. r. 55. p. 708, l. 34. r. procedente. p. 709, l. 28. r. intercidit. p. 733, l. 8. f. it be, r. it p. 756, l. 14. r. viz. of Aluifidorum. p. 786, l. 11. r. prescription. p. 791, l. 19. r. præcolorant, & l. 33. r. Helleboro. p. 803, l. 11. f. And rare. p. 814, l. 8. f. carnemq; r. carmenq; p. 815, l. 30. f. malum, r. bonum. p. 823, l. 17. f. and teaching. r. teaching. l. 18. f. that, r. that they. p. 829, l. 34. 35. f. the sinne, r. your sin. p. 830, l. 13. f. the, r. your. In the margent. p. 1, l. 15. reade *Gubernator*. p. 27, l. 4. r. quod. p. 40, l. 39. for cap. r. page. p. 66, l. 2. dele 41. p. 67, l. 43. r. *Luci*. p. 74, l. 25. *Legatio*. p. 65, l. 4. r. cap. 25. & l. 15. dele cap. p. 78, l. 5. r. *numerantur*. p. 124, l. 24. & 26. r. *li berioris & Efflorum*. p. 133, l. 31. r. *flagitiosissime*. l. 39. r. *inquietaret*. l. 45. r. *Aluarius*. l. 47. r. *Dierum*. p. 134, l. 39. r. 38. p. 138, l. 2. r. 35. & l. 3. r. 4. p. 145, l. 22. r. *Cassiodorus*. l. 49. r. *Remed*. p. 152, l. 4. r. *videat*. p. 153, l. 40. r. *Vnus*. p. 152, l. 38. r. *deterior*. l. 45. 46. r. *Vna*. l. uorem. p. 157, l. 41. r. *Prodon*. p. 165, l. 25. r. *decipientes*. & l. 31. *propitios*. p. 178, l. 14. r. *inextinguibiles*. p. 184, l. 10. r. *condeat quos*. l. 36. r. *Amatorium*. p. 186, l. 28. r. 1009. l. 40. r. *submoens*. p. 188, l. 35. r. *perficiunt*. p. 189, l. 35. r. *sultro*. p. 199, l. 11. r. 122. p. 213, l. 17. l. 83. p. 214, l. 30. r. *apertio*. l. 35. r. *Tim*. p. 224, l. 29. r. *sempiternum*. p. 230, l. 29. r. *lesali*. p. 248, l. 28. r. *rerum*. l. 31. r. *ad*. p. 280, l. 15. r. *quas*. p. 287, l. 18. r. *Sic*. p. 326, l. 29. r. c. 41. l. 31. r. *minus*. p. 336, l. 36. r. *idoneus*. p. 366, l. 21. r. *igitur*. p. 383, l. 39. r. *contaminent*. p. 389, l. 28. r. *Alij*. l. 43. r. *sunt*. p. 390, l. 44. r. *Babingtons*. p. 394, l. 23. r. *nobilium*. p. 447, l. 56. dele *hater*. p. 455, l. 44. r. 6. p. 456, l. 41. r. 5. 4. p. 504, l. 35. r. *Et*. fol. 513, b. l. 37. r. *iuvenes*. f. 514, 35. r. *seruius*. f. 551, b. l. 30. r. *Callisti*. f. 559, l. 40. r. *cornelius*. b. l. 26. r. *Musica*. f. 568, b. l. 13. r. *tribus*. f. 569, l. 39. r. *Tom*. l. 2. p. 568, l. 32. r. *blasphematur*. p. 636, l. 15. 16. r. *aldensia*. p. 671, l. 37. r. *suenda*. p. 765, l. 19. r. *Vrbis*. p. 790, l. 44. r. *Setinum*. p. 793, l. 22. r. *Proidentia*. p. 795, l. 19. r. *delinquunt*. p. 798, l. 42. dele *pro*. p. 804, l. 21. r. *adulius*. l. 38. r. *Nen ca*. p. 807, l. 40. r. *Theodosius*. & l. 43. *Pratens*. p. 811, l. 38. r. *maledicendi dicam*. l. 40. r. fol. 153, l. 43. r. *oble*. *Stare*. p. 814, l. 34. r. 5. r. 1. p. 828, l. 44. r. *Cæsares*. p. 827, l. 12. r. *hostes*. p. 828, l. 9. r. 6.





# HISTRIO- MASTIX;

O R,

## THE ACTORS TRAGEDIE.

### THE PROLOGVE.

**S** Vch hath alwayes beene, and yet is, the peruerse, and wretched condition of sinfull man, (a) the cogitations of whose heart are euill, and onely euill before God, and that continually: that it is farre more easie to estrange him from his best, and chiefest ioyes; then to diuorce him from his (b) truest misery, (c) the pleasures of sinne, which are but for a season, (d) yet set in endlesse grieve: Man alwayes hugges his pleasurable sinnes to fast, out of a preposterous, and misguided loue, (e) which makes

a Gen. 6. 5.  
b *Nulla verior est miseria, quam falsa laetitia.* Bernard.  
De Gratia, & lib. Arbitrio. Col. 909. B.  
c Heb. 11. 25.  
d *Delicia temporaria in habent voluntatem, pœnam autem sempiternam.* Chrysost. hom. 54. ad Pop. Antioch.  
e *Quid plerique inemendabiles facit, omnium aliarum artium peccata, artificibus pudori sunt, offendantque: errantem in vita peccata deletant. Non gaudet namq; gubernatur euerso, non gaudet agro medicus elato: non gaudet Orator, si patroni culpa rem cecidit. At contra omnibus crimen suum voluptati est.* Sen. Epist. 97.

B

his

f Ruth 1. 17.  
 g Non prius  
 est ut de vita  
 homines quam  
 de iniquitate  
 discedant:  
 Quis enim non  
 cum inquit a-  
 tribus suis mori-  
 tur, & cum  
 ipsis admodum  
 atque in ipsis  
 sceleribus sepe-  
 litur? Salu.  
 De Gub. Dei.  
 lib. 5. pag. 171.  
 Clemens Alex-  
 and. Pædag.  
 lib. 3. cap. 11.  
 h Tertul. De  
 Spectac. lib.  
 Cyprian. De  
 Spectac. & Ep.  
 lib. 2. Epist. 2.  
 Salu. de Gub.  
 Dei. li. 6. Chrys.  
 hom. 6. 7. & 38  
 in Mat. Ioannis  
 Salisburiensis  
 ac Nugis Curi-  
 alium. l. 1. c. 8.  
 Orofius hist. l.  
 3. c. 4. Bodinus  
 de Republ. l. 6.  
 cap. 1. Doct.  
 Reinolds  
 Ouerthrow of  
 Stage-Playes  
 accordingly.  
 i Tit. 2. 11. 22.

his reformation desperate :) that if any soule-compassiona-  
 ting Christians attempt to wrest them from him; hee  
 forthwith takes vp armes against them; returning them  
 no other answere, then that of *Ruth* to *Naomie*, in a farre  
 better case: (f) *The Lord doe so to mee, and more also, if*  
*ought but death part them and mee: Where they dye, I Will*  
*dye, and there will I bee buried:* and thus alas hee liues,  
 (g) nay, dies, and lies (as too too many dayly doe) intombed  
 both with, and in, his darling crimes. How naturally prone  
 men are to cleave to worldly pleasures, and delights of  
 sinne, in despite of all those powerfull attractiues, which  
 might withdraw them from them; to omit all other  
 particular instances: wee may behold a reall, and lively  
 experiment of it, in prophane, and poysonous S T A G E -  
 P L A Y E S; the common Idole, and preuailing cuill of  
 our dissolute, and degenerate Age: which though they  
 had their rise from Hell; yea, their birth, and pedigree  
 from the very Deuill himselfe, to whose honour, and  
 seruice they were at first deuoted: though they haue  
 beene oft condemned, and quite exploded by the whole  
 Primitiue Church, both vnder the Law, and Gospel: by  
 the vnanimous vote of all the Fathers, and sundry Coun-  
 cells from age to age: by Moderne Diuines, and Christi-  
 an Authours of all sorts: by diuers Heathen States, and  
 Emperours; and by whole *Grand-inuries* of prophane  
 writers, as well Historians, and Poets, as Philosophers:  
 (h) as the *Incendiaries*, and common *Nurseries* of all Villany,  
 and Wickednesse; the bane, and overthrow of all Grace, and  
 Goodnesse; the very poyson, and corruption of mens mindes,  
 and manners; the very fatall plagues, and ouertures of those  
 States, and Kingdomes where they are once tolerated, as I  
 shall prooue anon: Yet wee, we miserable, and gracelesse  
 wretches, after so many sentences of condemnation passed  
 vpon them: after so many Iudgements already inflicted  
 on, and yet threatned to vs, for them: after so many yeres,  
 and Iubilies of the glorious Gospel-sun-shine: (i) which  
 teacheth vs to deny vngodlinesse, and all worldly lusts, and so  
 line



live soberly, righteously, and godly in this present world, looking for the comming, and appearance of the great God, and our Saviour Iesus Christ; yea, after our very vow, and sacred covenant in Baptisme, which bindes vs, (k) to forsake the Deuill, and all his Workes, the Pumps, and Vanities of this wicked World, and all the sinfull lusts of the flesh, (l) of which these Stage-Playes are the chiefe: as if wee were quite degenerated, not onely from the grace, and holinesse of Christians; but euen from the naturall goodnessse, and moralitie of Pagans in former Ages; doe now, euen now, in the middest of all our feares at home, and the miserable desolations of Gods Church abroad; (the very thoughts of which should cause our hearts to bleed, and soules (m) to mourne; much more our Hellish iollitie, and mirth to cease:) as if wee had made a covenant with Hell, and sworne allegiance to the Deuill himselfe; (n) inthrall, and sell our selues to these Diabolicall, and hellish Enter-ludes, notwithstanding, all that God, or man haue said against them: and would rather part with Christ, Religion, God, or Heauen, then with them. Yea so farre are many mens affections wedded to these prophane, and Heathenish vanities; that as it was in Saint Augustines time, euen so it is now: (o) whosoener is but displeased, and offended with them, is presently reputed for a common Enemy: he that speakes against them, or comes not at them, is forthwith branded for a Scismaticall, or

k Dionysius  
Areopagita.  
Eccles. Hierar.  
c. 2. 3. Tertul.  
de Baptismo.  
Cyprian. Epist.  
lib. 1. Epist. 5.  
Cyrillus Hieron.  
Solomonitanus  
Catechesis:  
Mystag. 1.  
Hierom. Epist.  
8. c. 5 Chrysost.  
hom. 6. in  
Colos. 2. Concil.  
Constantinop.  
6. in Trullo.  
Can. 96.  
1 Tertul. de  
spectac. cap. 24.  
August. de  
Symbolo. ad  
Catech. lib. 4.  
c. 1 Cyrillus.  
Hierusol. Cate-  
chesis Mystag. 1  
Salus. de Gub.  
Dei. lib. 6 pag.  
190. to 197.  
Hookers Ec-  
clesiasticall

Policie. lib. 5. cap. 64. accordingly. m Iam. 4. 9, 10. n Ad mundana gaudia & corporalia bona multitudo proclius est: Et quamuis incertum caducumque sit quod cupitur, libentius tamen suscipitur labor pro desiderio voluptatis, quam pro amore virtutis. Ita cum innumeri sunt qui visibilia concupiscunt, vix inueniuntur qui temporalibus aeterna praeferant Leo de Quadages. Sermo. 11. cap. 1. o Populi laudant non consultoribus vilitatem suarum, sed largitoribus voluptatum. Opipera conuiuia frequententur, ubi cu que libuerit & poruerit, diu nocturne ludatur, bibatur, vomatur, diffundatur: saltationes undique concipient: Theatra inhonesta lacerata vocibus, atque omni genere sine crudelissima, sine turpissima voluptatis exascent. Ille est publicus inimicus cui hac saluti displicet. Quisquis eam mutare vel auferre tentauerit, cum libera multitudo auertit ab auribus, euerit e sedibus, auferit a vuentibus. August. De Ciu. Dei. lib. 2. cap. 20.

p Nihil nobis  
dictu, visu, vel  
auditu cum  
insania Circi,  
cum impudici-  
tia Theatri,  
cum atrocitate  
Arena, cum  
Zyphi vanita-  
te: Spectacu-  
lis non conue-  
nimus. Tertul.  
Apolog. adu.  
Gentes. cap. 38.  
42. Clemens  
Alexand. Ora-  
tio Exhort. ad  
Gentes. Iati-  
anus Oratio  
aduers. Græcos.  
Athenagoras  
pro Christia-  
nis Legatio.  
Bibl. Patrum.  
Tom. 2 p. 138.  
139. Theophy-  
lus Antioche-  
nus aduers.  
Autolichum l.  
3. accordingly.  
q Vos suspensi  
interim atque  
soliciti honestis  
voluptatibus  
abstinere: non  
spectacula vi-  
sitis: non pom-  
pis interestis.  
Minutius Felix,  
Octavius.  
pag. 34. 123.  
Virgil.

factious Puritan: and if any one assay to alter, or suppress them, he becomes so odious unto many; that did not the feare of punishment restraints their malice, they would not onely scorne, and disgrace; but euen stone, or rent him all to pieces, as a man unworthy for to liue on earth: Whereas such who further these delights of sinne, are highly magnified; as the chiefe contriuers of the publike happinesse. There was once a time, (p) if Tertullian, With some other ancient Fathers, may bee credited:) when as it was the chiefe badge and character of a Christian, to restraints from Stage-Playes: yea, this (q) was one great crime which the Pagans did obiect against the Christians in the Primitive Church; that they came not to their Enterludes. But now, (as if Stage-Playes were our Creed, and Gospel, or the truest embleme of our Christian profession,) those are not worthy of the name of Christians; they must be Puritans, and Precisians; not Protestants, who dislike them.

(r) *Hec quantum mutatus ab illo?*

Alas, how farre are Christians now degenerated, from what they were in ancient times; when as that which was their badge and honour heretofore, is now become their brand and shame? (s) *Quantus in Christiano populo honor Christi est, ubi religio ignobilem facit?* How little doe we Christians honour Christ, when as the ancient character, and practicall power, of Religion, (I meane the abandoning, and renouncing of sinne-fomenting Stage-Playes) subiect men vnto the highest censure, and disgrace?

(t) *Conquerar? an taceam?*

This being the dissolute, and vnhappy constitution of our depraued times, it put mee at the first to this Dilemma; whether to sit mute and silent still, and (u) mourne in secret for these (x) overspreading abominations, (which haue got such head of late among vs; that many who visit the Church scarce once a weeke, frequent the Play-house once a day:) or whether (y) *I should lift up my voyce*

<sup>r</sup> Æncidos lib. 2. s Saluian. de Gub. Dei. lib. 4. pag. 110. t Ouid de Ponto. lib. 4. El. 3. u Ierc. 13. 17. x Dan. 9. 27. y Isay 58. 1.



like a trumpet, and crie against them, to my power? If I should bend my tongue, or pen against them, (as I haue done against some other sinfull, and Vnchristian vanities,) my thoughts informed me; that I might with the vntfortunate Disciples, (z) *fish all night, and catch iust nothing at the last*, but the reproach, and scorne of the Histronically, and prophaner sort, (a) *Whose tongues are set on fire of Hell*, against all such as dare affront their Heihn practises; and so my hopes and trauell would bee wreckt at once: If I should on the other side, neglect to doe my vttermost, to extirpate, or withstand these dangerous spectacles, or to withdraw such persons from them, as my paines, and brieue collections in this subiect might reclaime, when God had put this oportunitie into my hand, and will into my heart, to doe it: my Conscience then perswaded me; that my negligence, and slackenesse in this kinde, (b) *might make mee guiltie of the death of all such ignorant, and seduced Soules, which these my poore endeouours might rescue from these chaines of Hell, and cordes of sinne*: and (c) *interest me, in all the euill which they might suppress*: Whereupon I resolued with my selfe at last, (d) *to endure the crosse, and despise the hate, and shame, which the publishing of this HISTRIO-MASTIX might procure mee, and to (e) assuage (at least in my (f) endeouours, if not otherwise,) these inneterate, and festred vlcers, (which may endanger Church, and State at once,) by applying some speedy corrosiues, and emplasters to them, and ripping vp their noxious, and infectious nature on the publike Theater, in these ensuing Acts, and Scenes: which I thought good to stile, The Players, or Actors Tragœdie*: not so much for the Stile, or Method of it, (for alas, here is neither (g) *Tragicke stile*, nor Poeticall

z Luke 5. 5.  
a Iam. 3. 6.  
b Qui enim  
succurrere pe-  
nituro potest, si  
non succurrit  
occidit Lactan.  
d vero Cultu.

c Qui cum  
posset malum  
non impenit,  
mali potius est  
auctor, quam  
qui id facit.  
Thucydides,  
Hist. lib. 1.  
pag 50.

d Hebr. 12. 2.  
Et gratias ago  
Deo meo, quod  
dignus sum  
quem mundus  
oderit Hierom.  
Epist 59.

e Quia anti-  
quorum mor-  
borum difficilis  
ac tarda cura-  
tio est, tanto  
velocius adhi-  
beantur reme-  
dia, quanto  
recentiora  
sunt vulnera.  
Leo. de Resur-

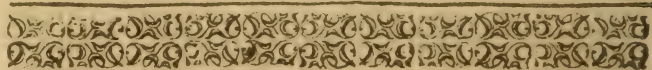
rect. Domini Sermo. 1. cap. 6. f Est nobis veluisse Satis. Tibullus. lib. 4. ad Mes-  
saliam, pag. 99. Quod si deficiant vires, audacia certe Laus erit, in magnis & volu-  
isse sat est Propertius Eleg. lib. 2. Eleg. 10. g Nihil hic Tragico, aut Sophocleo dig-  
num Cothurno: See Horace, De Arte Poetica. Iuuen. Satyr. 6. 7. 15. Calvus Rhod.  
Antiq. Lect lib. 21. cap. 20.

*h Magna vis est veritatis, quæ contra hominum ingenia, caliditatem, solerriam, contrariq; fictas omnium insidias facile se per seipsam defendit. Cicero. p'o M. Celio Orat. pag. 577.*

*Oratio veritatis simplex est, & non habet opus multis hinc inde interpretationibus, res enim ipsa pro se dicit: mala vero causa languens in sese, habet opus accuratis pharmacis: Eurip. Phæniæ. pag. 193. Num. 47.*

*Fides pura & aperta confessio non querit strophas & argumenta verborum. Quod simpliciter creditur, simpliciter confitendum est. Hierom. Epist. 63. cap. 2.*

straines, nor rare Inuention, nor Clowne, nor Actor in it, but onely bare, and naked (*h*) *Trueth*, which needes no *Eloquence*, nor *straine of Wit* for to *adorne*, or *pleade its cause*: as for the good effects I hope it may, and will produce, to the suppression, and extirpation; at least the restraint, and diminution both of Playes, and common Actors, and all those feuerall mischieuous, and pestiferous fruites of Hellish wickednesses that issue from them: which much desired successe, and reformation, if I could but liue to see; I should deeme my selfe an happy man, and thinke my labour richly recompenced.



## The Argument, Parts, and Method, of the ensuing TRAGÆDIE.

**B**Vt not to spend more time in Prologues; I shall now addresse my selfe vnto the Argument, or Subiect, of this Tragical Discourse, which is no more in brieft, then this Conclusion.

*That all popular, and common Stage-Playes, Whether Comickall, Tragicall, Satyricall, Mimickall, or mixt of either: (especially, as they are now compiled, and personated among vs.) are such sinfull, hurtfull, and pernicious Recreations, as are altogether vnseemely, and vnlawfull vnto Christians.*

A Paradoxickall, new, and strange Conclusion, or Probleme vnto many, and yet an ancient; and resolu'd trueth, acknowledged at first by Heathen Emperors, States, and Writers, yea, and Iewish Authors, both before, and after Christ; and since that, ratified by the concurrent voyce, and verdict of the whole Church of God, from age, to age, euen to this present day: as the venerable records of all the *Fathers*; the irrefragable *Decrees of sundry Councils*; and



and the learned *Treatises* of diuers Moderne *Christians*, both *Protestants*, and *Papists*, doe at large declare; a catalogue of whose names, and workes shall bee presented to you in its proper Scane.

Not to enter into any curious diuision, or enumeration of such Playes, or Enterludes, as were vsuall among the Greekes, and Romans: such as were their *Ludi Circenses* with *Chariots*: their *Ludi Gladiatoriij*, or *Sword-Playes*: their *Ludi Compitalitiij*, *Florales*, *Gymnici*, *Lupercales*, *Megalenses*, *Cereales*, *Martiales*, *Appollinares*, *Consuales*, *Capitolini*, *Laquearij*, *Retiarij*, *Troiani*, *Plebeij*, and the like: since (i) diuers now of late, as well as heretofore, haue discribed them to the full, in sundry Treatises: nor yet to shew you the exact differences betweene Comickall, Tragicall, Satyricall, or Mimicall Enterludes, together with their seuerall circumstances, inuentions, parts, or properties, (delineated likewise by the marginall Authors,) which differ more in substance, then in forme, or action, in which they neere accord: I shall onely informe you of one moderne distinction, which some haue pleased for to make of Stage-Playes. (k) Of Stage-Playes (say they) there are two sorts: The one popular, or publike, acted by hired, and professed Stage-Players: (the Playes wee haue now in hand,) and these they all confesse to be abominable, and unlawfull Past-times: The other Academicall, managed onely by Schollers in priuate Schootes, and Colledges at some certaine seasons: and these they hold at least wise tollerable, if not lawfull, so as these sixe promises be obserued: (l) First, that there bee no Obscenitie, Scurrilitie, Prophanenesse, Amorous Loue-toyes, Wantonnesse, or Effeminacy mixed with these Playes: Secondly, that there bee no Womens part, no Dalliance, no Lustfull, nor Lasciuious Complements, Clippings, or Embracements in them: Thirdly, that there be no mention, or Inuocation of Heathen Gods, or Goddeses in them: Fourthly, that there be no putting on of Womens apparell, or any sumptuous, or costly attire: Fifthly, that these Playes produce no prodigall, or vnnecessary expence, either of money, or

time:

i Godwin.  
Roman Anti-  
quities lib.2.  
Sect.3. cap.1.  
to 14. Alex. ab  
Alexand. Gen.  
Dierum lib.6.  
cap.19. Cœl.  
Rhod. Antiq.  
Lect.lib 3.c.7.  
8. Lipsius de  
Gladiatoribus.  
Mr. North-  
brooke against  
vaine Playes,  
& Enterludes.  
fol.29. Polyd.  
Virgil. De In-  
uent. Rerum.  
lib 2.cap.13.  
14.lib.4.c.14.  
k Doct. Case.  
Ethic 1 4. c. 8.  
pag 307. Polit.  
1.5.c 8.p.474.  
475. Doct.  
Gager in his  
Reply to Doct.  
Reinolds.  
Doct. Gentilis  
in his 2. Ep.to  
Dr. Reinolds.  
l Mr. North-  
brooke against  
vaine Playes,  
and Enter-  
ludes. fol.37.  
Bucer de reg-  
no Christi.  
sempiterno.  
lib.2.cap.54.

*time: Sixtly, that they be not ordinarily, but very rare, and seldome Acted; and that for the most part in the Latine tongue, for utterance, and learning sake alone; not for any game of money, or vaine-glory.*

If all, or any of these conditions faile (as what Achademicall Enterludes faile not, either in all, or most?) these very scholasticall Spectacles, become vnlawfull, euen by the most moderate mens confession. For the lawfulnessse, or Illegitimacy of our Achademicall Stage-Playes, I shall discusse it in its proper place: in the meane time, I shall addresse my selfe vnto the probate, of my precedent Conclusion: by Reasons, by Authorities.

Reasons against Stage-Playes.

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6.

My Reasons to euince the vnlawfulnessse of Stage-Playes, I shall branch into these sixe seuerall Acts.

The first, is drawne from the Originall Authors, and Inuentors of them: The second, from those Impious endes, to which they were destinited, and ordained at the first: The third, from their ordinary Stile, or subiect matter, which no Christian can euer iustifie, or excuse: The fourth, from the persons that Act, and parties who frequent them: The fift, from the very forme, and manner of their Action, and those seuerall parts, and circumstances which attend them: The sixt, from the pernicious effects, and sinfull frutes, which vsually, if not necessarily, and perpetually, issue from them.

Authorities against Stage-Playes.

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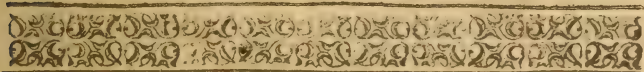
7.

My Authorities doe marshall themselues into seuen seuerall Squadrons: The first, consisting of Scriptures: The second, of the whole Primitiue Church, both vnder the Law, and Gospel: The third, of Councells, and Canonickall, or Papall Constitutions: The fourth, of the ancient godly Fathers: The fift, of Moderne Christian writers of all sorts, as well Diuines, as others: The sixt, of Heathen Philosophers, Orators, Historians, and Poets: The last, of the Acts, and Edicts of sundry Christian, and Heathen States, and Emperours. All which, accompanied with the irrefragable, and plaine defeates of those pretences, which giue any colourable iustification to these

Theatricall



Theatricall Enterludes ; will giue no doubt a fatall, if not a finall ouerthrow, or Cataitrophe to Playes, and Actors, whose dismall Tragædie doeth now begin.



## ACTVS I. SCÆNA PRIMA.

**T**Hat all popular, and common Stage-Playes, whether *Argument. 2.*  
*Comicall, Tragicall, Satyricall, Mimicall. or mixt of*  
*either. (especially, as they are now composed, and personated,)* *Stage-Pl: yes*  
*are such sinfull, hurtfull, and pernicious Recreations, as are al-* *had their ori-*  
*together vnseemely, and vnlawfull vnto Christians: I shall* *ginall from*  
*first of all euidence, and prooue it, from their originall* *the Deuill*  
*parents, and primary Inuentors: which were no other,* *himselfe,*  
*but the very Deuill himselfe; or at leastwise, Idolatrous,* *therefore they*  
*and Voluptuous Pagans, impregnated with this infernall* *must needes*  
*issue from Hell it selfe: from whence I argue in the first* *be euill.*  
*place, thus.*

That which had its birth, and primarie conception from the very Deuill himselfe, who is all, and onely euill; must needes be Sinfull, Pernicious, and altogether vnseemely, yea, Vnlawfull vnto Christians. But Stage-Playes had their birth, and primary conception, from the very Deuill himselfe, who is all, and onely euill.

Therefore they must needes bee Sinfull, Pernicious, and altogether vnseemely, yea, Vnlawfull vnto Christians.

The Minor, (which is onely liable to exception,) I shall easily make good: First, by the direct, and punctuall testimony of sundry Fathers. *Clemens Alexandrinus, Oratio Exhortatoria, ad Gentes. fol. 8. Tertullian de Spectaculis. cap. 5. 7. 10. 24. Clemens Romanus, Constitutionum Apostolorum,*

a *Tersullianus*  
*apud Latinos*  
*omnium facile*  
*princeps iudi-*  
*candus: Quid*  
*enim hoc viro*  
*doctius? quid*  
*in diuinis at-*  
*que humanis*  
*rebus exerci-*  
*tatus? Nemo*  
*pe omnem Phi-*  
*losophiam &*  
*cunctas Philo-*  
*sophorum se-*  
*ctas, auctores,*  
*adsertoresque*  
*sectarum, om-*  
*nesque eorum*  
*disciplinas, om-*  
*nem historia-*  
*rum ac studio-*  
*rum varia-*  
*tem mira qua-*  
*dam mentis ca-*  
*pacitate com-*  
*plexus est.*  
*Vincentius*  
*Lerinenfis,*  
*Contra. Hæ-*  
*reses. cap. 24.*  
 b *Diaboli*  
*Ecclesia: Offi-*  
*cina scelerum;*  
*Cathedra pesti-*  
*lentiarum, &c*  
*Tertul. Apo. og.*  
*& De Spectac.*  
*lib. Clem. Alex.*  
*Padag. 23.*  
*cap. 11. Basil.*  
*Hexaem. hom. 4*

2.

c *De Spectac.*  
*cap. 26.*

*Apostolorum. lib. 2. c. 65. 66. S. Cyprian, De Spectaculis. l. &*  
*Epist. l. 1. Epist. 10. Eucratio, Arnobius Disputatio. Advers.*  
*Gentes. l. 7. Lactantius, De Vero Cultu. c. 20. Cyrill of Hierusol.*  
*Catech. Mystag. 1. S. Chrysostome, Hom. 6. 7. & 38. on*  
*Mat. S. Augustine, De Ciu. Dei. lib. 1. cap. 32. l. 2. c. 6. to*  
*23. Saluian. De Gub. Dei. lib. 6. pag. 206. 207. (a) All ex-*  
*cellently learned in all the learning of the Heathen, and there-*  
*fore, best able to determine of the Originall of Stage-*  
*Playes, especially, since they liued so neere vnto their*  
*birth-day.) All these, I say, to whom I might adde:*  
*Pope Innocent the first, Epistolarum Decretalium. Epist. 2. ad*  
*Uictricium. cap. 11. (which you shall finde in Surius, Con-*  
*ciliorum. Tom. 1. pag. 529. and in Gratian. Distinctio. 51.*  
*cap. Præterea, frequenter:) Ludouicus Vines, Comment. in*  
*Augustinum, De Ciu. Dei. lib. 1. cap. 32. lib. 2. cap. 6. to 22.*  
*Cælius Rhodiginus Antiquarum Lectionum. lib. 8. cap. 7. A-*  
*grippa De Vanitate Scientiarum. cap. 59. Ioannes Mariana,*  
*Doct. Reinolds, Gosson, with sundry others in their Bookes,*  
*and Treatises against Stage-Playes: doe expressly testifie:*  
*That all Theatricall Playes, or Enterludes, had their Orig-*  
*inall birth from the very Deuill himselve, who inuented them*  
*for his owne honour, and worship, to detaine men captiue by*  
*them, in his infernall snares: Whence they all condemne*  
*them, as sinfull, hurtfull, abominable, and vnlawfull plea-*  
*asures: stiling all Play-houses: the (b) Temples, Chap-*  
*pels, Chaires, Shops, and Schooles of Satan: and Playes, the*  
*Devils Spectacles, Lectures, Sacrifices, Recreations, and the*  
*like. If all these seuerall Witneses then haue any cred-*  
*dit: (as their testimony in our present case, was neuer*  
*contradicted to my knowledge, by any Christian, or Pa-*  
*gan Author:) my Minor, (yea, my Maior likewise,) neede*  
*no farther prooffe: But yet to satisfie vncredulous*  
*spirits in this point, I shall here in the second place, re-*  
*cite some two, or three Histories of note, and credit,*  
*which prooue my assumption to the full. Memorable to*  
*this purpose, is that story (c) in Tertullian; who informes*  
*vs: that a Christian woman in his time, going to see a Stage-*  
*Play*



Play acted, returned from it possessed with a Deuill : Which Deuill being interrogated by the Exorcists, and Christians that came to dispossesse him, how he durst assault a belceeing Christian in such a presumptuous manner? Returned them this answer, With much boldnesse : that he had done most iustly in it, in meo enim eam inueni : for I found her in my owne Temple, negotiated; and imployed in my seruice : Whence this acute, and learned Author doeth (as we also from it may) conclude : (d) that Playes, and Play-houses came originally from the Deuill himselfe, because hee claimes both them, and those who doe frequent them for his owne. Adde wee to this, the storie of one Valesius a wealthy Roman : Whose three children being desperately sicke of the Plague, and afterwards recovered by washing them in hote Water, taken from the Altar of Proserpina : Which remedy, was prescribed vnto him by an immediate voyce from his Deuill-Gods, after his earnest prayer to them, to translate their sicknesses on himselfe : these infernall Spirits, in recompence of this their cure, appearing to those recovered Patients in a Dreame : commanded them to celebrate Playes vnto them ; which Valesius did accordingly : This story I shall couple with that of (f) Titus Latinus, as some ; or Tiberius Attinius, as others stile him : to Whom the great Deuill-God Iupiter Capitolinus, vnder the Consulship of Qu. Sulpitius Camerinus, & Sp. Larginus Flauus, in a great mortality both of men, and beasts, appeared in a dreame : commanding him, to informe the Senate ; that the cause of this fatalitie, was, their negligence, in not providing him an expert, and eminent Presultor in their last Playes, that they celebrated to him : and Withall, to enioyne them from him, to celebrate these Playes afresh vnto him, With greater care and cost, and then this Plague should cease : He supposing it to be a meere dreame, and fancy of his owne, neglects his arrant ; vpon Which this great Master-Deuill appeares vnto him the second time, threatening to punish him for his precedent neglect, and charging him to dispatch his former message to the Senate : Who neglecting it as before, as being ashamed, and With all affraide, to relate it to

d De Spectac.  
cap. 24. to 28.  
e Valerius  
Maximus. l. 2.  
cap. 4. sect. 4.  
Polydor Virgil.  
De Inuent.  
Rerum l. 4. c. 14.

f Dionysius  
Hallicarnasse-  
us Antiq. Rom.  
l. 7. c. 9. Cicero  
de Diuinatione  
lib. 1. Arnobius  
Disput. aduer-  
sus Gentes. l. 7.  
Lactantius de  
Orig. Erroris.  
cap. 8. Minuti-  
us Felix.  
Octavianus. p. 19.  
Augustine De  
Ciu. Dei lib. 4.  
cap. 2. 6. Ludo.  
Vines Nota.  
in August. libid.  
Lince. Rom.  
Hist. lib. 2.  
Sect. 3. 6. Relate  
this storie.

*b* Quamquam  
and sane liber  
erat religione  
animus: vere-  
cunda tamen  
maiestas  
Magistratum  
timorem  
hic t, ne in  
ore hominum  
pro ludibrio  
abiret. Liui.  
Rom Hist. l. 2.  
Sect. 36.

the Senate, \* lest it should prooue nothing but his own: private fancy: some few dayes after, his Sonne was taken away from him by sodaine death, and a griping sicknesse seised upon euery part, and member of his body, so that he could not so much as stirre one ioynt, without intollerable paine and torture. Where upon, by the aduice of some of his friends, to whom he did impart these dreames, hee was carried vp out of the Countrey in a litter, into the Senate house, where he deliuered his former message: no sooner had he ended his relation, but his sicknesse forthwith leaues him; and rising out of his bed, he returnes vnto his house an healthie man: The Senate Wondring at it, commanded these Playes to bee againe renewed, with double the former pompe and cost; and so the Pestilence ceased.

These two precedent paraliell Histories, (the trueth of which the Fathers in the margin testifie, (doe infallibly demonstrate, the Deuill himselfe to bee the Authour of these Stage-Playes, since he iniouynes his Pagan worshippers to celebrate them to his honour, and takes such pleasure, and contentment in them. To these, I shal annexe one story more, which though most Protestants may chance to slight, as a fable; yet all our Roman Catholics, (who are much deuoted to these Theatricall Spectacles,) will ready subscribe vnto it, as an vndoubted trueth: and that as our rare Historian, (f) Mathew Paris at large relates it, is briefly this: Saint Dominicke, Saint Iulian, and one Thurcillus a plaine Husband-man, being in the Church of Saint Maries, about the middle of the world, where there were many Soules of Saints departed, in endlesse Blisse, others in Purgatory: on a Saturday euening neere night: saw a Denill towards the North part of the Church, riding post towards Hell on a blacke horse, with many damned Soules: Saint Dominicke chargeth this Denill to come presently to him: who delaying to doe it, out of ioy for the great bootie of Soules which he had gotten, Saint Dominicke takes a rod, and whips him well, causing him to follow him to the North side of the Church, where Soules were vsually freed; where

f Historia  
Angliae, Tiguri  
1580. pag.  
209. 210.



Where the Deuill among other things informes him, that eue-ry Lords day at night, (a time which some men consecrate and set apart for Stage-Playes, and such infernall Pastimes, whereas (g) Saint Paul did spend it all in preaching:) the Devils did use to meete in Hell, and there did recreate, and exhilarate themselves (h) with Stage-Playes: Which Saint Dominicke, and the others hearing, they desired the Deuill, that they might goe along with him to Hell, to see their Enterludes: Who putting by Thurcellus, permitted Saint Dominicke, and Saint Iulian to accompany him: the Deuill brings them into a large, but smokie house towards the North, enuironed with three Walls; Where they see an ample Theater with seates round about it, Where sundry Devils sate in a row laughing, and making themselves merry with the torments, and sinnes of the Damned, Whom the Prince of the Devils commanded to bee brought vpon the Stage, and to Act their parts in order. And first of all, the Proud man is brought vpon the Theater: next an (i) idle Nonresident, who did not feede his Flocke, neither by Life, nor Doctrine: then a Souldier, who had liued by Murder, and Rapine: then an Oppressing, and Bribe-taking Lawyer, who was once an Officer in the Kings Exchequer, and did much oppress the Subjects: next an Adulterer, and an Adulteresse: then a Sclanderer: next a Theife: and last of all, a Sacrilegious person, who had violated Sanctuaries; all these comming in their severall garbes, and postures, did Act their proper parts, and had severall Tragicall tortures inflicted on them by the Devils Ministers, who were likewise Spectators of these Ludibrious Spectacles. If then the Devils recreate themselves thus in Hell with Stage-Playes, as this Historian reports; if they thus Proiect, and Puruay for them; they may be well reputed the primary Authors, and inuentors of them.

Lastly, that which is utterly displeasing vnto God, and wholly fraught with Scurrility, Prophanesse, Sinne, and Wickednesse: that which was at first deuoted to the Devils immediate worship, and cannot any wayes bee deemed the inuention, or product, either of God himselfe,

g Act. 20. 7.

9. 11.

h Ludis Theatralibus.

i Animarum

nec castus re-

putatur, nec

salus. Male

vium, Et

sibi etis male

vixit re voluit.

Bernard. ad

Clement. Sermo

Col. 17: 6 C. D.

3

k Psal. 99. 5.  
 Hab. 1. 13.  
 1 Pet. 1. 15, 16.  
 1 *Nihil turpe  
 ex honesto nasci  
 potest.* Lactant.  
 de Falsa Sapi-  
 entia. cap. 11.  
 m *Nihil Dia-  
 boli non est,  
 quicquid Dei  
 non est, vel deo  
 displicet.* Ter-  
 tul. de Spectac.  
 cap. 24.  
 n See Scène 2.  
 o 1 Iohn 2.  
 13, 14.  
 Math 5. 37.  
 p 1 Pet 5. 8.  
 Job 1. 7. c. 2. 2.  
 q 1 Iam 3. 11, 12.  
 r Math. 7. 17.  
 18. 19.  
 s Job 14. 4.  
 t Ezech. 16. 44.  
 u Iohn 3. 6.  
 x Math. 10. 1  
 chap. 12. 43.  
 Marke 3. 30.  
 1 Ioh. 2. 13, 14.  
 Peter 5. 8.  
 y *Facit ad ori-  
 ginis maculam,  
 ne binum ex-  
 istimes quod  
 initium a ma-  
 lo accepit.*  
 Tertul. De  
 Spectac. cap 8.  
 z Math. 7. 16.  
 Luke 6. 43.  
 James 3. 12.  
 a *Diaboli natura non improba, sed opera iniqua.* Amb. Comment. lib. 5. in Luc.  
 4. Tom. 3. pag. 33. H. & 85. B.

(k) *who is infinitely holy, (l) and therefore, no Proiector of  
 such unholy pleasures :* or of Christians, or ciuill Pagans ;  
 (m) *must of necessitie be fathered on the Deuill himselfe, who*  
 is the common seed-plot of all vncleannesse, and pro-  
 phannesse whatsoeuer : But such are Stage-Playes : as  
 (n) *hereafter I shall prooue at large :* Theretore they must  
 of necessitie, call the Deuill Father, and be reputed as his  
 of-spring : so that the Assumption of my former argu-  
 ment is irrefragable.

For the Maior : That things which had their birth,  
 and primary conception from the Deuill himselfe, who  
 is all, and onely euill, must needes bee sinfull, pernicious,  
 vnseemely, and vnlawfull vnto Christians : I presume,  
 no Christian dares gaine-say it : For what honest, pro-  
 fitable, good, or lawfull thing, can flow, or issue from  
 him, (o) *who is wholly euill, (p) and walkes about in an in-  
 defatigable, and restlessse manner, like a roaring Lyon, seeking*  
*whom he may deuoure ? (q) Can a bitter Fountaine, send*  
*foorth sweete, and pleasant streames ? (r) Or can a corrupt*  
*Tree bring foorth good, and wholesome fruite ? (s) Who can*  
*bring a cleane thing out of filthinesse ; or a good thing out*  
*of wickednesse ? It is past the skill of any Chymicke, or*  
*artist to effect it. Certainly, (t) such as the Mother is,*  
*such is the Daughter : (u) that which is borne of the flesh, is*  
*flesh, and that which is borne of the spirit, is spirit :* Now the  
 (x) *Deuill, is an vncleane, a wicked, a sinfull, and pernicious*  
*Spirit : there is no good at all within him : his inuentions,*  
*workes, and of-spring, therefore must resemble him :*  
 (y) *they must be euill, vncleane, pernicious, and abominable,*  
*like himselfe : (z) Men doe not, men cannot gather Grapes*  
*of Thornes, or Figges of Thistles :* such as the stocke is,  
 such must bee the fruite ; as Scripture, Nature, Reason,  
 and Experience teach vs. Since then the Deuill himselfe,  
 is all, and onely euill, abominable, polluted, and pernici-  
 ous ; I meane in his qualitie, as a Deuill, (a) *not in his*

entitie,



ontie, as a creature : these Stage-Playes (which are his proper, and immediate issue) must bee so too: if not to Pagans, (b) *inthrall'd to his bondage, and captivated at his pleasure in his snares* : yet at least to such, as lay any title to the name of Christians : who haue vowed in their very Baptisme, and first admittance into the Church of Christ : (c) *to forsake the deuill, and all his workes* : of which these Stage-Playes, are well-nigh the chiefe : (d) *Oderis itaque Christiane, quorum Auctores non poteris non odisse* : needes then must all Christians hate these Stage-Playes, whose Author they cannot chuse but hate : needes mult they repute them euill, abominable, and pernicious ; (e) *yea, altogether such ; since the genitor, and parent of them, is wholly, onely, alwayes such.* (f) *Can any good thing come out of Nazareth ?* was a question, that sincere Nathaniel demanded once of Philip, when hee brought tidings to him of Christ : Can any good thing come out of Hell ? out of Satan ; out of that wicked, and vncleane infernall Spirit, (g) *Who plots the ruine of mens Soules, and nothing else ?* is the demand I make to such who are inamoured with these Stage-Playes. Alas, what Christian, or Pagan heart, can so much as once conceiue ; (h) *that the professed enemy of mankind, of God, of goodnesse : the fountaine of all sinne, and wickednesse : the very sincke, and center of all vncleannesse, should be the Author, Propagator, or Contriuer of any reall good : of any thing that furthers the happinesse, or well-fare of the sonnes of men ?* Was it euer knowne since the world was framed ; that this onely Author of all euill, was the cause of any good ? of any inuention that might benefit the Bodies, or Soules of men, or further their Temporall, or Eternall well-fare ? Oh no : the experience of all ages, all men, all Christians prooues it : For though the Deuill may sometimes commend some seeming good vnto vs : yet (i) *latet anguis in herba* : there is alwayes poyson, in his best, and sweetest

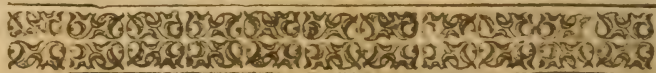
b Ephes. 2. 2.  
 2 Tim. 2. 26.  
 c Cyril. Hieron. sol. Catech. Mystag. 1.  
 Concil. Constantinop. 6. in Trullo. can. 96.  
 d Tertul. De Spectac. cap. 10.  
 e Quod pestimo initio nittur, in nullo vnquam censeri poterit bonum. Athanasius contra Gentiles. lib. f Iohn 1. 46.  
 g Diabolus omnem hominem & omnem spiritum qui sub calo est, subit in ista oculi perderet, deleteret, incurreretur ;  
 h Diabolus est  
 i Greg. Mag. in  
 Paradiso. c. 12.

7. Psal. Pœnitentiales. fol. 362. H. 1 Pet. 5. 8, Mat. 13. 39. Ambrosi. de  
 i Virgil. Eclog. 3. pag. 9.

Potions :

*k Immundi  
spiritus innu-  
meris contra  
nos fraudibus  
accedit, cum  
suadere nobis  
iniqua neque-  
unt, ea sub  
virtutum spe-  
cie nostris ob-  
tutibus expo-  
nunt. Greg.  
Mag. Moral.  
lib. 39. cap. 28.  
l Diabolus  
blanditur, vt  
fallat; arri-  
det, vt noceat : illicit, vt occidat. Cyr. De Hab. Virginum. Diabolus non diligit  
filios suos, sed odit, quia non amat nisi vt perdat. Ambrose. Sermo. 44.*

Potions : there is a Soule-intangling snare, in all his in-  
uentions : a dangerous, and inevitable hooke in all his  
baites : all his workes, contriuances, and delights, (*k* what  
euer glittering out-side, or Honie taste, they seeme to haue ;  
are but so many (*l*) trappes, and poysons, to captinate, and in-  
danger Soules : they are all abominable, and pernicious,  
like himselfe : and so are Stage-Playes too, as well as  
others : O then let this conuince them to bee vnlawfull,  
vnseemely, and pernicious vanities : (as the fore-quoted  
Fathers, and Authors in the Minor haue deemed them  
for this very reason ; ) and now at last perswade all Chri-  
stians, all Pagans, (vnlesse they will sweare homage to the  
Deuill, and renounce the seruice, and protection of the  
Lining, onely God ;) for euer to abominate them, as the  
very product of Satan, and the broode of Hell.



## ACTVS I. SCÆNA SECVNDA.

Argument 2.  
Stage-Playes  
were inuen-  
ted, and pra-  
ctised by In-  
fidels, and Pa-  
gans, who  
were the De-  
uills instru-  
ments : there-  
fore they must needs  
bee sinfull, and abominable.

**B** Vt admit, that the Deuill himselfe were not the im-  
mediate forger, and parent of these Theatricall En-  
terludes, which no man can disprooue by any Orthodox  
recordes : yet this must needs be granted : that Idola-  
trous Infidels, and the deboifest Pagans, were the first  
Actors, and Contriuers of them, and that by the (*m*) very  
Instinct, and Tutorship of the Deuill, whose instruments  
they were : and this alone doeth brand them for euill, and

for they must needs bee sinfull, and abominable. *m Pagani ista docente Di-  
abolo adiuuenerunt. Concil. Arelitense. 3. Surin Concil Tom. 3. pag. 727. Af-  
flatu Diaboli tradunt ista que mortem asserunt, fidem evertunt, &c. Clemens Rom.  
Constat. Apostol. lib. 2. cap. 65.*

vnlawfull



vnlawfull pleasures, which Christians may not practise ; as this second Argument will cleerely euidence.

That which had its rise, its pedigree, and being from Idolatrous Infidels ; and the Deboisest Pagans , (who were the Devils agents in this seruice:) must needes bee sinfull, vnlawfull, vnseemely, and pernicious ; at least wise vnto Christians.

But Stage-Playes, if wee take them in their very best conception, had their rise, their pedigree, and being, from Idolatrous Infidels , and the Deboisest Pagans, who were the Devils Factors in this seruice.

Therefore they must needes be sinfull, vnlawfull, and pernicious ; at least wise vnto Christians.

For the Maior, I shall clearely euidence it, by Authentique Recordes ; which though they somewhat vary in the particular persons, yet they all concurre in this : that Pagans, and Infidels, were the first contriuers of these Stage-Playes. (n) Athenæus, *With others*, informes vs : *that the Athenians were the primary composers of Comical Enterludes, in imitation of those drunken Husband-men, who Sacrificed, and made Playes to Bacchus, the God of their Vineyards :* \* Plutarch relates, *that Comedies, and Tragoedies, tooke their Originall from Homer :* (o) Clemens Alexandrinus records : *that one Thespis :* (p) Quintilian, *that Æschylus, was the first who brought Tragoedies to light.* Who euer he was, that first inuented these Playes among the Græcians ; yet all concurre, that the Romans (who as it seemes, (q) *deriued them from the Greekes,*) did first imbrace them vpon this occasion. (r) *When as there was*

n Dipnos. l. 2.  
cap. 1. Horace  
de Arte Poe-  
tica. l. Polyd.  
Virgil de In-  
uent. Rerum.  
lib. 1. cap. 10.  
Alex. Sardis.  
de Rerum In-  
uentor. lib. 1. p.  
41, 42. Thea-  
trum Vitæ hu-  
manæ. lib. 1.  
pag 75, 76.  
Ouid. Fasto-  
rum. l. 3. c. 57.  
Lud. Viues  
Comment. in  
Aug. de Ciu.  
Dei. l. 2. cap. 8.  
\* De Homero.  
lib. See Dio-  
nyf. Hallicar-  
næ. Antiq.  
Romanorum.  
lib. 7. cap. 9.  
o Stromatum.  
lib. 1. fol 64.  
p Instit. Orat.  
lib. 1. cap. 1.  
q Dionys.  
Hallicarnæ.  
Antiq. Rom.

lib. 7. cap. 9. Ludou. Viues Comment. in August. De Ciu. Dei l. 2. c. 8. Accordingly.  
r Linc. Hist. lib. 7. Sect. 2. Plut. Quest. Rom. lib. Quest. 107. Tertul. de Spectac.  
cap. 3. to 8. Valerius Maximus. lib. 2. cap. 4. Sect. 4. Macrobius Saturn. lib. 3. cap.  
14 Boenius de Mor. Gentium. lib. 3. cap. 8. August. de Ciu. Dei. lib. 2. cap. 8. &  
Ludou. Viues Ib. Orosius. Hist. lib. 3. cap. 4. Carl. Rhod. Antiq. Lect. l. 8. c. 7. Polyd.  
Virgil. de Rerum. Inuent. lib. 3. cap. 13. Alexander. Sardis. de Rerum. Inuent. lib. 1.  
Godwins Roman Antiquities. lib. 2. Sect. 3. cap 11. Alex. ab Alexand. Gen. Dierum.  
lib. 6. cap. 19.

s Livie Hist. Rom. lib. 7. Sect. 2. Alex. Sardis de rerum Inuent. lib. 1. pag. 41. to 46. Horat. de Arte Poetica. lib. Godwins Roman Antiq. lib. 2. Sect 3 c 13 14 & Tota pars humanarum institutionum qua ad usum vita necessarium proficiunt, nequaquam est fugienda Christiano, immo quantum satis est intuen- da, memori- que retinenda. Omnes vero artes huiusmodi vel nugatoria. vel noxia superstitioni, ex qua- dam pestifera societate hominum & demonum, quasi pacta infidelis & dolosa amicitia consti- tuta, penitus sunt repudi- anda Christi- ano. August. De Doctr.

a great Plague in Rome, which could not be aswaged by any Divine, or humane helps, the Romanes to appease the Wrath of their enraged Deuill-gods, sent into Tuscanie for Stage-Players : among Whom, one Hister, being more eminent, and expert then the rest, as most : or the Etrurian word Hister, which signifieth a Play, as others : gave the name of Histrio, which denominates an Actor, or Player, to all succeeding Stage-Players : How Stage-Playes, which were more rude, and plaine at first, came to be more refined, and in- larged afterwards, I shall referre you, to these marginall (s) Authors, which will at large informe you : onely this I shall say in brieft ; that both the inception, and growth of Stage-Playes, by the consent of all Recordes, was from Idolatrous Infidels, and voluptuous Pagans, whose wayes, and workes, we Christians must not follow.

For the Maior, I willingly acknowledge ; that (r) those inuentions of Infidels, and Pagans, which may further Gods glory, or the good of men : as Musicke, Poetrie, Husbandry, Navigation, Architecture, Letters, Writing, and the like : are lawfull vnto Christians ; because they issue from those common gifts, which God himselfe implanted in them : but as for all their noxious, improfitable, and vaine productions, which dishonour God ; which preiudice mens Soules, and were destinated at first to sinfull endes, (which is the case of Stage-Playes ; ) these Christians must aboyde : if for no other reason, yet for this one alone : that the Heathen Gentiles were the Authors, fomentors, and frequenters of them. Hence God himselfe doeth charge the Israe- lites : (u) That when they were possessed of the Land of Canaan, they should beware, that they committed not any of those abominable customes, which were committed before them, by the Cananites : that they should not defile themselues therein, but take heede, lest they were taken in a snare after them, lest they should aske after their Gods, saying : how did those Na- tions serue their Gods, that I might doe so likewise : Hence

Christiana. l. 2. cap. 23, 24, 25, 26. Tertul. de Corona Militis. cap. 6. 7. Gossons Con- futation of Playes. Act. 1. accordingly. u Leuit. 18. 30. Deut. 12. 29, 30.

Christ



Christ himselfe enioynes all Christians, (x) *not to use* x Mat. 6.7,8.  
*vaine repetitions when they pray, as the Heathen doe, who* 31.32.  
*thinke to be heard, for their much babling: be ye not therefore*  
*(saith hee) like vnto them: Not to take thoughts, what wee*  
*shall eate, or what we shall drinke, or wherewith we shall bee*  
*cloathed: and what is his reason? For after all these things*  
*doe the Gentiles seeke: Hence Saint Paul doeth exhort the*  
*Thessalonians, (y) to possesse their vessels in holinesse, and* y I Thes. 4.4.  
*honour; not in the lust of concupiscence, as the Gentiles doe:*  
*Hence Saint Peter informes vs: (z) that the time past of* z I Pct. 4.3.  
*our lines, may suffice vs to haue wrought the will of the Gen-*  
*tiles: Hence Saint Paul exhorts the Ephesians, (a) that* a Ephes. 4.17,  
*they should not henceforth, walke as other Gentiles in the* 18, 19. cap. 2.3.  
*vanities of their mindes, in lasciuiousnesse, and all vnclane-*  
*nesse: Hence the Prophet Ieremie, speaks thus vnto the*  
*house of Israel: (b) Thus saith the Lord, learne not the way* b Ier. 10.1,2,3  
*of the Heathen, and be not dismayed at the signes of Heauen,*  
*marke his reason: for the Heathen are dismayed, at them.*  
*Hence God himselfe, doeth (c) oft times in the Scriptures,*  
*reprooue, and blame the Israelites, Manasseh, and others, and*  
*likewise threaten Iudgements against them, for going after the*  
*Heathen, that were round about them: for running after their*  
*vanities, customes, fashions, and abominations, concerning*  
*whom the Lord had said, that they should not doe like them,*  
*nor learne their workes: Hence is it, (d) that God reputed*  
*the desire of a King, which in it selfe is lawfull, a hainous sinne*  
*in the Israelites, because it issued from an apish imitation*  
*of other people: that they also in this respect, might be like*  
*all other Nations: and hence, (e) did hee threaten to visit,*  
*not onely the inferiour ranke of the Israelites; but euen*  
*the Children, and Courteours of their Kings, for wearing*  
*strange Apparell, and taking vp the garbes, and fashions,*  
*of those Pagans which bordered round about them. If*  
*then it bee vnlawfull to imitate, not onely the abominati-*  
*ons, rites, and ceremonies: but euen the prayers, cares,*  
*and feare: the gouernment, and strange Apparell, of In-*  
*fidels, and Pagans, as all these Scriptures strongly eui-*

f De Corona  
Militis. lib.  
cap. 6, 7, 8.  
g Sec Demost.  
Oratio. De  
Corona. Oratio  
adversus Madi-  
am. Virgil.  
Copa p 510.  
h SURIUS. Tom  
1. Cen. p 577.  
i Que ab er-  
rore Gentilium  
attracta sunt.  
k SURIUS. Tom  
1. pag. 299.  
l SURIUS. Tom.  
2. p. 647. 715.  
m Tom. 5.  
pag. 8. B.  
n Sec Ouid.  
Fastorum. l. i.  
Cælius. Rhod.  
Antiq. Lect.  
lib. 23. cap. 11.  
Polyd. Virgil.  
De Inuent.  
Rerum. lib. 2.  
cap. 4. Macro-  
b. Saturnal. l. i.  
cap. 9. Alex.  
ab Alex. lib.  
3. cap. 8.  
o SURIUS. Tom.  
2. pag. 748. B.  
p SURIUS. Tom  
3. pag. 40. B.  
Gratian Cau.  
26. Quest. 5.  
& 7.

dence: much more must it bee vile, and sinfull, to trace their foote-steps, in practising, approving, and frequenting, their Histrionical Stage-inventions, which have no good, nor profit in them. How chary, and fearefull the Saints of God in former ages were, of admitting the Festiuities, Customes, Ceremonies, Reliques, or Inventions of Idolatrous Pagans; how ready they were to disauow them; may appeare by sundry instances, that are Parallell with Stage-Playes. (f) *Tertullian*, condemnes the wearing of a Laurell Crowne, or flowrie Garland by way of Triumph, in a Christian Souldier; because those Crownes, and Garlands, were first inuented by the Denill, and (g) *Worne* by his Minions, to his honour. (h) The Councell of *Africke*, Canon 27. Prohibits Christians to make Feasts, or Morrice-daunces, on the Birth-dayes of Martyres, because such Feasting, and Dauncing, (i) had their Originall from Gentilisme. (k) The Councell of *Ancyra*, or *Engury*, Canon 21. exposeth all Christians to five yeeres penance, who shall obserue any Prophecies, Dreames, Divinations, or Fortune-tellers, after the customes of the Gentiles, or should entertaine such Diviners, or South-sayers in their houses. (l) The second Councell of *Towers*, Canon 23. The Councell of *Antisiodorum*, Canon 1. *Saint Augustine*, De Reclitind. Cathol. Conuersationis. Tract. Tom. 9. pag. 1448. (m) *Saint Ambrose*, Oration. 11. *Gratian*, Causa. 26. Quest. 7. condemns the obseruation of Newyeeres-day, and the sending of Newyeeres-gifts, as a sinne, threatning Excommunication, both from the Church, and Sacraments, to such who should obserue it: because they were but the Reliques, and Obseruations of Pagans, (n) who Consecrated this day, to the honour of *Ianus* their Denill-God, and sent reciprocall Newyeeres-gifts to their friends upon it. (o) The first Councell of *Braga*, Canon 29. Prohibits all such, who are ordained Readers in the Church, to sing in a Secular habit, or to giue over their degree, after the manner of the Gentiles: (p) The French Synod vnder Pope *Zacharie*, in the yeere 742. enioyned all Bishops, to giue all diligence to inhibit, and keepe backe Christians,



stians, from all the Reliques of Paganisme, and Gentilisme: as Pageants, Southsayings, Divinations, Lot-fortunes, Sacrifices to Saints, and Martyres, neere to Churches, after a Pagan manner; Sacrilegious fires, called Needfire, or Bonefires, With all other Heathenish Observations, and Ceremonies; because they are unbecoming Christians. (q) The Canons of the Greekes Synods, collected by Martin, Bishop of Braga, Can. 71, 72, 73, 74, 75. Prohibit the entertainement of Southsayers, Fortune-tellers, and Diviners, into Christians houses, after the custome of the Pagans, either to expell some euill out of them, or to purge them by some Pagan Spelles, under fine yeeres penance. Yea, they say expressly: that it is unlawfull for Christians, to retaine the traditions of the Gentiles, in (r) obseruing the course of the Elements, Moone, or Starres, or the vaine fallacies of Signes; in building Houses, in sowing Corne, in planting Trees, or solemnizing Marriages: that it is unlawfull to obserue Calends, or to adiect themselves to Heathenish Feastinalls, and Delights; or to decke up their Houses with Laurell, (s) Twigs, and greene boughes, (as we vse to doe in the Christmas season:) because all this obseruation is descended of Paganisme: and that Christians may not obserue, or vse any Spelles, or Ceremonies, in gathering medicinall Hearbes, or in their lanifices; because the Heathens did obserue them. (t) The fourth Councell of Carthage, Canon 16. together with Saint Hierome, Epist. 22. cap. 13. Prohibit Christian Bishops, to read the Bookes of the Gentiles. (u) The Councell of Laodicea, Canon 37. 39. The Councell of Ancyra, Canon 5, 6, 7. Saint Ambrose Orat. 3. Tertullian De Spectaculis. lib. With sundry others informe vs: that it is a great sinne to obserue the Feastinalls, or Solemnities of Pagans; to be present with them at their Feasts; to retaine their Feastinall-gifts; or to communicate with them in their Ceremonies, which are not of God: Whence they prohibit Christians from them, vnder paine of Excommunication, and two yeeres Penance. (x) The sixth Councell of Constantinople, Canon 96. Excommunicates all such as

q Surius. Tom  
2. pag. 757. B.  
Gratian, Cau.  
26. Quæst. 5.  
& 7.

r See Ier. 10.  
1, 2, 3 Gratian.  
Causa. 26.  
Quæst. 5. Aug.  
De Rectitud.  
Cathol. Con-  
uersat Tract.  
Tom. 9. pag.  
1447, 1448.  
Accordingly.  
s Hedera est  
gratissima.  
Baccho. Ouid.  
Fastorum.  
lib. 3. pag 57.  
t Surius Tom.  
1. pag 513. B.  
Carranza.  
fol. 70.  
u Surius. Tom  
1. pag. 4 57.  
294, 295.  
x Surius. Tom  
2. pag. 1053. A.  
1049. B. 1050.  
See August.  
De Rect. Ca-  
thol. Conuers.  
Tract. Tom. 9.  
part. 1. p. 1447,  
1448.

y See Alex.  
 ab Alexandro.  
 Genial. Die-  
 rum. lib. 3.  
 cap 8. Ælij.  
 Lampridij.  
 Seuerus. pag.  
 231. Ouid.  
 Fastorum,  
 lib. 1, 2, 3. 5.  
 How the  
 Pagans obser-  
 ued them.  
 z See August.  
 De Rectitud.  
 Cathol. Con-  
 uersat. Tract.  
 Tom. 9. part. 1.  
 pag. 1448.  
 Accordingly.  
 a De Ebrie-  
 tate & Luxu.  
 Sermo.  
 b De Tem-  
 pore. Sermo.  
 132. See  
 my Healthes  
 Sicknesse.  
 Argument. 14.  
 c Surius. Tom.  
 3. pag. 727.  
 Gratian. Cau.  
 27. Quest. 1.

shall sweare the Oathes of the Gentiles: Yea, the same ge-  
 nerall Councell, Canon 62. disannulles, and condemnes the ob-  
 seruatiō of the (y) Calends, and Winter votes: all meetings,  
 on the first of March; all publike Dauncing of Women: all  
 Mummings, Dauncings, Sportes, and Ceremonies, which  
 might prouoke Laughter, vnder the name of Bacchus, or any  
 other, which was falsely named a God among the Gracians:  
 inflicting Excommunication, and Deposition on those that  
 should from thence obserue them, because they were the Im-  
 postures of Satan, and the Sportes, and Vanities of the Hea-  
 then: Yea, Canon 65. It prohibitts the making of (z) Bene-  
 fires on New-moones, before the Houses, or Shops of Christi-  
 ans; together with all skipping, iesting, and fooling about  
 them, after the Ancient custome, vnder the foresaid penaltie;  
 as being a Pagan practise, condemned in Manasseh: in the  
 2 Chro. 33. 2. 5, 6. And Can. 70. it informes vs: that Chri-  
 stians who are taught the Lawes of God, ought not to vse the  
 manners, Tumblings, Playes, and Vestments of the Gracian  
 Infidels. (a) Saint Basil, and (b) Saint Augustine, con-  
 demne the Drinking, and Pledging of Healthes, from this  
 very ground; that they were the inuention of the Denill, and  
 the obseruations, or reliques of Infidels, and Pagans: Cle-  
 mens Romanus, Constit. Apostol. lib. 2. cap. 66. (c) The  
 third Councell of Arles: The third Councell of Toledo, Canon  
 23. Nazienzen. Oratio. 48. p. 796, 797. Cyrillus. Hierusol.  
 Catech. Mystag. 1. with sundry other Councells, and Fa-  
 thers, which I might enumerate, prohibit, and condemne  
 all lasciuious Dauncing, all scurrilous Songs, and Iests, with  
 sundry other Sportes, and Merriments, because they were the  
 Recreations, Ceremonies, and Inuentions of Heathen men.  
 The Councell of Eleberis, Canon 34. 37. The second Councell  
 of Arles, Canon 23. Tertullian in his Apologio against the  
 Gentiles: and his Booke against Idolatrie. Lactantius De  
 vero Cultu. lib. 6. cap. 2. Cyrillus Hierusolomitanius. Catech.  
 Mystagogica 1. together with Ormered in his Pagano-Pa-  
 pismus. Semblance 37. 123, 124, 125. Condemne the bur-  
 ning



ning of Tapers in Church-yardes, or Churches, (d) especially in the day-time, as the Papists doe) upon the selfe-same reason: euen because the Pagans practised it: as is euident by Baruch 6. 19. by Plinie. Nat. Hist. lib. 16. cap. 37. Suetonij Calig. cap. 13. Virgil. *Aeneid.* lib. 11. p. 353. Copa. p. 510. & Tatianus *Oratio aduers. Gracos.* And yet the Papists are not ashamed for to vie them: Saint Hierome, and Theodoret, in their Commentaries, and Interpretations on Ezech. 44. 20. Which inioyne the Priests, not to shauē their heads, but onely to poll them; make the ground of this Iniunction, the practise of the Idolatrous Priests of Isis, and Serapis, (e) who did vse to shauē their crowne, and beards, and make bald their heads. Yet notwithstanding, this expresse command of God himselve, which is likewise seconded by *Leuit.* 19. 27. and 21. 5. (f) All Popish Priests, and Friers, doe shauē their heads, and beards, in imitation of these, and other Idolatrous (g) Priests, and Nations; yea, they doe (h) inioyne this Tonsure to them by sundry Councells, and Decrees: for which not onely (i) Protestants, but euen their owne

d See Nazienzen. *Oratio.* 48. pag. 796. Hierom. *aduers. Vigilantium* cap. 2. 3. Nazicazen *Oratio.* in Pascha. Rhenanus in *Terul. Apolog.* August. *De Tempore.* Sermo. 3. Articles of Ireland. Art. 52. *Queene Elizabeth.* Iniunctions. Iniunct. 23. Doctor Reinolds Conference with Hart cap. 8. **Diuision 4.**

pag. 512, 513. 492 494, 495. Homely against the perill of Idolatrie 3. part. pag. 75. Polyd. Virgil. *De Inuent. Rerum.* lib. 2. cap. 23. lib. 6. cap. 12. c Baruch 6. 31. Apuleius Aurei. *Asini* lib. 11. *Ælij Lamprid.* Commodus. pag. 88. *Ælij Spartiani.* Pescennius. pag. 137. Herodoti. *Euterpe.* Sect 45. pag. 102. Diodorus. *Siculus.* Bibl. Hist. Sect. 83, 84. Boemus *De Moribus Gent.* lib. 1. cap. 5. p. 34. Plutarch *De Iside & Osiride.* lib. Mor. Tom. 2. pag. 131. Alex. ab Alex. *Gen. Dierum.* lib. 6. cap. 12. fol. 349. Polyd. Virgil. *De Inuent. Rerum.* lib. 4. c. 8. Ormerod, *Paganopapismus.* Semblance, 99. Ainsworth, on *Leuit.* 19. 27. and 21. 5. Munster. *Cosmog.* lib. 3. cap. 38. pag. 1311. Accordingly. f Gotardus *Histor. Indiae.* pag. 307. Guagninus *Rerum Polon.* pag. 305. Erasmus *Moriae Encomium.* pag. 301. Polyd. Virgil. *De Inuent. Rerum.* lib. 4. cap. 8. g Busbequius. *Epist. Eccles.* Ep. 4. pag. 277. Boemus *De Mor. Gent.* lib. 1. cap. 6. pag. 53. Zenophon, *Histor. Græcæ.* lib. 1. pag. 449. Acosta, *Indian. Histor.* lib. 5. cap. 16. pag. 373. Orosius, *Histor.* lib. 4. cap. 20. pag. 225. Guagninus, *Rerum Polon.* Tom. 3. pag. 444. Lerijs, *De Nauigat. in Brasill.* cap. 8. h Concil. *Toletanum.* 4. Canon. 40. *Aquisgranense Concil.* Sub. Lud. Pio. cap. 1. Concil. *Rom.* Sub. Greg. 2. Can. 17. *Lateran.* Sub. Innocent. 3. part. 28. cap 4. *Agathense.* Can. 20. *Capit. Græcar. Synod.* Can. 66. *Lateranense.* Sub. Leone. 10. Sess. 9. Sur. Tom 4 pag. 633. Gratian. *Distinc.* 33. i BB. Babbingtons Notes on *Leuit.* 19. Sect. 14. D. Reinolds Conference with Hart. cap. 4. Diuis. 8. pag. 494, 495. Willets *Synop.* p. 353, 354. Ormerod. *Pagano-Papif.* Sembla 99. Ainsw. *Calu Lauater* and most other Protestant Commentators on *Leuit.* 19. 27. cap. 21. 5. & *Ezee.* 44. 20.

(k) Popish

& Iohn Valerian. De Sacerdotum Barbis. lib. Enasmus Moriae Encomium. pag. 301.  
 Polvd Virgil. De Inuent. rerum. lib. 4. cap. 8. Agrippa. De Van. Scient. cap. 62.  
 l See Clem. Alex. Pædag. lib. 3. cap 3. & 11. Clem. Romanus Constit. Apost. lib. 1. cap. 4. Lorinus Com. in Leuit. 19. 27. who vtterly condemne the shauing of mens beards.  
 m See Concil. Eliberinum. Can 55.

(k) *Popish Writers doe condemne them, as Heathenish, and absurd; Pope Anicetus was the first that made this innouation: as Gratian. Distinctio. 33. Polyd. Virgil. De Inuent. Rerum. lib. 4. cap. 8. and Lorinus on Leuit. 19. 27. record: contrary to the expresse Word of God; and the fourth Councell of Carthage. Canon 44. which inioyneth Clerkes, or Clergie-men: neither to let their haire grow long, nor yet to shue their beards: which their Binius, Surius, Carranza, and Crabb, haue miserably corrupted: as Iohn Valerian in his Booke, De Sacerdotum barbibus, witnesseeth: rendring it in this manner. Clerici nec comam nutriant, nec barbam; shauing away this word radant, from the latter clause, as a superfluous excrement; because it expressely condemnes their (l) Effeminate, Vnnaturall, Heathenish, and Popish shauing. If then these seuerall Fathers, and Councells haue vtterly condemned, these Morrice-daunces, Bonfires, Newyeeres-gifts, Newyeeres-dayes, Diuinations, Lotteries, Mummings, Dancings, Healthes, Tapers, (m) Shauen-crownd, and bare-chind Priests, together with all the other fore-recited Ceremonies, Customes, and Obseruations, (which are now too frequent among Christians,) as sinfull and abominable, because they were in vse among the Gentiles, and had their rise, and birth from Pagans: then certainly, by the same analogie of reason; wee must needes reiect, and censure Stage-Playes, as pernicious, vnseemely, and vnlawfull vnto Christians, because they had their birth, their authoritie, vse, and progresse from Idolatrous Heathens, and the deboifest Pagans. Vpon this very ground, among sundry others: Tertullian, and Cyprian, in their Bookes De Spectaculis. Clemens Romanus Constit. Apost. lib. 2. cap. 65. 66. Clemens Alexandrinus Oratio. Adhort. ad Gentes. fol. 8. 9. Tatianus Oratio. aduersus Gracos. Bibliotheca Patrum. Colonia Agrip. 1616. Tom. 2. p. 180, 181. Athenagoras, pro Christianis Legatio. lb. pag. 138, 139. Theophilus Antiochenus Contr. Autolichum. lib. 3. lb. pag. 170. Arnobius Disput. aduersus Gentes. lib. 7. pag. 230. to 242. Lactantius De vero Cultu. cap. 20. Diu-*



*narum Instit. Epit. cap. 6. Cyrillus Hierusol. Catech. Mystag. 1. Fol. 175. B. Minutius Felix Octavianus. pag. 34. 101. 123. Hierom. Epist. 18. cap. 1. Com. in Ezech. lib. 6. cap. 20. Tom. 4. pag. 389. H. Chrysostome, Hom. 6. 7. & 38. on Mat. Ambrose, Sermo. 11. & 81. Augustine De Civ. Dei. lib. 1. cap. 31, 32, 33. lib. 2. cap. 4. to 15. De Rectitudine Cathol. Conversationis Tractatus. De Doctrina Christiana. lib. 2. cap. 25. Saluian. De Gub. Dei. lib. 6. Ioannis Salisburyensis. De Nugis Curialium. lib. 1. cap. 7, 8. Concil. Constantinop. 6. Can. 62. The Councell of Africke. Canon 26, 27. D. Reynolds, Gosson, and Northbrooke, in their Bookes against Stage-Playes; together with sundry other Councils, and Authors, which I shall muster vp hereafter; condemne these Stage-Playes, as unlawfull, and misbecoming Christians; euen because they were the Inventions, Sportes, and Ceremonies of Gentiles, which Christians must not entertaine. Now there is in trueth great reason, why Christians should not imitate, nor imbrace the Pleasures, Sportes, and ceremonies of the Heathen, though many Libertines, and (n) Licentious Christians, who make their Will, and lusts their law, may deeme it Puritanisme, or brand it for ouerstrict precisenesse, in this dissolute, and vnruely age.*

For first, the Scriptures doe positiuely informe vs; (o) that Righteousnesse. hath no fellowship with Vnrightheousnesse; nor Light with Darkenesse: that Christ hath no concord with Belial; that he that beleueth, hath no part, nor portion with an Infidell: that the Temple of God hath no agreement with Idoles: and that we cannot drinke the cup of the Lord, and the cup of Devils nor be partakers of the Lords table, and of the table of Devils. If then Christ, if Christians, and Infidels haue no communion; great reason is it, (p) that they should not intercommon in these Heathenish Spectacles, and delights of sinne.

Secondly, all Christians haue vowed in their Baptisme: to forsake the Deuill and all his Workes, the Pompes, and Vanities of this wicked world, and all the sinfull lustes of the flesh: and haue they any reason then, to harbour, or re-

E

taine

11 Non minus  
delecti quam  
elati animi  
est, voluntate  
viti, negligere  
rationem: &  
veluti ratio-  
nis expertem,  
non pro rati-  
one, sed pro  
libitu agere;  
nec iudicio vti,  
sed appetitu.  
Bernard. De  
Consid. lib. 3.  
cap 4.

I  
o 2 Cor. 6. 14,  
15, 16.  
1 Cor 10, 21.  
p Quis agis?  
Deum in te-  
ipso gestas;  
& ad illos cur-  
ris quibus cum  
Deo nihil com-  
mune est?  
Hac cine venia  
digna sunt?  
Chrysost.  
Hom 13. in  
2 Cor. 6.

2

taine the Ceremonies of Worldlings, or Enterludes of Pagans, which they haue thus seriously renounced?

Thirdly, all true and real Christians, are Redeemed by the red, and precious blood of Iesus Christ, from (q) the ordinances, rudiments, and customes of the World: (r) from their vaine conuersation receiued by tradition from their Fathers: (s) they are purchased from off the earth, and from among the sources of men: (t) they are ransomed, and taken out of this World, and made men of another world, that so (u) they might haue their whole conuersation with God in Heauen; (x) and walke on in all holy conuersation, and godlinesse, seruing God in holinesse, and true Righteousnesse, all the dayes of their liues: Christ Iesus himselfe hath bought them at the dearest rate for this very end, (y) that they should no longer liue to the World, or to the Will; and lusts of men, but vnto him alone: (z) that they should cast off the Workes of Darkenesse, and put on the armor of Light: (a) that they should not hencefoorth walke as other Gentiles, in the vanitie of their mindes, following the desires of the flesh, and of the minde, giuing themselves ouer to Lasciuiousnesse, and uncleannesse: (b) that the time past of their liues might suffice them to haue wrought the Will of the Gentiles, when as they Walked in Lasciuiousnesse, Lusts, Reuellings, Banquetings, and abominable idolatries: (c) that they should now denie vngodlinesse, and worldly lusts, and walke soberly, righteously, and godly in this present World, looking for the blessed coming, and appearance of their Lord and Saviour Iesus Christ: (d) that they should not hencefoorth walke according to the course of this World, according to the power of the Prince of the ayre, which now worketh in the children of disobedience: (e) but that they should be pure, and undefiled before God, keeping themselves unspotted from the World: Since therefore Iesus Christ hath thus Redeemed all Christians from the World, and all his Pagan customes, pleasures, ceremonies, and delights of sinne, (f) that so they might be holy, and blamelesse before him in loue, (g) and become a peculiar people to him, Zealous of good Works: great reason

- <sup>3</sup>  
 g Col. 2. 20,  
 21, 22.  
 r 1 Pet. 1. 18.  
 s Rom. 14 3, 4.  
 t Iohn 15 19.  
 Cap 17 14  
 u Phil 3. 20.  
 x 1 Pet. 1. 15.  
 2 P. 1. 3. 11.  
 Luke 1 74, 75.  
 y Rom. 14. 8.  
 Cap. 12. 2.  
 Gal 2. 16, 20.  
 1 Pet. 4. 2.  
 2 Cor. 5. 15.  
 z Ephe. 5. 8. 11.  
 a Ephe. 4. 17,  
 18, 19.  
 Cap. 2. 2. 3.  
 b 1 Pet. 4. 1,  
 2, 3.  
 c Tit. 2. 12,  
 13, 14.  
 d Ephe. 2. 2, 3.  
 e Iam. 1. 27.  
 Actes 2. 40.  
 f Ephe. 1. 4.  
 Col 2 22.  
 g Titus 2. 14.  
 1 Pet. 2. 9.



son is there, that they should abominate all Pagan practices, Enterludes, and Ceremonies, as vnlawfull, and misbecoming Christians: else they should but enacuate, and make voyde vnto themselues the death of Christ: (b) yea trample vnder feete his precious blood, and put him vnto open shame: And would any Christian be so ingratefull, so dispitfull to his blessed Sauour, (whose (i) bleeding wounds doe preach Saluation to his fiercest enemies,) as thus to wrong, and shame him?

Fourthly, mans nature is exceeding prone to Paganisme, and Heathenish superstition; as is euident, not onely by the frequent Apostasies of the Israelites to grosse Idolatrie, recorded (k) in the Scriptures; but likewise by that generall deluge of Heathenisme, Mahometisme, and hideous Idolatrie, which now, and alwayes heretofore, hath ouerspred the greatest part of all the world: God (l) therefore out of his Fatherly care, and compassion to his Children, to anticipate all occasions, which might withdraw them from him, to Idolatrie; doeth oft times prohibit them, to imitate the Fashions, Customs, Vanities, Habites, Rites, or Ceremonies of Infidels, and Heathen Gentiles; for feare lest one thing should draw on another by degrees, till they were quite Apostatized to Idolatrie, and seduced from the Faith. Whereupon, (m) Saint Augustine exhorts all Christians, to prohibit the vse of all diabolicall Enterludes, Vacillations, and songs of the Gentiles: and that no Christian should exercise any of these, because by this he is made a Pagan. Since therefore the imitation of Pagan customes, pleasures, and delights, are but so many ingredients, and (n) alleclines to Paganisme, and grosse Idolatrie; and since they alimate, or at least in some degree, disioyne our affections from God, and heavenly things; there is ground, and cause enough, that Christians should reiect them, as sinfull, and pernicious,

b Hebr. 10. 29.  
i Clamat clamat  
vultus quid  
vere Deus sit  
in Christo  
mundum reconcilians sibi:  
Patet viscera misericordiae, patet arcanum cordis per foramina corporis. Quidam ad mortem quod non Christi morte saluetur?

Bernard. Super. Cant. Sermon. 61.

k See 2 Chro.

33. 2. to 10. 4.

Ezech. 8. 6 to

18. Psal. 106.

33. to 40. Iere.

7. 17, 18. 31.

Ezech. 16. 15.

to 36. for all

the rest.

l See Hieron.

and Theodo-

rets Com. in

Ezech. 44. 5.

m Ambros. Sermon.

11. I. Crispus,

P. B. Babington,

Caluin,

and Ains-

worth: on

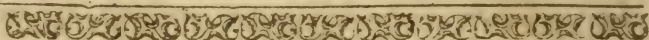
Leuit. 19. 27.

Willems Syn-

nopsis Papismi. pag. 354, 355. Who giue this reason. m Ludos diaboli os, vel vacillationes, vel cantica gentium fieri veritate: nullum Christianus hoc exerceat, quia per hoc Paganus efficitur. De Reſtitu. Cathol. Conuerſationis. Tract. Tom. 9. pag. 1447, 1448. n See Leuit. 18. 30. Deut. 12. 29, 30.

*o Ipsi scilicet  
sibi procura-  
uerunt De-  
mones, per  
eos in quibus  
esurierant an-  
tequam procu-  
rauerunt. Ter-  
tul. De Coron.  
Militis. cap. 6.*

cious. So that vpon all these authorities, and reasons, (the force of which no pious heart is euer able to with-stand :) I may safely conclude this second Scène, with this short Corollary: That Stage-Playes are sinfull, vnseemely, pernicious, and vnlawfull, at least wise vnto Christians; because they were the inuentions, ceremonies, and pastimes of Idolatrous Infidels, and the most Licentious Heathens, (*who were no other but the (o) Devils Purueyers,*) whom Christians must not imitate.



## ACTVS SECVNDVS.

Argument 3.  
Stage-Playes  
were at first  
inuented, and  
destinated to  
Idolatrous,  
and sinfull  
ends: there-  
fore they must  
needes be sin-  
full, and vn-  
lawfull

*\* Dubium non  
est quod ladunt  
Deum utpote  
Idolis consecra-  
ta. Colunt  
namque &  
honoratur  
Minerva in  
gymnasijs, Ve-  
nus in Thea-  
tris, Neptunus  
in Circus, Mars  
in arenis, Mercurius in palestris. & ideo pro qualitate auctorum, cultus est superstitio-  
num. Alibi est impudicitia, alibi lasciuia, alibi intemperantia, alibi insania; ubique  
demon: imo per singula ludicrorum loca vniuersa demonum monstra, præsedent enim  
sedibus suo cultus dedicati. Salu. De Gub. Dei. lib. 6. pag. 206.*

SEcondly, as Stage-Playes are thus sinfull, vnseemely, pernicious, and vnlawfull vnto Christians, in regard of their originall, and primitiue Inuentors: so likewise are they such in respect of those Idolatrous, vnwarrauntable, and Vnchristian ends, to which they were destinated, and designed at the first. *The chiefe and primarie end of inuenting, instituting, or personating Stage-Playes; was the* \* *superstitious worship, or at least wise, the pacification, or attonement, of Iupiter, Bacchus, Neptune, the Muses, Flora, Apollo, Diana, Venus, Victoria, or some such Denill-gods, or Goddesses, which the Idolatrous Pagans did adore; to whose honour, names, and memories, these Playes (which were alwayes Acted, and celebrated heretofore, as the insu- ing Authours testifie, on those Festiuall, and Solemne dayes, which were dedicated to the special seruice, and commemoration of these Idoles :) were at first denoted. That Stage-Playes, (yea, and Theaters, or Play-houses too,) were primarily inuented for the honour, and Dedicated to the seruice (or at least-wise oft times Celebrated in times*



of Pestilence, to appease the anger,) of these Idole-Gods, whose Images, and Pictures, were carried about, and represented in them: wee haue the expresse authorities, not onely of Plutarch, in the life Of Romulus, and Romana Quest. Quest. 107. of Dionysius Hallicarnassens Antiq. Roman. lib. 2. cap. 3. 5. & lib. 7. cap. 9. Of Valerius Maximus. lib. 2. cap. 4. Of Thucydides. Hist. lib. 3. Of Liuius. Rom. Hist. lib. 2. Sect. 36. l. 1. Sect. 9. 20. l. 7. Sect. 2. 3. l. 26. Sect. 23. lib. 5. Sect. 1. lib. 42. Sect. 20. Of Demosthenes Orat. aduersus Midiam. Of Horace De Arte Poetica. lib. Of Athenaeus Dipnos. lib. 2. cap. 1. Diodorus Siculus. Histor. lib. 17. Sect. 16. with sundry (p) other Pagan Authors: but likewise of Tatianus. Oratio. aduersus Gracos. Of Theophilus Antiochenus aduers. Autolicum. lib. 3. Of Clemens Alexandrinus. Oratio. Exhort. ad Gentes. fol. 8, 9. Of Tertullian. De Spectaculis. cap. 5, 6, 7. Of Cyprian. De Spectaculis. lib. Of Arnobius. aduersus Gentes. lib. 7. Of Lactantius Diuinarum. Instit. Epit. cap. 6. & De vero Cultus. cap. 20. Of Saint Chrysostome. Hom. 38. in Mat. & Hom. 3. De Dauide & Saul. Of Saint Hierom. Comment. in Ezech. lib. 6. cap. 20. Epist. 9. cap. 5. & 10. cap. 4. & 13. cap. 2. & 23. cap. 1. Of Saint Augustine De Ciuit. Dei. lib. 1. cap. 32, 33. lib. 2. cap. 6, 8, 10, 11. lib. 4. cap. 1. Of Theodoret. Contr. Gracos Infideles. lib. 7. Of Saluian. lib. 6. De Gub. Dei. Of Orsinus. lib. 3. Historia. cap. 4. Of Isidor. Hist. Etymolog. lib. 18. cap. 27. Of Cassiodorus Variarum. lib. 1. cap. vel. Epist. 27, 30. lib. 3. cap. 51. lib. 7. cap. 10. with other Fathers: Of Iohn Mariana, Master Northbrooke: Doctor Reinolds, and Master Gossion, in their Bookes against Stage-Playes: Of Iudouicus Vines. Comment. in lib. 1. & 2. August. De Ciuit. Dei. Of Alexander, ab Alexandro. Gen. Dierum. lib. 5. cap. 26. Of Polydor Virgil. De Inuentor. Rerum. lib. 1. cap. 10. Of Caelius Rhodiginus. Antiq. Lect. lib. 8. cap. 7. Of Alexander Sardis. De Inuent. Rerum. lib. 1. Of Master Godwins Roman Antiquities. lib. 2. Sect. 3. cap. 1. to 12. with many other Moderne writers; who all giue punctuall, vnanimous, and vncontrouleable testimonie: That

p Rusticus ad ludos populos ueniebat in uitam: Sed dis, non studiis illi dabatur honos: Luce sua ludos sua Commentor habebat: Quos cum trasfere nunc habet ille Dea Ouid. Fastorum. l. 3. pag. 57.

9 Liue. Rom.

Hist. lib. 4.

Seet. 12. 27 35.

lib. 5. Seet. 19.

lib. 7. Seet. 15.

11. lib. 26.

Seet. 23. lib.

27. Seet. 25.

lib. 22. Seet.

10. lib. 34.

Seet. 43. Trebel

Pollionis Gal-

liem. pag. 309.

1 Liue. Rom.

Hist. lib. 1.

Seet. 9. Diony-

sus Halicar.

Antiq. Rom.

lib. 2. cap. 5.

Plutarchi, Ro-

mulus Macro-

bis. Saturn.

lib. 1. cap. 9.

Strabo. Geogr.

lib. 5. pag. 460.

Orosius. Hist.

lib. 2. cap. 4.

Eutropius.

Retam. Rom.

lib. 1. Romuli

vita. Cyprian.

De Spectac. lib.

August. De Ciu. Dei. lib. 2. cap. 17.

89 Alex. ab Alex. Gen. Dierum. lib. 5. cap. 26.

Zonaras Annal. Tom. 2. fol. 54. l. lin.

Nat. Hist. lib. 15. cap. 29. Petrarch. De Remed. Vtr. Fort. lib. 1. Dialog. 30.

Primus sollicitos fecisti Romule ludos. Cum tunc viduos rapta Salina viros, Romule

milibus scire dare commoda solus: Hec mihi si dederis commoda miles ero

scilicet ex illo solemnia more Thesira, Nunc quoque formosis infidiosa manent. Ouid. De

Arte aman. li. pag. 160 161.

See Plato. Legum Dialogus. 1. and Coelius Rhod.

Antiquarum. Lect. lib. 8. cap. 7. Accordingly.

Stage-Playes Were at first inuented, and celebrated to the honour: and for many hundred yeeres together appropriated to the solempne Worship, and seruice of these Idole-Gods; Who oft times called for them to attone their anger, disuert their iudgements, deseruit their protection, or reward their fauours.

The originall end, and primary vse of Stage-Playes then, was odious, and Idolatrous, as all these Authours testifie: Therefore these Playes themselues, (as the recited Fathers, and Christian Writers doe from thence inferre,) must needes be sinfull, and vtterly vnlawfull vnto Christians. I confesse, that since the natiuitie, and birth of Stage-Playes, they haue beene sometimes wrested by the Heathen, to some other distorted, and Vnchristian ends, besides the worship, or pacification of their Idole-Gods. Sometimes they haue beene instituted, and performed, by way of Victory, and Triumph; and that commonly, in execution of a preuius solempne vow, made to some Deuil-God, by the victorious Generall, before the Battell ioyned: of which wee haue frequent examples in the (9) Roman Histories: whose chiefe Commanders, did vsually vow some solempne Playes, and Sacrifices to their Gods, if they would be so propitious towards them, as to giue them the honour of the Field, and chasing of their Enemies: Which vowes they did performe accordingly, vpon their wished success. Other times they haue beene purposely celebrated, to bee a kinde of Pander to mens lusts: (r) Witnesse the Playes that Romulus made, to betray the Sabine Virgines, to the Rape, and Lusts of his vnmarried Souldiers: (vpon whose Rauishment, there arose a bloody warre:) to which end, and vse, they serue as yet. Other times (s) they haue beene Acted



for Lasciviousnesse, delight, and pleasure sake, (the onely use which men pretend for Stage-Playes now :) Hence (t) Polidor Virgil obserues; that Comedies tooke their denomination from the Greeke Words *ναυαζαν*: which signifies, to play the Wanton, or Lascivious person. (u) Others deriue their name, from *Camus*; the God of Wantonnesse, and riot: (x) others from *ἐν τῷ ταῖς ἰδούσις ἐκπαλαζον*: because they were Lasciviously Acted heretofore in wayes, bring fraught with perill, and Wanton words: all of them concurring in this; \* that their end is nothing else, but Lascivious, Carnall, and Unchristian mirth; and therefore euill, and vnlawfull. If then this bee yeelded to mee, (as of necessitie it must be :) that Stage-Playes were originally, destinated, yea, appropriated, to the fore-recited Idolatrous, and vnlawfull ends, but more especially, to the honour, and seruice of abominable Idols, to whose solemne worship they were actually deuoted, for many hundred yeeres together, and that by their owne speciall command, which makes them (y) wholly theirs: I shall hence inferre a third argument.

That inuention which was primarily ordained, yea, for many hundred yeeres together, appropriated, and deuoted, to the immediate worship, and solemne gratification of Deuil-gods; (z) must of necessity be pernicious, vnseemely, and vnlawfull vnto Christians, especially, if it be not necessary, or vsfull vnto men.

But Stage-Playes were primarily ordained, yea, for many hundred yeeres together, appropriated, and deuoted, to the immediate worship, and solemne gratification of Deuil-gods, and they are no wayes necessary, nor vsfull vnto men.

Therefore they must of necessitie be Pernicious, Vnseemely, and Vnlawfull vnto Christians.

The Maior is euident by the cloud of witnesses, reci-

*quorum festiuitatibus delectatur.* Soluan. De Guber. Dei. lib. 5. Gualther. Hom. 13. in Hestam. Accordingly.

† De Inuentoribus Rerum lib. 1. cap. 16.

u Minshew Dictionarie.

Numb 2719.

x Ludo. Vices Com. in lib.

2. cap 8.

August De Ciui. Dei.

\* Gossens Con'utation of Playes.

Act 3. Master Northbrooke, and Doct.

Reinolds, in their books against Playes. Accordingly.

y *Però si quæ alii idolis faciunt, ad demones pertinent; quanto magis quod ipsa sibi idola fecerunt cum adiuuerent?*

Tertul. De Corona Militis. cap 6.

z *Admisceri huic Christianorum hominem superstitionis genus est sacrilegium: quia eorum cultibus communicat.*

pag. 206. See.

<sup>a</sup> See Ouid.  
Fastorum. l. 5.  
pag 88, 89 95.

ted in the premises; by those severall Historicall authorities, recorded in the first Act, and Scene of this Tragedie, to proove the Deuill, the Author of these Enterludes: and by the generall acknowledgement of all (<sup>a</sup>) Learned writers: so that I may spare all further prooffe. The Maior, no Christian can, or dares denie, vnlesse hee will turne professed Proctor for the Deuill: If any bee so Heathenish, or Atheisticall, as to gaine-say it, I shall easily euict the trueth of it, by these ensuing reasons.

1.

<sup>b</sup> See Cyril.  
Hierusolom.  
Catechisis.  
Mythag. 1.  
Accordingly.

First, it must bee acknowledged, that those things, which euery Christian doeth solemnely renounce in his very Baptisme, must needs be pernicious, vnseemely, and vnlawfull, else why should he renounce them? But euery Christian doeth seriously abiure in his very Baptisme, all such Inuentions, which were (<sup>b</sup>) primarily ordained, and for many hundred yeeres together appropriated, to the solempne worship, and gratification of Deuill-gods, (as Stage-Playes were :) for hee couenants by his sureties; *to forsake the Deuill and all his workes*: therefore the Maior must be yeilded.

2.

<sup>c</sup> Leuit. 18. 30.  
Deut. 12.  
29, 30.  
<sup>d</sup> Deut 7. 2, 3,  
4. 16. 25, 26.  
Cap 12. 3.  
Cap. 20. 16, 17,  
18. Iosh. 7. 12.  
Cap. 11. 12.  
Iudges 2. 2.  
Num. 33. 52.  
See Hookers  
Ecclesiasticall  
Politic. lib. 5.  
cap. 17.

Secondly, that which God himselfe commanded in a more speciall manner, to be abolished and reiected; that must needs be pernicious, vnseemely, and vnlawfull vnto Christians. But God himselfe, hath in a speciall manner, commanded all reliques, monuments, parts, and appendices of Idoles, (especially, such as were primarily consecrated, and wholly appropriated to their vse,) to bee vtterly abolished, and reiected. Hence hee enioynes the Israelites: (<sup>c</sup>) *not to follow the customes of the Canaanites, nor yet to inquire after them, saying: how did these Nations worship their Gods, that I might doe so likewise?* Hence hee commanded them, (<sup>d</sup>) *to burne the Groves, the Images, with all the appurtenances of Idole-gods, with fire: to destroy their Altars, pull downe their Temples, cut off their Priests, and worshippers, abolish their memories, abandon their ceremonies, and not so much as to saue, or reserue any remnant of them, but vtterly to abhorre, and detest them, as*

an



an accursed thing. Yea, hence hee obligeth them, (e) to destroy euen the very names of their Idoles: not to make mention of the names of other Gods: not to suffer them to be heard out of their mouthes: nor yet so much, as to participate of any of their Sacrifices, Rites, or Ceremonies. Therefore since God hath giuen such speciall charge against the reliques, and monuments of Idolatrie heretofore: it cannot but be sinfull, vnseemely, and Vnchristian, for vs to foster, or admit of (f) Stage-Playes, or any other Inventions now, which were originally ordained, and for many hundred yeeres together appropriated, to the solemne worship, and gratification of Idole-Deuill-Gods.

Thirdly, the Scriptures doe peremptorily enioyne all Christians, (g) to abstaine from things offered, or consecrated vnto Idoles: as these Stage-Playes were.

First, (h) because the things which the Gentiles Sacrifice, they Sacrifice to Deuills, and not to God: therefore those that participate of them, must needes haue communion with the Deuill: and I would not (saith the Apostle) that ye should haue fellowship with Deuills. Secondly, (i) because Christians cannot drinke the Cup of the Lord, and the Cup of Deuills: they cannot be partakers of the Lords Table, and the Table of Deuills: for what fellowship hath Righteousnesse, with Vnrighteousnesse? What communion hath Light with Darkenesse? What concorde hath Christ with Belial? What part hath hee that Beleueth with an Infidell? or what agreement hath the Temple of God with Idoles? God, and the Deuill, Christ, and Belial, are contrary, are inconsistent: therefore the seruice, and ceremonies of the one, are altogether incompatible with the other. Thirdly, (k) because Christians must not bee vnequally yoked with vbeleuers, with whom they haue no part nor fellowship: now if they should communicate with the Gentiles in Stage-Playes, or things consecrated to their Idoles: they should bee then vnequally yoked, they should haue part, and

vult esse diuinorum particeps, non debet esse socius Idolorum. Ambrose. Sermo. II.

i 1 Cor. 10. 21. 2 Cor. 6. 14, 15, 16. k 2 Cor. 6. 14, 15.

F

fellowship

e Exod. 23. 13.  
Deut. 6. 13, 14.  
Cap. 12. 3.  
Psal. 16. 4.  
Hosca 2. 17.  
Zech. 13. 2.

f Varro non  
tantum in re-  
bus humanis  
sed in rebus  
diuinis ponit  
ludos scenicos  
cum utique si  
tantummodo

boni & honesti  
homines in  
ciuitate essent,  
nec in re-

bus humanis  
ludi scenici  
esse debuissent.

Quod profecto  
non autoritate

sua fecit, sed

quoniam eos

Roma natus  
& educatus  
in diuinis re-  
bus inuenit.

August. De  
Ciu. Dei. lib.

4. cap. 1.

g Act. 15. 20.

29. 1 Cor. 10.

20, 21. Psal.

16. 4 1 Cor.

8. 1. to 11.

h 1 Cor. 10. 20.

Omni studio

Gentilium fe-

stinitates &

ferias decline-

mus, quia qui

1 I Cor. 8. 4.

to 13.

Rom. 14. 15.

16. 20. 21.

m Leuit. 18.

29, 30.

Deut. 12. 31.

Cap. 20. 18.

Cap. 18. 9, 10.

Cap. 7. 25, 26.

n I Cor. 10. 22.

Leuit. 18.

28, 29.

o Deut. 7. 25.

Cap. 20. 17. 18.

p 2 Cor. 6.

17, 18.

Omnia per-

uersas pos-

sunt corrumpere mentes.

Ouid. Trist.

lib. 2. pag. 155.

\* *Quale igitur habendum est, apud homines veri Dei, quod à cādidatīs Diaboli introductum, & ipsīs a primordio dicatum est, quodque iam tunc idololatria initabatur ab Idolis,*

*& idā Idolis adhuc viuis? non quasi aliqua sit Idolum, sed quoniam quod Idolis alii faciunt, ad damones pertinent.*

*Tertul. De Corona Militis. cap. 6. q. Malum videtur esse bonum illi, cui mentem deus impulit ad exitium.*

*Sophocles. Antigone. pag. 353. Num. 620. r. Let these obiectors remember this: Difficilius est male percepta dediscere, quam bene præcepta discere. Cæc. Polit. lib. 4. cap. 1. pag. 313.*

*fellowship with Infidels, in this respect: which God will not allow of. Fourthly, (l) because the Consciences of the weaker brethren, should not be grieved, offended, defiled, or emboldened, by others participation of these Idolatrous Sacrifices; to their ruine, and the Gospels scandall: Fiftly, (m) because all the Sacrifices, reliques, and ceremonies of Idoles, are an abomination to the Lord, (n) and therefore provoke him unto Wrath, to our destruction. Lastly, (o) because they are a ready meanes to Withdraw our hearts from God unto Idolatrie: therefore (p) we must seperate from them, and not so much as touch them, else God Will not receive us as his people. Since therefore God vpon all the former reasons doeth thus seriously, and frequently prohibit, such ceremonies, and inuentions, as were instituted, and destinated to the Deuills seruice at the first: My Maior is irrefragable, and my Conclusion true: That Stage-Playes are pernicious, vnseemely, and vnlawful \* unto Christians; because they were at first deuoted to the honour, and for many hundred yeeres together, designed to the worship of some Idole-Gods, by the very Denils fauourites.*

*All that can bee here replied to euade this Argument, is reducible to these two heads. First, that the Dedication of Stage-Playes to these Deuill-Gods, did onely Contract a Guilt, or Sinfulness vpon those particular Playes, that were really appropriated to their worship; and Celebrated to their honour: but (q) not vpon all the kinde. Secondly, that though Pagans, or others haue abused Stage-Playes, to Idolatrous, and vnlawfull ends, yet this is (r) no impediment, but that Christians may reduce them to a commendable, and lawfull vse, so that we cannot well conclude: That all popular Stage-Playes*

*are*

*are*

*are*

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are vnlawfull, because the first of them were inuented, and for a long tract of time deuoted, to the Deuills worship.

To the first of these, I answere with (s) *Tertullian*: *Answer 1.*  
*that though the consecrating of any profitable, and usefull*  
*Inuentions to Idole-Gods: (t) as of Letters, and Trade to*  
*Mercurie: of Musick, and Poetrie to Apollo: of Physicke,*  
*to Æsculapius: of Ships, and Navigation to Neptune, and*  
*Minerua: of Wine to Bacchus: of Corne, and Husbandrie*  
*to Ceres: of Fire, and Smitherie to Vulcan: and the like,*  
*by whom they were inuented, as Heathen Poets, and Histor-*  
*ians faine: doeth no wayes vitiate, or defile them in the ge-*  
*nerall, but that they are, and may be lawfull vnto Christians;*  
*because they are absolutely necessary, at leastwise usefull, vnto*  
*men: for whose benefit by Gods prouidence, they were at first*  
*inuented: Euen as the sacrificing of (u) a Male-goate to*  
*Bacchus: of a Cocke to Æsculapius: of a Bull to Iupiter:*  
*of a Lambe, or She-goate vnto Iuno: of an Horse to Mars: of*  
*a Doe to Venus: of a Swine to Pan: of a Doe, or Heifer to*  
*Minerua: or of Myrre, and Frankincense to other Idoles,*  
*did stampe no Impresse of vnlawfulnessse, or vnholi-*  
*nesse, on the whole kindes, or species of these seuerall*  
*creatures; (which did still retaine their entitue good-*  
*nesse in them:) though it did \* so defile those indiuiduall, and*  
*particular creatures that were immediately offered vp in Sa-*  
*cristice to them, that Christians might not lawfully eate of*  
*them. Though, I say, it bee alwayes true in case of pro-*  
*fitable Inuentions, or Gods good creatures: that the per-*  
*uerting of them to Idolatrous ends, doeth lay a blemish*  
*vpon the depraued Indiuidualls onely, not impose an vn-*  
*lawfulnessse on the whole species, or other Indiuidualls of*  
*their kinde: Yet it is vndoubtedly true; (x) that the de-*  
*stinating, and denoting of Vnprofitable, Pleasurable, Heathe-*  
*ratibus suspendi solent, suapte quidem natura puri sunt, inuocatione tamen damo-*  
*num impuri efficiuntur. Cyril. Hierusol. Catech. Mystag. 1. x Tertullian, De Co-*  
*rona Militis. cap. 7. 8. August. De Doctrina. Christiana. lib. 2, cap. 23. to 28. Gossions*  
*Confutation of Playes. Act. 1. Accordingly.*

y De Corona  
Militis, lib.  
cap. 7, 8, 9.

z Mille venit  
varius florum

Deanexa co-  
ronis. Ouid.

Fastor. lib. 4.  
pag. 81.

Bacchus a-  
mat flores:

Baccho pla-  
cuisset coro-

nam, ex Ariad-  
nao sidere nosse

pores, &c.

Ouid. Fastor.  
lib. 5. pag. 89.

vid. Ib. &c.

a De Idolatria  
lib. cap. 18.

to 24. See

Gratian Di-  
stinctio. 86.

Gregor. Mag.

Epist. lib. 9.

cap. 48.

b See pag. 22.  
to 25.

c Non oportet

Christianos ad

nuptias euntes

vel balare, vel

saltare, sed modeste canere & prandere, sicut competit Christianis. Concil. Laodice-

num. Can. 53. Concil. Ilerdense. Can. vi. d. Hinc Cereris sacris nunc quoque tecta

datur. Ouid. Fastorum. lib. 4. pag. 71. c Propterea apostolus inclamat: Fugite

Idololatriam: omnem ritum & totam. Recogita suam, & quanta latitant sine.

Nihil dandum Idolo: sic nihil nec sumendum ab Idolo. Si in Idolo recumbere ale-

num est a fide, quid in Idoli habitu videri? Quia communio Christi & Religi? & ideo

fugite. Longum enim diuortium mandat ab Idololatria, in nullo proxime agendum.

Draco enim terrenus de longinquo, non minus spiritus absort et alites. Ioannes filiole,

inquit, custodite vos ab Idolis: non iam ab Idololatria quasi ab officio, sed ab Idolis, id

est, ab ipsa effigie eorum, &c. Tertul. De Corona Militis. cap. 8.

nish, Infamous, Scandalous, and vnnecessary Inuentions, which neither the Scriptures, nor Primitive Church approoued, to Idolatrous, and Sinfull ends, (and that from their very first conception, which is the case of Stage-Playes,) doeth make not onely the deuoted Individualls; but likewise the whole kinde it selfe, vnlawfull vnto Christians; so that no particulars of this nature may be vsed. Hence Tertullian concludes; (y) that it is vterly vnlawfull for Christians to weare a Laurell Crowne, or flowrie Garland in any case, though it be by way of Triumph: because these Crownes were first inuented for the honour, Worne to the Worship, and consecrated to the seruice of (z) Pagan Deuill-gods: Hence the selfesame Father affirmes; (a) that it is no wayes lawfull, for Christians to retaine the names of Iupiter, Bacchus, Apollo, or other Idole-gods, or to impose them on their children: because they were the names of Idoles at the first: therefore vnlawfull to bee vsed now: Hence (b) the Fathers, Councells, and fore-recited Protestant Authors, condemne all Diuinations, Morrice-dances, Bonfires, Newyeeres-gifts; the obseruation of Newyeeres-day; or the Calends of Iannary: Effeminate mixt Dauncing; (c) especially, at Weddings, where it is now most in vse: burning of (d) Tapers in Churches, especially in the day-time, as the Papists vse: shauing of Priests crownes, and beards. &c. as vterly vnlawfull vnto Christians now; (e) because they were Reliques of Idolatrie; yea, Sacrifices, appendices, and deuoted ceremonies of Idoles heretofore: If then it bee true in all these cases; that the appropriating of some particulars to Idolatrous vses, doeth

wholy



wholy vitiate, and defile, not onely the Individualls thus deuoted, but likewise the whole Species of them, vnto Christians: then needes must it be true of Stage-Playes, (which bring no glory at all to God, nor good to Church, or State:) that the Idolatrous, and Vnchristian ends, to which they were first inuented, and for many hundred yeeres designed, must make them altogether vnlawfull, abominable, and vnseemely vnto all Gods Children. And good reason is there, that it should bee so: (f) For where the Fountaine is polluted, the streames are alwayes filthy: where the roote is bitter, and corrupt, the fruite, and branches are so too: where the foundation is decayed, the building must bee ruinous. If Adam be but once defiled by his fall, (g) *all his posteritie must of necessitie be borne sinners.* The first inuented Stage-Playes, were the Fountaine, the Roote, the Foundation, and common Father of all the rest: now these were wholy Idolatrous, and polluted: they had the Deuill, and his Instruments for their Fathers; the Deuills, honour, worship, adoration, and recreation, for their maine, and vtmost end: (h) *therefore all subsequent Playes which issue from their materialls, or example; must needes be detestable, vnseemely, pernicious, and vnlawfull vnto Christians,* in despite of this euasion, or all that any Libertines, or voluptuous persons (who are but Sathans Proctors) can aledge against it.

To the second reply: That though Pagans did peruert these Stage-Playes to an Idolatrous, yet Christians may purge out their corruptions, and reduce them to a lawfull vse: (i) *Since that which was ordained impiously at the first, may weare out that impietie in tract of time, and then the vse thereof may stand without offence.*

I answer, that though it may bee true in some particular cases, (as perchance (k) *in case of needfull ceremonies; or of Temples built, and Dedicated to Idolatrie,*) that their

f See pag. 14, 15.  
g Psal. 51. 5.  
Iob 14. 4.  
Rom. 3. 4.  
to 24. cap. 5. 8.  
to the end.  
Ephes. 2. 2 3.  
Psal. 14. 2, 3.  
Genes 6. 5.  
12, 13.  
h This all the Fathers, and Christian Authors is quoted, pag. 29. doe testifie in those their writings.  
Spectacula vitanda sunt totaliter cauenda sapientibus, quod ad celebrandos decorum honores inuenta memorantur. Iactant. Diuinorum Inst. Epit. cap. 6.  
i Reply 2. Hookers, Ecclesiasticall Politie. lib. 4. Sect. 12.

Answer 2.

k See Hookers Ecclesiasticall

Politie. lib. 4. cap. 12. lib. 5. cap. 11, 12, 17. BB. Halls Apologie against Brownists: Sect. 45, 46. Accordingly.

l Cam'eri  
B. i. i. a. i. a.  
Middlesex.  
pag. 329, 330.  
Speedes Hi-  
storie of Great  
Brittaine. lib. 7  
cap. 8. fol. 234.  
in the life  
of Sebart.  
m Hookers  
Ecclesiastick  
Politie. lib. 5.  
cap. 11. 17.  
n *Vitiosum est  
vbique quod  
superfluum est.*  
Seneca. De  
Tranquil.  
Animi cap. 8.  
o 1 Cor. 10. 32.  
33. Phil. 4. 8.  
*Putat tibi non  
licere, (et si a-  
lias fortasse  
liceat,) quic-  
quid male fu-  
erit coloratum.*  
Bernard. De  
Consid. 1. 3. c. 4.  
p *Neque ve-  
rustate minu-  
untur mala.*  
Cic. Tusc.  
Quest. lib. 3.  
q See 3. 11.  
cobi. cap. 21.  
1. Iacobi. cap. 7  
14. Eliz. cap. 5.  
33. Eliz. cap. 7.  
Bodinus De

Republica. l. 6. cap. 1. Marcus Aurelius. cap. 14. & Epist. 12 to Lambert. Cassiodorus  
Variarum. lib. 1. Epist. 20. & 30. lib. 3. Epist. 51. lib. 7. Epist. 10. r 1 Cor. 13. 23. s *Ego  
amplius dico; non solum agi nunc illas ludicrorum infamium labe, qua prius acta sunt;  
(Ced criminosis multo agi quam prius acta sunt.* Salu. De Gub. Dei. l. 6. p. 201.

*impietie in tract of time may vanish, and then they may be Con-  
secrated to Gods seruice, and reduced to a lawfull vse; as the  
Cathedrall Church of Pauls, afore-time the Temple of Diana,  
as (l) some record:) and most of all our English Churches,  
at first deuoted vnto Masse, and Popish Idolatrie, are  
now designed to Gods publike worship; whence the  
(m) Brownists stile them, Idole Synagogues, Baals Temples,  
abominable sties, and would haue them rased to the ground;  
for which wee all condemne them: yet it cannot hold  
in case of Stage-Playes.*

First, because they are altogether vnnecessary vani-  
ties, (n) and superfluous pleasures, which may bee better  
spared, then retained. Secondly, because they haue beene,  
are, and alwayes will be, (o) scandalous, offensiue, and of ill  
report among the Church, and Saints of God, who haue al-  
wayes declaimed against them, yea, censured, and reiected  
them, from age, to age, as I shall prooue at large here-  
after. Thirdly, because from their very first inuention,  
to this present, (which is at least (p) 2000. yeeres, or  
more,) they were neuer yet in any Age, or Countrey, that  
I can heare, or reade of; so regulated, or reformed by  
Lawes, or other wise; as to be thorowly defæcated, and  
purged from their filthinesse, or reduced to such honest,  
commendable, profitable, necessary, or Christian ends,  
as might iustly pleade in their defence. (q) *Many are the  
Lawes which haue beene enacted; much the care that hath  
beene taken by sundry States, and Censors in all Ages, to loppe  
off the enormities, allay the poyson, purge out the filth, and  
grosse corruptions of these Stage-Playes, and so to reduce them  
to a laudable, and inoffensiue vse: but yet these (r) Æthio-  
pians, still retaine their blacke infernall hue: these Vipers  
keepe their Soule-deuouring poyson still: these Augæan  
stables, are as polluted (s) yea, more defiled) now, as euer*

hereto-



heretofore : no Art, no Age, no Nation could euer yet a-  
bridge, much lesse reforme, their exorbitant corrupti-  
ons, and enormities : their hurt doeth farre transcend  
their good ; their abuses ouerpoyse their vse : they are  
so (t) *crooked, and distorted in themselves, that no Art can  
make them strait* : there is no other meanes left to re-  
forme them, but vtterly to abolish them : It is (u) *boote-  
lesse*, it is hopelesse therefore for any Christian to at-  
tempt, or vndertake *their reformation* : and so this Re-  
plication is but vaine. Fourthly, these Stage-Playes are  
very like to poyson : (x) *ut ledant, nullo indigent ; ut pro-  
sint multis* : they are (y) *poyson of themselves, but they must  
have many ingredients to make them wholesome* : yea, the most  
accurate Chymist cannot so refine them, so compound  
them, but that they will bee more poysonous then hole-  
some ; more pernicious then vsfull, in their best condi-  
tion : their vanitie, and frothie discourse : their lasciu-  
ious complements, and wanton dalliance ; their mispence  
of money, and that which farre transcends all treasures,  
(z) *of pretious, peerelesse time*, (to omit all other circum-  
stances ; ) will ouer-balance all the good, that the most  
refined Stage-Playes can produce : It is then but (a) *folly*,  
and madnesse, yea, sinne in Christians to retaine them ;  
though they haue hopes for to reforme them, because  
(b) *their euill would still exceede their good*. Fifthly, it is but  
a meere Sophisticall, and deceitfull Apologie, to argue  
thus for Stage-Playes : (c) *They may be regulated*, and re-  
duced to good, and lawfull vses ; therefore they are law-  
full vnto Christians now : I take it for my owne part ;  
that Christians should rather argue thus : They are on-  
ly reduceable to good, and lawfull ends, but they are not  
yet reduced : their abuses may bee reformed, but as yet  
they are not corrected : therefore (d) *Wee must take them  
as we finde them now*, vnpurged, vncorrected ; and so we

*præstulerit*. Clemens Alexand. Pædag lib. 3. cap. 11. b *Ex malis eligere minima  
oportet*. Cicero, De Officijs. lib. 2. c *Apoffe ad esse non valet argumentum* Ruuio.  
Keckerman: and other Logicians, d 1 Theſ. 5. 21. Ephes. 5. 10, 11.

t Ecclef. 1. 15.  
u *Aeger est re-  
curſus ad ho-  
neſtatem his  
quæ iam gra-  
dum ex nequi-  
tia protule-  
runt : nihil  
ſibi ipsis tecum  
putant com-  
mune, quia  
nihil ſimile eſt*  
Plinie, Paneg.  
August.  
Dicius. pag.  
183. See Caſe.  
Polit. lib. 4.  
cap. 1. pag. 313.  
x Chryſoſt.  
Hi m 12. in  
Ephes 4.  
y *Non eſt in  
eis remedium  
Chriſti, ſed ve-  
nenum Dia-  
boli* August.  
De Rectitu.  
Cathol. Con-  
uerſat. Traſt.  
Tom. 9. pag.  
1448.  
z *Sumptuoſiſ-  
ſima eſt iactu-  
ra temporis*.  
Lypſius. Epiſt.  
Cent. 1. Epiſt.  
55. p. 69.  
a *Neque enim  
qui ſupit, id  
quod iucun-  
dum eſt, ei  
quod eſt melius*  
muſt.

e 1 Thes 5.23.  
1 Pet. 2.11.  
Iude 23.

f *Non satis est  
dicere sanan-  
dum esse vul-  
nus, nisi dica-  
tur quo modo.*  
Pachymerus.  
Hist lib. 4.

g *Vtinam om-  
nes dilueren-  
tur.* Chrys. Ho.  
38. in Mat.

h *Nobis au-  
tem ridere &  
gaudere non  
sufficit, nisi  
cum peccato  
atque insania  
gaudeamus;  
nisi risus noster  
impuritatibus,  
nisi flagitiis  
miscetur.*

Saluian. De  
Guber. Dei.  
lib. 6. pag. 192.  
i *Sola Thea-  
trorum impu-  
ritates sunt,  
qua honestè  
non possunt  
vel accusari,  
multò minus  
emendari.*  
Saluian. De  
Guber. Dei.  
lib. 6. cap. 186.  
k James 4.9.

Chap. 5. 5. Reuel. 18. 7. Luke 6. 25. *Risus est corruptio disciplina.* Saluian. De Guber. Dei, lib. 6. pag. 192. l *Si dixerint enim, pro ludis assumi spectacula ad recreandos animos: dicemus, non sapere ciuitates, quibus ludus prore seria habetur.* Clemens Alexandr. Pædag. lib. 3. cap. 11.

must (e) need's auoyde them, yea, cond. mne them. He that will pleade for Stage-Playes thus: let him first reforme them, then iustifie, and embrace them: else let him ioyne with vs in their deserued condemnation, till hee can euidently (f) demonstrate to vs their actuall hopelesse reformati-on. Sixtly, if Playes may bee reformed, and reduced to their lawfull ends; what parties are there, that should vndertake their cure? Good men will not: they rather (g) wissh their ruine, then their hopelesse, vselesse wel-fare. Bad men will not, because they approue them not, (h) but for their pleasing corruptions, which feede their carnall lusts: Yea, both of them together cannot cleanse them from those inueterate corruptions, and natieue obscenities, which adhere vnto them. For my owne part, I cannot possibly conceiue, how all our popular Stage-Playes should bee so refined, as that their vse, and practise should be euery way Christian, and Legitimate; because I see no meanes, no persons to effect it: there-fore I cannot but conclude them, to bee desperate, hope-lesse, (i) and incorrigible euils, uncapable of any cure, vn-tractible by any Christian, vn-sufferable in any Christian State. Seuenthly, admit they might bee reformed, and reduced vnto honest, necessary, and Christian vses; what ends, and vses should these bee? If carnall mirth, and riotous iollitie? (the onely vse that I know for them:). all Christians know, (k) that these are sinfull: But admit they were not: yet if all ribaldrie, wantounesse, and scur-rillie, were exploded out of Stage-Playes; this mirth, and iollitie would quickly wither. (l) If honest recreation onely? what neede of any Stage-Playes for this purpose, since there is so great varietie of farre honest, cheaper, pleasanter, shorter, and more obuious recreations, which would more refresh vs then Stage-Playes would doe,

(m) if



(m) if all their filthinesse, and vanitie were expunged? Since therefore Stage-Playes, can haue no such necessary, or vsfull ends, (n) but that they may bee better omitted, then retained: since they alway haue beene, are, and will bee scandalous, and offensive to the Church, and Saints of God: since their reformation is hopelesse, their (o) cure hard, and desperate, but their extirpation easie: since their refining cannot purge out all their drosse, but that they will bee more poysonous then holeesome: alwayes euill, though (p) lesse euill, but not intirely good: since their present condition makes them odious; and there is no Censor, no person likely to reforme them: (For priuate persons cannot effect it: and suppose the King, and State might doe it: (q) as it would take them off from more eminent, and weightie affaires, to the publique preiudice; and (r) misbecome their grauties, to spend many serious, and tedious consultations vpon such toys as these: so the reformation of them, (which would bee alwayes dubious,) would neuer counteruaile the care, the time, and cost that must be spent about it: (s) and no sooner should their corruptions be exiled, but they would presently reuert againe, without redresse:) I may safely auerre; that they are irreducible, vnconuertible to any lawfull, good, or Christian purposes, which may benefit Church, or Commonwealth, or the bodies, soules, estates, or names of men: and so conclude; that they (t) are utterly vnlawfull, vnseemely, and pernicious vnto Christians; because they had their Alpha, and Omega; their beginning, and end: their

m Instructio-  
sum putamus  
gaudium sim-  
plex, nec de-  
lectat ridere  
sine crimine.  
Saluian. De  
Guber. Dei.  
lib. 5. pag. 192.  
n Melius est  
peccatum ca-  
uere, quam  
emendare.  
Ambrose.  
Serm. 11.  
o Facilius  
est excludere  
perniciosa,  
quam regere;  
Et non admi-  
tere, quam ad-  
missa mode-  
rari. Seneca.  
De Ira. lib.  
2. cap. 7.  
p Multo diffici-  
lius est deprauata corrige-  
re, quam era-  
dicare; vel a  
fundamentis  
noua constru-  
ere. Case.  
Polit. lib. 4.  
cap. 1 pag. 313.  
q Quasi. lib. 3.

p Et omne malum etiam mediocre magnum est. Cicero. Tuscul.  
q Non vacat exiguis rebus adesse Ioui. Ex te pendente sic cum circumspicis orbem Effugiunt curas inferioratus. Non ea te moles Romani nominis urget: Inque tuis humeris tam leue fertur onus, Lusibus ut possis aduerrere numen ineptis. Ouid. Tristium. lib. 2. pag. 153. r Non est tam sordida Diuis Cura neque extremas inu-  
est denitire in artes Sidera: subducto regnant sublimia calo, Illa neque arisficum  
curant tractare labores. Virgil. Aina. pag. 471, 472. s Generis humani fragili-  
tas trionior dilabitur ad corrigenda, quam studeat conseruare correcta: Synodus  
Meldensis Prefatio. Suius. Concil. Tom. 3. pag. 453. t Generaliter aduersus  
Deum sapit quicquid Diaboli est. Hierom. Epist. 1. cap. 4.

1. John 1. 12,  
 13. 1 Cor. 15.  
 48. 49.  
 2. Rom 6. 4. 13.  
 18. 12. cap. 12. 1  
 cap. 14. 8. 1  
 Cor 6. 15. 16.  
 20. 2 Cor. 5.  
 15. Gal 3. 27,  
 28. 19.  
 3. Cant 3. 16.  
 cap 6. 3. cap. 7.  
 10. 1 Cor. 3.  
 23. cap. 6.  
 19. 20.  
 2. Quid tibi  
 cum pompis Diaboli amator Christi? Renunciate non solum vocibus, sed etiam mori-  
 bus: non tantum sermone linguae, sed & actu vitae: non tantum labijs sonantibus, sed &  
 operibus praeueniuntibus. August. De Symo. ad Catech. lib. 4. cap. 1. Tom 9. part.  
 1. pag. 1437, 1428.

birth, and *rise from Hell*; being not onely inuented by the  
*Deuill himselfe*: but like wise by his owne speciall com-  
 mand, and his greatest minious aduice, appropriated, and  
 deuoted to his peculiar honour, and immediate worship  
 for many hundred yceres. Stage-Playes they had their  
 rise from Hell: wee Christians (*u*) our nationie, and de-  
 scent from Heauen: they were at first deuoted, (yea, yet  
 continue destinate *i*) ynto Satan: (*x*) we were at first Bap-  
 tized into, yea, consecrated wholly vnto Christ: they were,  
 they are the *Deuills*; we were, (*y*) yet now we are not his,  
 but Gods, but Christ alone: (*z*) this must, this cannot there-  
 fore but perswade vs, to abominate them, to condemne them,  
 both in words, and deedes, as sinfull, and unlawfull.



## CHORVS.

Argument 4.

Stage-Playes  
 are the  
 workes of Sa-  
 tan, those  
 Pompes, and  
 Vanities of  
 this wicked  
 world which  
 euery Christi-  
 an renoueth  
 in his Bap-  
 tisme: therefore they are unlawfull.

**A**Nd here before I passe to the ensuing Act, I shall  
 propound a fourth Argument againt these Stage-  
 Playes, (which seuerall Fathers haue framed to my  
 hands,) as a *Chorus*, or Corollarie to the premises.

If Stage-Playes bee these Workes of Satan, those  
 Pompes, and Vanities of this wicked World,  
 (*a*) which euery Christian hath seriously renounced,  
 and solemnly vowed against in his very Baptisme;  
 they must then of necessity be pernicious, abomi-  
 nable vnderminely, and unlawfull vnto Christians.

See Conail Parisiense lib. 1. cap. 9. 10. Surius.  
 Conail. Tom. 3. pag. 366. 367. and here pag. 3. in the margin. (*k*)

But



But Stage-Playes are those workes of Satan, those Pompes, and vanities of this wicked world, which every Christian hath seriously renounced, and solemnly vowed against in his very Baptisme.

Therefore they must of necessitie bee pernicious, abominable, vnseemely, and vnlawfull vnto Christians.

For the former part of the Assumption: That Stage-Playes are the workes, and Pompes of Satan; it is intallibly euident: For first, (b) they were inuented by him: Secondly, he did exact, and require them of, and extort them from his worshippers. Thirdly, they were consecrated to his honour, and appropriated to his seruice, by his owne speciall command: Fourthly, they were (c) vsually celebrated by his followers on the Feastiualls, and Birth-dayes, of; or at the sollemne Dedication of some new erected Temples, to those dunghill Deuill-gods, which Pagans did adore: Fifthly, the (d) Primitiue Church, and Christians, did not onely constantly condemne, but likewise, vtterly reiect them, as the Workes, and Pompes of the very Deuill: all which is irrefragably confirmed in the premised Acts: Sixtly, they (e) neuer issued from God, or from his Children; but from the Factors, and Minions of the Deuill, who onely did frequent, and Act them heretofore, and applaude, performe, and haunt them now: Seauenthly, God gaines no glory by them, men

b Non enim Deus dat ludere, sed Diabolus. ille enim est qui etiam in artem vocat ludique digest sit, vt per hac ad se traheret milites Christi, virtutisque eorum nervos faceret molliores. Propterea in vrbibus etiam Theatra construxit, & illos risum ac turpium voluptatum incentores parauit, & per

illorum luem in vniuersam vrbem excitat pestem. Chrysost. Hom 6 in Matth. Ludi scanici spectacula turpitudinum, & licentia vanitatum, non hominum vitis, sed Deorum vestrorum iussis Roma instituti sunt. Augustine. De Ciuit Dei lib. 1. cap. 32. Hoc dico, quod negantes conuincit Historis, eisdem illos ludos in quibus regnant signa Peccatorum, non per imperitum & sequium obsequentium, sacris Deorum suorum intulisse Romani, sed ipsos Deos vt sibi solemniter ederentur, & honori suo consecrarentur, acerbè imperando, & quodammodo extorquendo facisse. lb. lib 2. cap. 8. See Act 1, 2. c Ludorum celebrationes Deorum festa sunt; sequidem ob natale eorum, vel Templorum nouorum dedicationes sunt confectae. Et primitus quidem venationes Saturno sunt attributa, ludiscentis Libero, Cereales Neptuno: paulatim vero & ceteris Diis isem homines tribui cepit, singulique ludicrum nominibus consecrati sunt, sicut Sicin in Capite in Le ris Spectaculorum dicit. Lactantius De vero Cultu, cap. 20. d See pag 4. (p) (q) pag 9, 10. 24, 25. and Act. 2. Scane. 2. e See Act. 1. S ane. 2.

*f Quicquid  
erum illic ge-  
ritur, non est  
oblectatio, sed  
perniciēs, sed  
pœna, sed sup-  
plicium.*

Chryf. Hom. 3.  
De Dau. &  
Saul. Tom. 1.  
Col. 512. A.  
g See Chryf.  
Hom. 3. De  
Dau. & Saul.  
Hom. 7. and  
38. in Mat.

Accordingly.  
h *Suscepturi  
Nasalem Do-  
mini, ab omni-  
bus delictorum  
face purgemus:  
Rex noster  
Christus non  
tam nitorem  
vestium, quam  
animarum  
requirit af-  
fectum, &c.*

Ambr. Sermon. 4.  
Tom. 5. pag. 5.  
i Hebr. 10. 29.  
Chryf. Hom.  
3. De Dauide  
& Saul. Tom.  
1. Col. 511.  
A. B. C.

Accordingly. k *Nulla res enim æque eloquiis Dei in contemptum adducit, atque  
Spectaculorum quæ illic proponuntur admiratio.* Chryf. De verbis Esaiæ, &c. Hom. 1.  
Tom. 1. Col. 1283. C. l Ephes. 4. 29. 30. i Thes. 5. 19. Hebr. 10. 29. i Sam. 16. 14.  
m Luke 15. 7. 10. n Psal. 34. 7. and 91. 10. 11. Hebr. 1. 14. o Mt. 18. 10. Luke  
15. 10. p Luke 2. 13. cap. 20. 36. Hebr. 12. 22. q See Tertul. De Spectac. cap. 24.  
25. Puto ego, nec Maieſtati diuinæ, nec Buangelicæ disciplinæ congruere, ut pador  
& honor Ecclesiæ tam turpi & infami contagione Histrionum faderetur? Cyprian.  
Epist. lib. 1. Epist. 10. See Chryf. Hom. De Dau. & Saul. 3. Accordingly.

no good; onely the Deuill workes his ends, fulfills his  
pleasure, both in vs, and of vs; and propagates his king-  
dome by them, as I shall prooue anon. It wee will but  
seriously suruay the end, and fruite, or summe vp the  
losse, and gaine that comes by Stage-Playes, we shall finde  
that (f) all are losers; none gainers by them, but the  
Deuill, whose ends they doe accomplish. (g) God the  
Father, he loseth his honour, his worship, his loue, his feare,  
his obedience, the fruite of all his ordinances, and the labour of  
his faithfull Ministers by their meanes. Christ Iesus, hee  
loseth his glory, his respect; the worth, and dignitie of  
his person, the efficacy, and merits of his blood: the  
honour, (h) and true solemnizing of his Natiuitie, his Cir-  
cumcision, his Resurrection, and Ascension: which  
Stage-Playes (i) trample vnder foete, as despicable, and vn-  
holy things, and cause men for to vilifie: yea, hee loseth the  
(k) desired fruite of his Gospel, his Sacraments, his Ambassa-  
dours, and of all his trauell, whereby hee doeth sollicitie,  
and wooe vs to come in, and match our soules with him,  
who is happinesse, pleasure, comfort, and delight it selfe.  
The Holy Ghost by meanes of Playes, doeth oft times  
(l) to his grieſe, euen lose his blessed residence in, his  
heavenly influence into, his sweete regiment ouer, his  
flexanimous sollicitations to, those good perswasions,  
purposes, resolutions, and sparkes of grace, which hee hath  
kindled in, our hearts: The Angels they lose (m) their ioy,  
in our conuersion; (n) their office, in our protection: (o) their  
happinesse in our Salvation: (p) their fellowship, in our associ-  
ation: The Church shee loseth her outward beautie, and  
splendor, her honour, (q) her puritie, her ioy, her exter-



nall tranquillitie, and prosperitie; her members, her fruitfulness, and fulnesse by them. The (r) *Word, and Sacraments*, they lose their powerfull efficacy, their reuerend respect, their due esteeme, their spotlesse puritie, their fruitfulness, and their frequent resort. The (s) *Ministers*, they lose their prayers, their preaching, their exhortations, and reproofes, their reuerend respect, and loue; their rewards, encouragements, and resort: together, (t) *With the ioy, and fruite of all their labours*: The Saints of God, they lose their kinred, their friends, their companions, their ioyes, their hopes, their prayers, their admonitions, their good names, yea, the glory of their Christian profession, and the praise, and innocency of their holy conuersation, (u) *Which are oft times vilified, traduced, and derided on the Stage*: The (x) *Common-Wealth* is put to preiudice, by the generall corruption of mens mindes, and manners; the abundance of Idlenesse, Prodigalitie, Riot, Pride, effeminacy, Treachery, Cruelty, Whoredome, Adultery, Wickednesse, and Prophanenesse, which these Playes produce. The poore are spoiled of that almes, that succour, and reliefe which should refresh their bowels, and make glad their hearts. The miserable Specttours, and Frequenters of these Infernall pleasures, they (y) *lose their time, their modestie, their honestie, their credu. and respect with God, and all good men*: yea their ciuilitie, their chastitie, their money, and estates sometimes; and if all this be not enough, (z) *their very soules, and bodies too, Without repentance*: too deere a price God-wot, for such momentany shadowes, and delights of

r See Chryf. Hom. De Dau. & Saul De verbis Isaya. vidi Dominum, &c. Hom. 1.  
 s Chrystost. Ibidem.  
 t 2 Iohn 4. 3 Iohn 4. Hebr. 12. 13: Neque enim vlla res tantum adfert gaudis vite nostra, quantum hoc, quod ex animo gaudetis in Ecclesia congregati. Chrystostom. De verbis Esaya. vidi. Dominum sedentem. Tom. 2. Col. 1280. C.  
 u See Act. 3. Scene. 5.  
 x See Act. 6.

Scene. 1. to 8. and part. 4. *Histriones non parua rerum publicarum pestis sunt. Nam & libidinum ministri sunt, & mores bonos corrumpunt, & Magistratum in contemptum adducunt: & opes tam publicas quam priuatas maxime attenuant, & quod in pauperum subuentione impendi debeat fere intercipiunt. Quamobrem viri graues. omnibus seculis hoc hominum genus a republica sua exclusit, quod illos & moribus officere, & Deorum contemptum inuehere intelligerent.* Gualther in Nahum. 3. Hom. 11. See Bodinus, De Repub. lib. 6. cap. 1. y See Act. 6. Scene. 3. to 19. z *Qui Spectaculis & ludis Theatralibus oblectantur, non ibunt in regnum & vitam extra laborem & pugnam, quoniam angusta via est, & afflictionis plena.* Macarius Ægypt. Hom. 27. pag. 212.

*a Voluptas  
fragilis ac bre-  
vis est, cuius  
necesse est aut  
pauteat, aut  
pudeat Sen.*

*De Benefic.*

*lib. 7. cap. 2.*

*b See Part. 2.*

*Act. 2.*

*c Deut. 28. 16.*

*to 21.*

*Prou. 3. 33.*

*Mal. 2. c. 3. 9.*

*Eccles. 5. 13, 14.*

*d Psal. 37. 2.*

*20. 36. Prou.*

*28. 22.*

*e Psal. 37. 28.*

*Psal. 109. 10.*

*11, 12, 13.*

*Eccles. 5. 13,*

*14, 15.*

*Prou. 11. 7.*

*cap. 14. 11.*

*Male partis*

*vix gaudet*

*terram heres.*

*Iuu. Sat. 6.*

*f Romani*

*cum artem*

*ludicram see-*

*namque to-*

*tam probro*

*ducunt, actores*

*et alium salutarum,*

*non modo honore civium reliquorum carere, sed etiam tribu mo-*

*nari notatione censura voluerant. Augustine, De Civitat. Dei lib. 2. cap. 13, 14.*

*See Livie. lib. 7. cap. 2. 3. and Aul. 7. Scene. 6.*

*g Ne igitur desinatis super*

*huiusmodi licentia gemere ac satius remorderi. Hic enim dolor fiet vobis conversionis*

*ad meliora principium. Chrysostome, Hom. 6. in Matth.*

*h Fuge pelisorem il-*

*lam piscinum Theatri. Hac est enim, que spectatores suos in flammam illud pelagus*

*mergit, quaque profundum illius ignis accendit. Chrysostome, Hom. 7. in Matth.*

*Tom. 2. Col. 60. B. i Damocum quicquid est carmina Poetarum. Hierom. Damaso.*

*Epist. 146. Tom. 3. pag. 408.*

finne, (a) of which wee must of necessity repent, or bee asha-  
med, vnlesse wee will be damned. As for the professed  
Actors of these Enterludes, they gaine perchance a little  
vaine applaude vpon the Stage, which they put off with  
their Players robes : or at the most, (b) a little filthy  
gaine, or ill gotten Estate, (which they are bound in  
Conscience to restore, as I shall prooue anon,) and that  
(c) so blasted with the curse of God vpon it ; that it either  
turnes Wormewood, Gall, or Poyson to the owners, (d) or  
meltes away like Snow before the Sunne in their very life  
time : or else, (e) it prooues Rottenesse, and consumes to  
Ashes in their next Heires hands : But alas, their losse  
transcends their gaines : (f) they lose their credit, their  
respect, their good names, their time, their civillitie, their  
modestie, their chastitie ; and all that was commendable  
in them heretofore : yea, they lose their God, their  
Heauen, their Saviour, their Sanctifier, and Oh that I  
could not say their very Soules, and Bodies for all Eternitie,  
vnlesse God miraculously call them (g) to Repen-  
tance, and cause them to renounce their Vnchristian, and In-  
fer-nall profession. Thus all are losers by their Stage-Playes,  
none gainers by them, but the Deuill, and Hell : the one  
gaines vassals to effect his will, and lusts here ; and dam-  
ned Soules, to associate him in his euilllasting torments  
hereafter : the other fewell to nourish those scorching, and  
Eternall flames, in which the Soules, and Bodies of all (h) im-  
penitent Stage-frequenting Christians, shall haue their portion.  
Since therefore, the Deuill is the onely gainer by these Stage-  
Playes ; which Saint Hierome rightly stiles (i) the Devils



foode: Since (k) hee is onely honoured, and enriched by them, served in them, delighted with them, purveying for them: we may safely, yea, infallibly conclude on all the premises; that they are his proper works, and pomps.

For the second branch of the Assumption: That Stage-Playes are the Pomps, and Vanities of this wicked World; these impregnable reasons will cuince it. First their very inchoation, and conception, as my first Act prooves, was meerey from the Devil, (l) the God, and Prince of this World; from Infidels, and Idolaters; the (m) naturall, and most genuine, if not the principall parts, and Agents of this World, (n) which lyes in wickednesse: Secondly, the common Actors, frequenters, and admirers of them, both now, and heretofore, are no other but (o) the men of the world, who haue their portion onely in this life, (p) being lovers of pleasures, more then lovers of God: Thirdly, their (q) subject matter, their severall partes, and passages, as experience teacheth, doe fauour onely of worldly Pompe, and Vanitie, if not of sinne, and all prophanenesse: Fourthly, those Pompous, and state-ly shewes, and Scenes; that effeminate, rich, and gorgious Attire: that glittering, and glorious Apparrell; those mimick, antique, clownish, hellish, amorous, filthy, foolish, ridiculous, obscene, and wanton parts: those licencious complements, clippings, and embraces, withall those other (r) ceremonies, and circumstances, which attend our Stage-Playes; what are they but the chiefest Pomps, and Vanities which this world affordes? Fifthly, is not the very ground, and end of all Theatricall Spectacles, (specially, such as are acted in private houses, and societies,) a vaine glorious desire of some worldly Pompe, and State? or an oilicious compliancy to the course, and fashion of this wicked World? Why doe men send for Stage-Players to their houses;

k Quis enim alius servus crucis in-  
fidei nequissimus agit  
mentes. Et  
instat facien-  
dis adulteris,  
et peccatis  
factis, nisi qui  
etiam sacris  
taliis oblecta-  
tur, constitu-  
ens in templis  
simulachra  
Daemonum,  
amans in ludis  
simulachra vi-  
tiorum: su-  
rrens in oc-  
culto verba  
institit ad de-  
cipiendos etiam  
paucos bonos;  
frequentans  
in aperto in-  
vitamenta  
nequie, ad  
persuadendos in-  
numerabiles  
males. August.  
De Civitat.  
D. i. lib. 2.  
cap. 26.  
l 2 Cor. 4. 4.  
Chap. 14. 13.  
Ioh. 12. 31.  
Chap. 16. 11.  
Eph. 1. 2.  
m 1. ph. 2. 2, 3.  
Chap. 5. 12.  
Ioh. 8. 22, 3.  
Chap. 5. 10.  
p 2 Tim. 3. 4.

Ch. p. 15. 18, 19. Chap. 17. 14. 2 Peter 2. 5. 1 Ioh. 4. 5. 1 Cor. 2. 6. 8 Chap. 5. 10.  
1 Tim. 6. 17. Iam. 4. 4. n Gal. 1. 4. 1 Ioh. 5. 19. o Psal. 17. 14. p 2 Tim. 3. 4.  
q See Act. 3. r See Act. 4. 5.

why

*s. Maiorem  
obtinent insa-  
na Spectacula  
frequentiam;  
quam beata  
Martyria.  
Leo. Sermo.  
in Octaua.  
Petri & Pauli.  
cap. 1. fol. 165.  
t. Tempus  
vita mea le-  
uius cursori-  
bus: ut enim  
illi priusquam  
bene sentit,  
exiliunt: ita  
Et hac euolat  
antequam re-  
uiat. Chryf.  
ad Theodor.  
Epist. 6. Tom. 5  
Col. 862. A.  
Quotidie mo-  
rimur, quoti-  
die commuta-  
mur, Et ta-  
men aternos  
nos esse credi-  
mus: hoc  
ipsum quod  
disto, quod  
ferditur, quod  
relego, quod  
emendo, de  
vita mea tol-  
litur: quot  
puncta notari,  
tot meorum  
diemna sunt temporum Hierom. Epist. 3. cap. 10. u. Ephes. 5. 19. Col. 3. 16. Iam. 5. 13.  
Psal. 149 & 150. & 103. Neque enim qui quam est quod in hac vita nos suauis Et in-  
cundius afficere soleat, atque ea quae ex Ecclesia capitur, latitia. In Ecclesia enim co-  
rum qui laetantur, latitia conseruatur: in Ecclesia, dolentes ad animi tranquillitatem  
deducuntur: in Ecclesia qui dolere assumentur, gaudio delinuntur. Chryf. Orat. 7.  
Tom. 5. Col. 1480, 1481. x. Haywoods, Apologie for Actors.*

why doe they flocke vnto their Theaters (*s*) *thicke, and  
threefold, on Feastiuall, and Solemne seasons*, especially in  
the Christmas time? Is it not out of worldly Pompe,  
and State? out of a prodigall, and vaine glorious humour?  
a degenerous, and Vnchristian symbolization with this  
present World? a voluptuous, and base seruilitie to our  
filthie carnall lusts? or at least wise, out of an affected de-  
fire, to possesse, and passe away our peerelesse time, (*which  
(t) flies too fast without these winges, and spurres to speed it:*)  
to banish God, and Christ out of our Hearts; Grace out  
of our Soules; all thankfull remembrance of Gods fa-  
uours to vs on such times as these, out of our mindes,  
and thoughts? and wholly to auocate, and estrange vs  
from all true Christian ioy, and heavenly solace? which  
expresseth it selfe, (*u*) in *Psalmes, and Hymnes, and spiri-  
tuall Songs; in diuine Meditations, and discourses of Gods  
mercie towards vs: in pouring out heartie praises, prayers,  
and thanksgiuings vnto our Gracious, and euer blessed God,  
with inflamed, and enlarged spirits, for all his superabundant  
faouours, and compassions to us: not in Hellish Playes, and  
carnall merriments, which Christ, and Christians doe  
abhorre: If this then bee the vse, the end, and fruite;  
these the appendices, and parts of Stage-Playes: needes  
must wee now subscribe: that they are, if not the grea-  
test, and most assiduous; yet not the meanest Pompes,  
and Vanities of this wicked World, to whose vse, and  
ends they onely serue; as their (*x*) owne professed Apolo-  
gist doeth acknowledge.*

Now to prooue vnto you further; that Stage-Playes  
are the very workes, and Pompes of Satan; yea, the very  
selfe-same Pompes, and Vanities of this wicked World,

which



which Christians haue renounced in their Baptisme : I shal vouch vnto you the expresse resolution of sundry Fathers : Stage-Playes, (saith (y) Tertullian,) are the Pompes of the Deuill, against which. We haue renounced in our Baptisme; because their originall, and the materialls of which they are composed, consisteth wholly of Idolatrie : whence he stiles Play-houses, (z) the Deuills Church. (a) Clemens Romanus, (if the worke bee his,) calls Stage-Playes; the Pompes of Idoles, and Spectacles of the Deuill, Wishing all Christians to shunne, and auoyd them. The Deuills Pompe, (saith (b) Cyril of Hierusalem,) which wee renounce in our Baptisme; are those Spectacles, or Playes in Theaters, and all other vanities of this kinde : from which the holy Man of God desiring to bee freed, saith : Turne away mine eyes from beholding & vanitie. Be not therefore diligent in the assemblies of Playes. Saint Augustine likewise stiles these Stage-Playes the Pompes of the Deuill, which we renounce in Baptisme. (c) Thou art apprehended, thou art detected O Christian, (suth he) When thou doest one thing and professest another : When thou art faithfull in name, faithlesse in Worke,

quam Idololatria? Ititur si ex Idololatria, vniuersam Spectaculorum paraturam constare conspicerit, indubitate prauidetur erit, etiam ad Spectacula pertidere renunciationis nostra testimonium in laudero, qua Diabolo, & Pompa, & Angelis eius sint mancipata, &c. De Spectaculis. lib. cap. 4, 5, 6. & 24. See Hookers Eccles. Politic. lib. 5. c. 64. z Diaboli Ecclesia et Templum. Ib. cap. 7. 25. a Fugite Theatra & Græcorum ludos: vitare omnem Idolorum Pompam, speciem, denique omnia Dæmoniacæ Spectacula: Constat. Apost. lib. 2. cap. 65. b Renuncio Sathana, & omni-bus eius operibus. Postea dicis, & omni Pompa illius: Pompa Diaboli est, in Theatris Spectacula, in hypodromis cursus equorum, & venationes, & reliqua omnis eius (cmodi) vanitas: a qua postulans liberari sanctus ille Dei, Auertere, inquit, oculos meos, ne videant vanitatem. Non ergo sis curiosus in frequentia Spectaculorum, ubi conspicias mimosum petulantias, cuncti contumelia, & impudicitia refertas, & virorum effeminatorum choreas sceteris. C tech. Mystagoga. 1. c Deprahenderis enim & detegeris Christiane, quando aliud agis, & aliud profiteris: fidelis in nomine, aliud demonstrans in opere, non tenens professionis tue fidem: modo ingrediens Ecclesiam orationes fundere; post modicum in Spectaculis cum histronibus impudice clamare. Quid tibi cum Pompis Diaboli quibus renunciaſti? Hæc vos renunciare professe estis: in qua professione non hominibus, sed Deo, & Angelis eius conscribentibus dixistis, Renuncio, &c. De Symbolo ad Catechumenos. lib. 4. cap. 1. Tom. 9. part. 1. pag. 1427. See Hom. 21. Tom. 10. pag. 592.

y Hoc erit Diaboli Pompa aduersus quam in signaculo fides cietamus. Cum a- quam ingressi Christianam fidem ex legis sue verba profitemur, renunciasse nos Diabolo, & Pompe, & Angelis eius ore nostro testamur. Quid erit summum ac precipuum, in quo Diabolus, & Pompa, & Angeli eius censeantur,

not keeping the faith of thy promise: going one while into the Church to pray; and a while after, running to the Play-house, to crie out impudently with Stage-Players. You haue professed to renounce the Deuill; in which profession, you haue said: I renounce: not onely men, but euen God, and his Angels subscribing together with you. What then hast thou to doe with these Pompes of the Deuill, which thou hast renounced? Saint Chrysostome, who of all the Fathers is most Copious, most Zealous, and diuinely Rhetoricall, against all theatricall Enterludes, endeauoring out of an holy Zeale, to withdraw all Christians from them, vn-to God: doeth oft times stile these Stage-Playes: (d) the Deuills Pompes: the fables of Satan: Daemoniacall mysteries: the impure foode of the Deuill: and Play-houfes: the Deuils conuenticles: And from hence hee doeth seriously, and frequently persuaide all Christians to auoyde them. Yea, saith hee, (such was his implacable indignation, and holy detestation against Stage-Playes; not out of passion, or Puritanisme, but true Christian Zeale,) I will neuer giue ouer preaching, vntill I haue dissipated, and rent a sunder, that diuinish Theater; that so the assembly of the Church may bee made pure, and cleane; freed from its present filthinesse, and enioy eternall Life hereafter, by the Grace, and Mercy of Iesus Christ their Lord: a memorable, and Christian resolution. That holy man of God, and professed enemie of

d Atque ubi  
spiritus infu-  
sum est vn-  
guentum, eo  
Diabolicas  
Pompas im-  
mittemus?  
eo fabulas Sa-  
tana, eo can-  
tilenas mer-  
etricia turpi-  
tudinis plenas?  
Hom. De  
Dauid &  
Saule. Tom.  
1. Col. 511. B.  
Proinde fre-  
quenter vos  
hortatus sum,

ne quis eorum qui horrendi, ac mystica victima participes sunt, ad illa iret Spectacula, non diuina cum Daemoniacis commiseret mysteria. De verbis Isaia. vidi Dominum, &c. Hom. 1. Col. 1283. C. D. In Theatro omnia contraria, risu, turpitudine, pompa Diabolica. Magna illi Diaboli Pompa, Cymbala, tibia & cantica plena scortationum ac adulteriorum. In Act. Apost. Hom. 42. Tom. 3. Col. 611. C. 612. A. Quo tempore, alii quidem cum nos hac ex hoc loco differeremus in Theatris cioso Diaboli Pompam Spectarunt: & impurissimis Diaboli escis refectebantur. Oratio. 6. Tom. 5. Col. 1471. B. Considera ergo Theatrum illud, ac Diabolicos istos refuges conuentus. Si vero in eisdem perseneraueritis acutius fero, & aliorum incisione discindam: nec unquam prorsus quiescam, quoadusque Diabolicum illud dispergam Theatrum, ut mundus Ecclesia catus purusque reddatur. Ita enim & presentis turpitudine liberabimur, & vitam acquiramus futuram, gratis & misericordia domini nostri Iesu Christi. Hom. 7. in Matth. Tom. 2. Col. 60. D. 61. B. C.

Stage-Playes,



Stage-Playes, *Saluian* Bishop of *Marcelles*, is very Elegant, and Copious in this Theame. (e) In Stage-Playes, (writes hee) there is a certaine Apostasie from the Faith, and a deadly preuarication, both from the Symboles of it, and the heavenly Sacraments: For What is the first confession of Christians in their wholesome Baptisme: What else, but that they protest they doe renounce, the Deuill, his Pompes, his Spectacles, and his Workes? Therefore Playes, and Pompes according to our profession, are the Workes of the Deuill. How then, Oh Christian, dost thou follow Stage-Playes, after Baptisme, which thou confessest to be the Worke of the Deuill? Thou hast once renounced the Deuill, and his Spectacles, and by this thou must needes know, that thou dost returne to the Deuill, when thou dost wittingly, and knowingly returne to Stage-Playes: for thou hast renounced both of them together, and thou hast professed both of them to bee one. If then thou reuert to one, thou hast returned vnto both; for thou sayest, I renounce the Deuill, his Pompes, his Spectacles, and his Workes. And what followes? I beleene, sayest thou in God the Father Almighty, and in Iesus Christ his Sonne. Therefore the Deuill is first renounced, that God may be beleened in: because he, who doeth not renounce the Deuill, doeth not beleene in God: and therefore hee who returnes to the Deuill, forsaketh God. Now the Deuill is in his Playes, and Pompes:

*e In Spectaculis enim quaedam Apostasia fidei est, & a Symbolis ipsius, et a Caelestibus Sacramentis letalis preuaricatio. Quae est enim in Baptismo salutaris Christianorum prima confessio? qua scilicet, nisi ut renunciare se Diabolo, et Pompis eius atque Spectaculis et operibus protestentur? Ergo Spectacula et Pompa,*

*etiam iuxta nostram professionem opera sunt Diaboli. Quomodo, ô Christiane, Spectacula post Baptismum sequeris, quae opus esse Diaboli confiteris? Renunciasti semel Diabolo, et Spectaculis eius, ac per hoc necesse est, prudens et sciens dum ad Spectacula remeas, ad Diabolum te redire cognoscas. Vtrique enim rei simul renunciasti, et vnum vtrumque esse dixisti. Si ad vnum reuerteris, ad vtrumque remeasti: abrenuntis enim, inquit, Diabolo, Pompis, Spectaculis, et operibus eius. Et quid postea? Credo, inquit, in Deum patrem omnipotentem, et in Iesum Christum filium eius. Ergo primum renunciatur Diabolo, ut credatur Deo: quia qui non renunciat Diabolo, non credit Deo: et ideo qui reueritur ad Diabolum, relinquit Deum. Diabolus autem in Spectaculis est et Pompis suis: ac per hoc cum redimus ad Spectaculum, reliquimus fidem Christi. Hoc itaque modo omnia Symboli Sacramenta solvantur, et totum quod in Symbolo sequitur, laesatur et nutat. Nihil enim sequens stat, si principale non steterit. Si cui itaque leue Spectaculorum crimen videtur, respiciat cuncta ista quae diximus, et videat in Spectaculis non voluptatem esse, sed mortem. De Guber. Dei. lib. 6. pag. 193, 194.*

f *Amphitheatrum omnium Daemonum Templum est. Tot illic immundi spiritus confidunt, quot homines caput. De Spectac. lib. Tom. 2.*

pag. 393.

g See Danæus *Ethicæ Christianæ. lib. 2. cap. 8. pag. 107.*

Accordingly.

h *De Spectacul. & Epist. lib. 2. Epist. 2.*

i *De vero Cultu. cap. 20.*

k *Catechesis Mystagogica l Pædagogi. lib. 3. cap. 71.*

m *Oratio ad Milites Templi. cap. 4.*

n *Hom. 44. pag. 264.*

o *Hexæmeter. Hom. 4.*

De *Legendis libris Gentilium Oratio.*

p *Oratio. 48. & De Recta*

*Educâione ad Seleucum.*

pag. 1063, 1064.

q *De Guber.*

*Dei. lib. 6.*

r See Doctor Reynolds, Master Northbrooke, and Master Gossor, in their Treatises against Stage-Playes

(yea the Play-house, the Temple of all Devils, as (f) Tertulian observes, is alwayes full of Devils :) and by these meanes, when we returne to Stage-Playes, wee relinquish the Faith of Christ, and returne to the Devil. By this meanes then, all the Sacraments of the Creed are abrogated, and all that which followes in the Creed is demolished. If then the crime of Stage-Playes seemes but small to any man, let him reflect on all this which we haue said, and hee may see, that there is no pleasure in Stage-Playes, but death : All which, if our Actors, Play-Poets, and Stage-haunters, would but a while consider, it would make them for euer to abominate, and renounce all Stage-Playes, (g) as they ought to doe, because they were consecrated to the Devil, as his chiefe Pompes.

You see now by all these concurrent Testimonies of the Fathers: that Stage-Playes are those very Workes, those Pompes, and Vanities of the Devil, which euery Christian hath solemnely renounced, and seriously vowed against, in his Baptisme, in the very presence of God himselfe, and all his Angels. That they are likewise, those Pompes, and Vanities of this Wicked World, which they haue then, and there renounced; the former reasons, together with the expresse, and punctuall suffrages of Saint Hilary, Saint Ambrose, Saint Chrysostome, and Saint Augustine in their Comments, and Expositions on the 118, alias the 119. Psalme, verse 37. Turne away mine eyes from beholding vanitie: (to whom I might adde, (h) Saint Cyprian, (i) Lactantius, (k) Cyril of Hierusalem, (l) Clemens Alexandrinus, (m) Saint Bernard, (n) Macarius Egyptianus, (o) Saint Basil, (p) Nazianzen, and (q) Saluian, omitting all those (r) Moderne Writers, which are copious in this Theame,) doe abundantly testifie: and indeed, what are, what should bee the Workes, and Pompes of Satan; the Spectacles, Pleasures, Pompes, and Vanities of this wicked World, which we renounce in Baptisme; if Stage-Playes are exempted from that order?



If then this my Assumption be yeelded to me, as of necessity it must, (for who can, or dares contrarie it, against such punctuall, and pregnant evidences?) my Sequell, and Conclusion must bee granted without any more dispute. For what man, who dares to stile himselfe a Christian, can bee so Diabolically absurd, so Audaciously impious, or Desperately prophane, as to denie that (s) *to be abominable, pernicious, vndecent, and unlawfull vnto Christians, which they haue all renounced, and abominated in their Baptisme?* Doubtlesse, if there be any odious, hurtfull, vnseemely, or illegitimate thing in all the world; if there bee any euils, any vanities, or delights of Sinne that Christians must refraine; (t) *then certainly those which they haue vowed, sworne, and solemnely protested against, in the very house, and presence of God himselfe, and that in the audience both of men, and Angels; those whom they haue euerlastingly abjured, in that iniuriatory Sacrament of Baptisme, which giues them their primarie admission into the visible Church of Christ, must needs bee they;* no Man, no Christian, no Deuill can gaine-say it. Since then I haue prooued by irrefragable Testimonies; that Stage-Playes, are those very workes, (u) *and Pompes of the Deuill; those very Pompes, and Vanities of this Wicked World, which euery Christian, hath solemnely disclaimed, and seriously (u) renounced in his Baptisme;* Who can, Who dares stand out to iustifie them? Who can, Who dares denie them, to bee abominable, incompatible, and vtterly unlawfull vnto Christians? God forbid, that any who haue beene dipped in the Sacred lauer of Regeneration; any who haue beene bathed, and purified in the Soule-cleansing, and Sinne-purging blood of the Lord Iesus Christ, any who haue pledged their Faith, and Troth to God in Baptisme; any who haue beene Baptized with the name of Christians; any who haue either by themselves, or others, (x) *renounced the Deuill, withall his Pompes, and*

*s Quod enim factu negamus neque factu neque dictu, neque visu, neque pressu. Et participare debemus. Terul. De sp. sac. c. 24. t. Strura humana peccationis firmior conseruantur, fistus tamen atque feruentius iura tamen pidi, quae cum Deo factu sunt, inuolubiliter sunt obseruanda. Concil. Parisiense. lib. 1. cap. 10. Sicut. Tom. 3 p. 3. 7. e. pompa Diaboli haec est, quae et Pompa mundi: id est, amittio, arrogancia, vana gloria, cuiuslibet res superfluas in humanis vsibus. Concil. Parisiense. lib. 1. cap. 10. Ib. x Abrenunciare enim Diabolo, est penitus cum respicere, spernere, reuicere. neque contradicere, sequi, et vnumquemque ab eo alienare, sine aliud quid quod in hoc verbo et hoc sensu exprimi potest. Concil. Parisiense. lib. 1. cap. 10. Ib.*

y i Peter. 1.

14, 15, 18.

Colof. 2. 20,

21, 22.

Reu. 14. 3, 4.

z Diabolo

seruientes

Demones sunt.

Chrj. sosome

Oratio. 5.

Col. 1. 9, 17. A.

a Magna

grippe ex parte

Christianorum

decus vilescit,

quando renati

in Christo ea

quibus in Bap-

tismate re-

nunciauereunt

nec intelligere

curant, nec

ab his se, vt

Christo polliciti

sunt abstinere

sataunt.

Concil. Pari-

sente. lib. 1.

p. 10.

b Hosea 14. 8.

Quid nobis

cum operibus

Diaboli?

Quid mihi &amp;

tibi est Belial?

Ego Christi

seruus sum,

silius Redemp-

tus sanguin,

illi me totum

mancipauit. Quid mihi &amp; tibi est? Tanto magis nos oportet sepeare a Diabolo,

quanto ille se discernit a Christo. Ambrose De Elia, &amp; Ieiun. cap. 20. c Rom. 8.

5. 7. Galat. 5. 17. 1 Corinth. 6. 14, 15, 16. Genes 3. 15. Galat. 4. 29. Diaboli

semper Christi aduersarius est. Chrysostome, Hom. 42. in Matth. Tom. 2. Col.

887. A. d 1 Corinth. 1. 13.

*Workes*; together with all the Pompes, and Vanities of this wicked World, (y) *from which Christ Iesus hath Redeemed them*; should prooue such desperate, (z) *incarnate Demills*; such monsters of Impietie; such Atheisticall, Prodigious, and infernall. Miscreants; such treacherous Iudasses to their Lord, and Master; such periured, and professed Rebels to their God; (a) *such blemishes*, and cut-throates to *their Religion*; such Apostates, and vnderminers to their Faith, and Baptisme: such vnnaturall, and deplored Enemies to their owne Saluation; or such will-full bloody Murtherers to their owne Soules; as to approoue, to iustifie, to practise, or frequent these Stage-Playes, which they haue thus abiured; or to deeme them tollerable, or lawfull vnto CHRISTIANS. Alas, (b) *what haue Christians any more to doe with Idoles? What With the Denill? What With the Pompes, and Workes of Satan? What With the shewes, the pleasures, and vanities of this Wicked World? yea, what With Stage-Playes, which they haue abiured?* Is there any late, or new agreement signed betweene Christ, and Belial? betweene Righteousnesse, and Vnrightheousnesse? Beleeuers, and Infidels? Is there any peace, or contract newly made betweene God, and Satan? betweene Christians, and the Deuill? betweene Heauen, and Hell? betweene the Citizens of the new Hierusalem, and this present euill World, which (c) *are euerlasting enemies, uncapable of any truce, or mixture?* Or hath God dispensed with our vow in Baptisme? or haue we lately renounced our couenant with our God, and sworne alleageance to the World, the Flesh, and the Denill; or else beene (d) *Rebaptized in their names?* If so, then let vs flocke, and runne to Stage-Playes, and take of them our fill, I will not interrupt, or



keepe backe any. But if the Deuill, the World, and God be as farre at variance now, as euer : (e) if Righteousnesse, and Vnrighteousnesse ; Christ, and Belial ; Beleeners, and Infidels ; the Temple of God, and the Temple of Idoles ; yea, the World, the Flesh, the Deuill, and Christians, bee yet at irreconcilable, and euermlasting enmitie, as they are : If the ancient contract betweene God, and vs in Baptisme, (f) confirmed, and ratified in the precious blood of our blessed Sauour Iesus Christ, stand good : and there bee no new leagure, nor conenant betweene the World, the Deuill, Hell, and vs : how can, how may wee then approoue of Stage-Playes ? how can wee tolerate, act, admire, or frequent them, as alas we doe ? What, shall we renounce the Deuill, and all his Workes ? (g) shall wee abiure the Pompes, and Vanities of this wicked World, (which serue onely to feed the sinfull lusts of the flesh ; ) and yet shall wee Pleade for them with our Tongues, Cherish them with our Purfes, Runne to them with our Feete, (h) Applaud them with our Hands, Magnifie them in our Iudgements, Harbour them in our Houses, yea, Lodge them in our Hearts ? Alas, poore sinfull wretches, who are thus grosely Deluded, thus miserably Periured ; How, how shall we answere, how excuse, or iustifie this our notorious, and will-full Periury to our great Creatour ? how shall, how can we looke our God, our Iudge, our Sauour, or any of the blessed Saints, and Angelis in the face ? (i) Where can we appeare, how can wee stand in Iudgement, what shall we doe, or which way shall we turne our selues, when God himselfe shall challeng vs, when Christ Iesus shall arraigne vs, and hee \* together Withall his holy Saints, and Angels, condemne vs, in that great, and terrible day of Iudgement, for breach of this our vow ? O let vs now at last remember, that there is an Audit, a day of Iudge-

e 2 Cor. 6. 14,  
15, 16.

Iames 4. 4.

f Rom. 6. 3, 4.  
Hebr. 9. 16,  
17, 18.

g Nihil ad  
vos de Pompis  
seculi attiner  
quiere unci-  
auis in Bap-  
tismate, mun-  
do, Diabolo  
& Pompis  
eorum, quod  
postmodum  
confirmastis  
sub pollicita-  
tione iura-  
menti. Hierom  
De Regula.  
Monachorum.  
cap. 30.

A renuncia-  
sti mundo,  
abrenunciasti  
saculo, esto  
solicitus. Qui  
pecuniam de-  
bet semper  
cautionem  
suam conside-  
rat. Et tu qui  
fidem debes

Christo, fidem serua, qua multo preciosior est quam pecunia. Ambrose De Sa-  
ramentis. lib. 1. cap. 2. Tom. 4. pag. 163. A. h Quale est, illas manus quas ad domi-  
num extuleris, postmodo laudando histrionem fatigare ? Tertul. De Spectac. cap. 25.  
i Psa. 1. 5. i Pet. 4. 17, 18. Ier. 5. 31. \* Dan 7. 10. Mat. 25. 31. i Cor. 6. 2, 3. Iude 14. 15,

ment,

*k* 2 Cor. 5. 10. *ment conning, (k) wherein we must all appeare, before the*  
 Rom. 14. 11. 12. *great Tribunall of the Lord Iesus Christ, to answer all the*  
*Quam me- breaches of this our solemne covenant: and what will then be-*  
*meritis est ille come of vs, if wee thus treacherously infringe it now, in*  
*dicto iudicio in frequenting Stage-Playes? Excuse our seaues we cannot;*  
*quo Dominus Perish, perish we must, and that eternally without recou-*  
*nostrer Iesus ery; without all pittie. For is it not equall, that such who*  
*Christus pro- readily serue the Deuill, in practising all his workes, and*  
*posuit venire resorting to his Pompes, which they haue covenanted to*  
*cum flamma abiure, (l) should participate of his wages, and euerslasting tor-*  
*ignis que con- ments? that such who follow the Pleasures, Pompes, and*  
*sumpura est Vanities of this wicked world, (m) should likewise be con-*  
*aduersarius domed with the world, and be partakers of its punishments?*  
*suos, & eos who can Commiserate, or Pittie such a one, or deeme*  
*qui faciunt in- him worthy of Saluation, who leaues his ener-blessed*  
*iquitatem &c. God, (n) to whom hee owes himselfe, and all his seruice;*  
 Ambrose. *to serue the Deuill whom hee hath defied? or willingly*  
 Sermo. 33. *parts with Heauen, and Eternall glory, by departing from*  
 1 Mat. 25. 41. *the (o) Wayes of Grace, which lead men to it, to embrace the*  
 2 I Cor. 11. 32. *very vainest vanities, and Enterludes of this wretched*  
 Reuel. 18. 4. *world, which hee hath thus abiured? Certainly such a*  
*Qui vult gau- mans Damnation is exceeding iust, and his Saluation,*  
*dere cum sa- (without repentance) desperate: And is not this the case*  
*culo, non pos- of all such persons, who resort to Stage-Playes after Bap-*  
*sit regnare tisme? O then good Christian Readers, in the name, and*  
*cum Christo. feare of God, and in tender compassion to your owne dis-*  
 Ambrose. *tressed Soules, I beseech you, I intreate you, euen with*  
 Sermo. 11. *sobs, and teares proceeding from a bleeding, and lamen-*  
 2 Rom. 14. *ting spirit, anxious of nothing but your Eternall good;*  
 7, 8, 9. *that you would now at last, consider seriously what you*  
 1 Cor. 6. 17, 20. *are, and what you haue done. (p) You are all Christians*  
 Luke 17. 10. *in name; and it is my desire, my prayer, that you may bee such*  
 o Prou. 2. 13. *(q) in truth. You haue all proclaimed a solemne defi-*  
 chap. 12. 28. *nit*  
 Matth. 7. 14. *nit*  
 p Acts 11. 26. *nit*  
*Christiani a Christo nomen acceperunt,*  
*& opera pre- cium est ut si-*  
*cut sunt heredes nominis ita sint imitatores sanctitatis.* Bernardi. Sententia. Col.  
 996. L. q *Esse Christianum grande est, non videri.* Hierom. Tom. 1. Epist. 13.  
 cap. 3. *Tunc vera est Dei gratia si hoc rebus exhibeat, quod verbis sonat.* Augult.  
 Contr. Iulianum. lib. 4. cap. 7.



ance to the Deuill, and all his Workes, and openly renounced the feuerall Pompes, and Vanities of this wicked World, of which Stage-Playes are the chiefe, and most assiduous: as being the (r) *Servants*, and *Saints* of God, the (s) *Heires* of *Heauen*, the (t) *Vessels* of *Holinesse*, the (u) *living Temples* of the holy Ghost, the (x) *fellow Citizens* of the *Saints* in *Glory*, and the *Inhabitants* of a better *World* then this: Oh answere therefore your profession with a correspondent conuerſation: If you are, or would be *Christians*, doe not you hencefoorth liue like *Pagans*: (y) but as you differ from them in your Faith, be you likewise distinguished from them by your Workes. If you haue renounced the Deuill, and all his Workes; O liue not any longer to them: If you haue abiured the Pompes, and Vanities of this wicked World; O then returne not to them, as *Dogges* vnto their vomit: (z) Why should you serue, Why should you re-embrace, how can you tolerate, or approoue the things, Which you haue thus abiured? God commands you, (a) not to giue place to the Deuill, but to resist him stedfastly in the Faith, that so hee may flie from you: how dare you then to entertaine him in these Enterludes, which are his chiefest Pompes, and Workes; against this Precept, and your Vow? God commands you, (b) not to loue the World. nor the things of the World; (c) not to conforme your selues to the Course, the Fashions, Pompes, and Vanities of this present euill World, (d) which lyes in wickednesse; (e) but to keepe your selues vnshotted from it: (f) because the friendship of the World, is enmitie to God, and the friends of this World, (g) which is not of God,) are professed enemies vnto God: How can you then admit, or harbour Stage-Playes, (the greatest

r Acts. 16. 17.  
1 Cor. 7. 22, 23.  
1 Pet. 2. 16.  
s Rom. 8. 17.  
Iames. 2. 5.  
Galat. 4. 7.  
t 1 Thes. 4. 4.  
2 Tim. 2. 21.  
u 1 Cor. 3. 16.  
Chap. 6. 9.  
Ephes. 2. 22.  
x Ephes. 2. 19.  
Hebr. 12. 22.  
y Non agamus similes  
Infidelibus vi-  
tam, sed a qui-  
bus fide discer-  
nimur, ab eo-  
rum studiis  
etiam & mo-  
ribus diuida-  
mur Decla-  
rat fidem tu-  
am quotidiana  
actio tua: con-  
firmet tuam  
ad Christum  
charitatem,  
euidens a car-  
nalibus con-  
cupiscentiis  
discessus tua.  
Christi De Mi-  
litiæ Christi.  
Rom. Rom. 13.  
Col. 6. 33. A. See  
my Healtches,

Sickenesse. pag. 22. 42. 78 Edit. 2. z *Inisti pactum cum aduersario tuo, dicam ei; Renuncio tibi. Diabole, & seculo tuo, & Pompe tua, & operibus tuis: serua facinus quod pepigisti, &c.* Hierom. Epist. 8. cap. 5. Tom. 1. pag. 22. a Ephes. 4. 27. Iames 4. 7. 1 Peter 5. 9. b 1 Iohn 2. 15. c Rom. 12. 1, 2. Colos. 3. 19, 20. Ephes. 2. 2, 3. d 1 Iohn 5. 19. e Iames 1. 27. f Iames 4. 4. 1 Iohn 2. 15. g 1 Iohn 2. 16. *Seculum Dei est, secularia autem Diaboli.* Tertul. De Spectaculis lib.

k Matth. 6. 24.

Luke 16. 13.

James 4. 4.

i Plus placent

mando qui

Christo displicent. Hierom.

Epist. 3. cap. 31.

k Ludi omnes

Originem de

Idolatria

sumperunt.

Tertul. De

Spectac. cap.

6. to 12.

Idolatria

ludorum om-

nium mater.

Cyprian. De

Spectaculis.

l See Cicero.

De Arisp. Re-

spons. Orat.

See A. 2. &

Tertul. De

Spectaculis.

cap. 6. to 22.

& pag. 43.

Accordingly.

m Luke 174,

75; 1 Iohn 3. 8.

n Ludis scien-

tiarum

animorum

pestilentia.

August. De Ciuir. Dei. lib. 1. cap. 32. *Quis nec ira Deum tantum, nec tela, nec*

*hostes; Quantum sola nocet animis lapsa voluptas.* Siliu. Italicus. lib. 15. pag. 186.

o *Idolorum nec minus Tempia, quam monumenta desuimus: quia non possumus*

*canam Dei cadere, & canam Dæmoniorum.* Tertul. De Spectac. lib. pag. 393, 394.

p 1 Iohn 3. 21. q 1 Cor. 10. 14. *Ap. Helu. in clamat: Fugite Idolatriam: omnem*

*antique & totam* Tertul. De Corona Milis. cap. 8. *1 Principale crimen generis*

*humani, summus scilicet reatus, tota causa iudicii, Idolatria.* Tertul. De Idolatria.

lib. cap. 1.

Pompes, and Vanities, that this World affords,) against these Precepts, and your Couenant, without the danger of Rebellion, and the highest Periury? Christ Iesus informes you; (h) that you cannot serue two contrary Masters, as the Deuill, or the World, and him: and therefore you disclaime the one in Baptisme, that so you may appropriate your selues, and seruice to the other. And can you then yoake, and serue them all together? Can you serue Christ Iesus, and the Deuill? (s) *Christ, and the World?* Christ, and Stage-Playes? Or can you be so besotted by the Deuill, (as alas too many are,) as to thinke to please, to honour, court, and entertaine Christ Iesus, to welcome him into the World, or celebrate his Natiuitie, with infernall Stage-Playes, (k) *the very Monuments, and Insignes, with which the Pagans did Gratifie, and* (l) *Court their Deuill-gods upon their Feastiualls, and solemne Birth-dayes:*) as if Christ, and the Deuill, Christians, and Pagans were accorded? as if Stage-Playes, were the chiefest workes of the Lord Iesus Christ, (who was (m) *borne of purpose to Redeeme vs from them, and to destroy out of vs these workes of the Deuill:*) the principall recreations, and delights of Christians; not the Inuentions, Pompes, and Solemnities of Satan; not the remainders of Idolatrie; not the (n) *Soule-poysoning pleasures, shewes, and vanities of this sinfull World, which wee haue all* (o) *renounced.* Beloued Christians, consider I beseech you, that God himselfe commands you: (p) *to keepe your selues from Idoles;* (q) *and to flee from all Idolatrie, as* (r) *being the most capitall, and dangerous sinne of all other:*



and can you then embrace these Stage-Playes, (which were originally (s) consecrated vnto Idoles, as holy, and religious things; as parts, and ornaments of their Pompe, and Worship: and haue therefore beene condemned by the (t) Fathers; as the Issues, Limbes, and Monuments of Idolatrie, from whence they had their birth:) without any breach of these commands, or of your vow in Baptisme; wherein you did renounce all Idoles, and Idolatrie, with all their Pompes, and Reliques? O therefore, as you are Christians; as you haue Soules to saue, or lose for euer; be you now at last entreated, to lay all these considerations close vnto your Soules; before it bee to late. The time will come ere long, (and who can tell how soone, since the Apostle hath long since forewarned vs; (u) that the Lord is at hand: that the coming of the Lord draweth nigh; and that the Iudge standeth before the doore;) when (x) that last, and dismall Trumpe, (which should be (y) alwayes sounding this into your eares; arise ye dead, and come to Iudgement,) shall summon you before Christs glorious Tribunall, (z) to render an account of your selues to him, how well you haue kept this vow, these Precepts, which now I presse vpon you: and then alas, what can you pleade, or answere for your selues? Can you repleie, that you haue kept, or (a) at leastwise endeauoured for to keepe, to the utmost of your power, these feuerall Iniunctions, or your vow in Baptisme? that you haue renounced the World, the Flesh, the Deuill, or Idoles, and Idolatrie, with all their feuerall Vanities, Pompes, and Workes; whiles you thus iustifie, magnifie, and harbour Stage-Playes, which not onely (b) Fathers, but euen (c) Pagans themselves, repute, and

s Ludiquibus  
Floralibus &  
Megalensibus  
nomen est, ca-  
terique omnes  
alii sacros esse  
voluistis, &  
religionum in-  
ter officia, &  
res diuinas de-  
putari. Arno-  
bius Aduers.  
Gentes. lib. 7.  
pag. 232.  
August. De  
Ciu. Dei. lib.  
2. cap. 13. 27.  
29. lib. 4. cap. 1.  
† Tertul. De  
Spectac. lib.  
cap. 4. to 12.  
& 24. 25.  
Cyprian De  
Spectac. lib.  
Lactantius De  
vero Cultu.  
cap. 20. See  
p. 3. 28, 29, 30.  
u Phil. 4. 5.  
Iames 5. 8, 9.  
Iudicium Dei  
praeforibus est.  
Chrys. Kalen-  
dis Oratio.  
Tom. 5. Col.  
800. C.  
x 1 Thes. 4. 16.  
2 Cor. 6. 10. y Semper tuba illa terribilis vestris perstrepet auribus: Surgite mortui,  
venite ad iudicium. Hieron. De Regula Monach. cap. 30. Tom. 9. pag. 268. D. Chrys.  
Hom. 71. ad Pop. Antioch. z Rom. 14. 10. 12. a AEs 24. 16. 1 Cor. 8. 11, 12. H. and  
est nocens, quicumque non est sponte nocens. Seneca. Herul. Octius. AEs. 3. fol. 221.  
b August. De Ciu. Dei. lib. 2. cap. 26. Arnob. Aduers. Gentes. lib. 7. See pag. 49, 50, 51.  
c Pompa, Pompa ludorum: Pompa sacrorum: Deorum Pompa. Dionys. Hallicarnas.  
Antiq. Rom. lib. 7. cap. 9. Minutius Felix. Octavius pag. 34. Cicero. Epist. ad Artic.  
lib. 13. Epist. 28. 43. Circus erit Pompa celeberrima, numeroque Deorum. Ouid. Fastorum.  
lib. 4. pag. 68. Godwin Roman Antiq. lib. 2. Sect. 3. cap. 2. pag. 83.

d Quomodo  
renunciavi-  
mus Diabolo  
& Angelis  
eius, si eos fa-  
cimur? Quod  
repudiamus  
his, non  
dicimus qui-  
bus, sed de qui-  
bus vivimus?  
Quam discor-  
diam suscipi-  
mus in eos,  
quibus exhibi-  
tionis nostra  
gratia obligati  
sumus? Potes  
lingua negasse,  
quod manu  
confiteris?  
Verbo destru-  
ere, quod facto  
struus? Deum  
vnum pradi-  
care qui tantos  
efficit? Deum  
verum pradi-  
care qui falsos  
facit? Negas  
te quod facis  
colere? Tertul.  
De Idololatria  
lib. Tom. 2.  
pag. 448.

e Qui Christi-

ani nominis opus non agit, Christianus non esse videatur. Saluian De Gab. Dei lib.  
4. pag. 94. f Quid ergo illi cum terra qui possidet calum? Quid illi cum humanis,  
qui adeptus est iam aeterna? Chrysologus Sermo. 25. Nunquam humana opera ad-  
mirabitur, quisquis se cognouerit filium Dei. Cyprian. De Spectaculis. g Se indice  
nemo nocens absolvitur. Inuenal Satyr. 13. pag. 117. Quod quisque fecit, patitur:  
autorem scelus reperit, suoque premittitur exemplo nocens. Seneca. Hercules Furens.  
Act. 3. fol. 36. (b) h Sunt vero nonnulli qui eterna qua audiunt veraciter cre-  
dunt, & tamen eisdem quam tenent fides moribus contradiscunt. Greg. Magn. Moral.  
lib. 29. cap. 3. i Rom. 2.3.

stile; the Worlds, and Devils Pompes? Alas, (d) how have  
you renounced the Devill, World, or Idoles, Whiles you re-  
taine their shewes, or doe their Workes? What divorce have  
you giuen to ail, or any of these, With which, by which you  
live? What enmitie have you taken up against them, Whiles  
you are thus obliged to them? Can you denie that (thinke  
you.) With your tongues, which you confesse With your hands?  
Or doe you destroy that in Word, which you support in deed?  
O my beloved, how can you euer say, (e) that you have  
lived like Christians, not like Pagans? that you (f) are the  
Saints of God, and Citizens of Heauen; not Satans Mini-  
ons, or Burgers of this present wicked world? that you  
have in trueth renounced the World, the Flesh, and the  
Devill, with all their Pompes, and Workes; whiles you  
wast your time, and your affections, on those Heathenish,  
and Infernall Enterludes, and delights of sinne, which are  
the chiefeest Workes, and Pompes of Satan; the eminent-  
test Pompes, and Vanities of this wicked World; to  
which Infidels, and worldlings have beene most deuoted?  
Can you plead Not-guiltie of Periuirie, and Rebellion in  
all these particulars vnto God hereafter, when as you can-  
not plead thus, now to men, (g) or to your owne condemning  
Consciencs? If you hope to prooue Not-guiltie then;  
Why doe your (h) Lines, your Workes, your Consciencs crie  
Guiltie now? If you confesse your selues Guiltie now,  
how can you plead Guiltlesse, (i) or escape Christs doome,  
and iudgement then? Since therefore it is vndeniablely evi-  
dent by all the premises: that Stage-Playes are those Pompes,  
and Workes of the Devill, and Idoles; those Pompes, and  
Vanities of this Wicked World, and heathen Pagans, which



every Christian hath everlastingly renounced, and solemnly  
 abjured in his Baptisme: Let this, yea this alone, perswade  
 all such as are Baptized with the name of Christians,  
 (vulscie, (k) they desire onely to seee Christians, not to bee  
 Christians, as many doe,) to (l) abominate, and condemne all  
 Stage-Playes; not onely in iudgement, but in practise too;  
 as Pernicious, Vnchristian, and vnlawfull Pompes, and  
 Vanities, (m) as the Church, and Saints of God haue al-  
 wayes done in former Ages. (And so much the rather; be-  
 cause Christians in the Primitiue Church, (how euer the  
 times are changed now,) were (n) especially knowne, and  
 discovered to bee Christians, by their abstinence, and diuorce  
 from Stage-Playes.) Else if they approoue, applaude, and  
 haunt these Stage-Playes still; let them know this to  
 their endlesse terrour: that though they beare the name  
 of Christians, or yeeld some superficiall worship vnto God;  
 yet they doe in truerh renounce their Christianitie, (o) annihila-  
 te their Baptisme, abiure their Religion; denie their Faith,  
 their God, their Iesus: (p) and bequeath themselves wholly  
 to the Demill: yea, they forsake Heauen, and their owne  
 Saluation, and wrecke their deare immortall Soules for  
 all eternitie. And who is there that beleeueth a God, a  
 Heauen, a Hell, so desperately prodigall of his owne Sal-  
 uation, as to incurre all these, or to put himselfe to such a  
 losse, to fauour Stage-Playes? but of this enough.

k Nonnulli  
 etiam nunc  
 Christiani  
 esse non appe-  
 tunt, sed vi-  
 deri. Gregor.  
 Mag. Moral.  
 lib. 19. cap. 11.  
 l See pag.  
 41. (z)  
 In die Baptis-  
 matis omnibus  
 nos antiqui  
 hostis operibus,  
 atque omni-  
 bus Pompis  
 eius renunci-  
 are promissi-  
 mus. Itaque  
 unusquisque  
 ad considera-  
 tionem sua  
 mentis oculos  
 reducat; &  
 sic seruat post  
 Baptismum,  
 quod ante Bap-  
 tismum spo-  
 nsandis, Per  
 presentem ab-  
 renuntiatio-

nem expulsus est prior hospes; per confessionem credulitatis, introeat secundus. Ama-  
 liarius Fortunatus. De Ecclesiast. Offic. lib. 1. cap. 23. m See Act. 7. Scene. 2, 3, 4, 5.  
 n Atque hinc vel maxime intelligunt factum Christianum de repudio Spectaculo-  
 rum. Negat itaque manifeste qui per quod agnoscitur tollit. Tertul. De Spectaculis.  
 cap. 24. See pag. 4. (p) (q) o Nonne eieramus & rescindimus signaculum, re-  
 scindendo testationem eius? Tertul. De Spectaculis. cap. 24. See pag. 49, 50, 51.  
 p Multi sunt qui faciunt elemosynas & tamen peccare non cessant. Isti quasi sua  
 offerunt Deo, & ierosos Diabolo. Ambrose. Serm. 12. See pag. 59, 51.

## ACTVS 3. SCENA PRIMA.

The stile and  
subiect mat-  
ter of Stage-  
Playes, is vn-  
lawfull, there-  
fore the Playes  
themselues.

q *Ad malum  
male res plu-  
rimae agglu-  
tinaut.* Plauti.  
Aulularia.

Act. 4. pag. 102  
r *Neceſſe eſt  
vt initia re-  
exiſt inter  
ſe congruant.*  
Seneca. Epist. 9.

s *Has ob res  
non chachina-  
nis diſfluere  
ſedentes, ſed  
lachrymis ge-  
mere ac dolere  
oportet.*

Chryſ. Hom.  
38. in Mat.

*Religioſa tri-  
ſtitia, aut ali-  
orum luget  
peccatum, aut*

*proprium: Beati quorum luctus in hac intentione verſatur.* Bernardi. Serm. in Feſto.  
Mar. Magd. Col. 244. H. See De Modo bene viuendi. lib. Col. 1252. The ſtile, and  
ſubiect matter of Stage-Playes, is Amorous, and Obſcene: therefore the Playes  
themſelues vnlawfull.

**T**Hirdly, as Stage-Playes are thus odious, vnſeeme-  
ly, pernicious, and vnlawfull vnto Chriſtians in all  
the precedent reſpects: ſo likewise are they ſuch in re-  
gard of their ordinary ſtile, and ſubiect matter; which  
no Chriſtian can, or dares to patronize: If we ſuruaie the  
ſtile, or ſubiect matter of all our popular Enterludes; we  
ſhall diſcouer them, to bee (q) either Scurrilous, Amo-  
rous, and Obſcene: or Barbarous, Bloody, and Tyran-  
nicall: or Heatheniſh, and Prophane: or Fabulous, and  
Fictitious: or Impious, and Blaſphemous: or Satyri-  
call, and Inuectiue: or at the beſt but Frothy, Vaine,  
and Friuolous: If then, (r) *the compoſure, and matter of  
our popular Stage-Playes, be but ſuch as this, the Playes them-  
ſelues muſt needes be euill,* vnſeemely, and vnlawfull vnto  
Chriſtians.

Not to inſiſt vpon this Generall: that the ſubiect  
matter of moſt Comedies, and Tragedies is ſome vile,  
and odious ſinne: (s) *which ſhould bee rather a grieſe,  
and abomination, then a recreation vnto Chriſtians:* I ſhall  
for the preſent confine my ſelfe to the particulars here  
ſpecified.

First, I ſay, that the ſtile, and ſubiect matter of moſt  
popular, (eſpecially Comickall) Stage-Playes, is Amorous,  
Scurrilous, and Obſcene, vnbeſeeming all Chaſt, and  
Chriſtian cares: from whence I raiſe this fiſt Argument.

That



That whose very stile, and subiect matter is Lasciuious, Scurrilous, and filthy, (r) *must needes bee vnseemely, vnlawfull, and pernicious vnto Christians.*

But the very stile, and subiect matter of most, if not of all our popular Stage-Playes is such.

Therefore they must needes be vnseemely, vnlawfull, and pernicious vnto Christians.

For the Maior, I hope no Christian, no Pagan dares to question it. For God himselſe, hath laid this peremptorie Iniunction vpon men: (u) *to keepe their tongues from euill, and their lips from speaking guile:* yea, he hath giuen this in speciall charge to Christians. (x) *Let your speech bee alwayes gracious, seasoned with salt:* (y) *Let no corrupt communication proceed out of your mouth, but that which is good for the vse of edifying, that it may minister grace to the hearers:* Let all euill speaking be put away from you: and as for fornication, and vncleanesse, (the common subiects, and principall ingredients of our Comedies,) neither foolish talking, nor jesting, which are not conuenient, let them not bee once named, (much lesse then acted, or applauded) among you, as becommeth Saints: (z) *It is a great solecisme, yea, a sinne among Christians, either to relate, or doe, (much more, to Personate, Penne, or Pleasingly to behold,) any obscene, or filthy thing: Christians they are, at leastwise should be,\* Saints; yea, (a) Chast, and holy Virgins, Temples, and Vessels for the Lord: (b) cleansing themselues from all pollution, both of Flesh, and Spirit: (c) stopping their eares from hearing blood, shutting their eyes from seeing euill: yea, not so much, (d) as touching any vncleane thing: therefore they must abandon all Vnchast, all Scurrilous, and filthy things: their Eyes, their Eares, their Hands, (e) their Tongues, their Hearts, must know nothing but Christ, intermeddle with nothing but pure, and holy things: (f) Their God*

\* See Clemens Alexandrinus.

Pædag. lib. 2.

cap. 4, 5, 6.

BB. Babington.

Mr. Perkins.

Mr. Dod.

Mr. Elton.

Mr. Caluin.

and others on

the seauenth

Comm. de-

ment. Accor-

dingly.

u 1 sil 34. 13.

x Coloi 4. 6.

y Eph 5. 4. 29.

30. cap. 5. 3. 4.

See Ambrose,

Hierome,

Primasius,

Theodoret,

Chrysosteme,

and Theophy-

laet, on Ephes.

5. 3. 4. Accor-

dingly.

z Apud Chri-

stianos exim

sulacismus est

magnus, est vi-

tium, turpe a-

liquid vel nar-

rare, vel sa-

cere. Hierom.

Aduers. Helui-

dium cap. 8.

Tom. 2. pag.

139.

\* Rom. 1. 7.

Ephes. 1. 1. 1 Thes. 4. 7. Hebr. 3. 1. a 1 Cor. 3. 16 cap. 6. 17. 2 Cor. 11. 2. 2 Tim. 2. 21. R u. 14. 4. b 2 Cor. 7. 1. c Isay 33. 15. d Isay 52. 11. 2 Co. 6. 17. e *Nihil aliud nouerit lingua nisi Christum: nihil posset sonare nisi quod sanctum est.* Hierom. Epist. 9. cap. 11. f Leuit. 11. 44. cap. 19. 2. 1 Pet. 1. 15.

2 Luke 1. 35. is holy: (g) their Saviour Iesus Christ is holy: (h) their  
 Acts. 4. 27. holy Ghost is holy: (i) their Religion, (k) their Scriptures,  
 b Psal. 51. 11. (l) their Sacraments, (m) their Companions, (n) their Faith,  
 2 Pet. 1. 21. (o) their Inheritance, and (p) Profession holy, Chast, and  
 Reuel. 4. 7. Vndefiled: and so must (q) they be too, in all manner of con-  
 i James 1. 27. uersation, at all times: therefore all Amorous, all Lasciu-  
 k Rom. 1. 2. ous, filthie, and polluted things, which haue no analogie,  
 2 Tim. 3. 15. nor proportion with them, must needes bee sinfull, hurt-  
 2 Pet. 2. 22. full, and vnseemely, yea, odious, and displeasing to them.  
 l 1 Cor. 11. 27. Obcenitie, or rotten discourse: (which the Fathers in  
 29. Heb. 10. 29. the margent who condemne it, define to be nothing else,  
 m Iude 20. (r) but a Narration of some Vicious, Amorous, Adulterous,  
 n Ephes. 1. 4. and filthy action, to passe away the time, or to prouoke, and  
 Hebr. 3. 1. stirre vp laughter: of which sort, are all ribaldrie Songs, and  
 1 Peter 2. 9. Iests; all Theatricall, Complementall, Poeticall, or Table-di-  
 o Reu 21. 2. 10. scourses of the Adulteries, Incests, Lones, and vile Obsenities  
 p 1 Thel. 4. 7. of gracelesse Wicked men, or Heathen-gods, (s) who transcen-  
 Hebr. 12. 14. ded others in their vices, as much as in their Deitie:) was  
 q 1 Pet. 1. 15. 16. alwayes detestable, and odious vnto Pagans: Hence Gel-  
 2 Peter 3. 11. lius informes vs, (t) that the Romans did publicly punish,  
 r Turpiliqui- not onely Obscene, and petulant deedes, but words: Hence  
 um iure voca- tur qua de vi-  
 trofis factis habetur oratio;  
 cuiusmodi est, si de adulterio,  
 vel de puero- rum Amore  
 differatur, &c. not onely Obscene, and petulant deedes, but words: Hence  
 Clemens Alex. (u) Romulus enacted this Law: Ne quis præsenti-  
 Pædag. lib. 2. bus fœminis obscæna verba facito: Let no man use any obscene  
 cap. 6. See speach in the presence of any Women: Hence Sophocles in-  
 Chrys Hom. formes vs, (x) that it is not seemely, nor honest, to speake  
 17. in Ephes. 5. such things, which are vnseemely to bee done: Hence was  
 Hierome, Ambrose, Theodoret, Primasius, Theophylact, and Haymo, in Ephes. that ingenious checke, which Diogenes gaue to a beauti-  
 3. 3, 4. Accordingly, where they together with Saint Augustine. De Res. Cathol. full youth, when hee heard him uttering some obscenities:  
 Conuersationis. Tom. 9 part. 1. pag. 1447. and Saint Bernard. De Pass. Domini.  
 Tract. cap. 27. condemne scurrilitie, and iesting. s Exprimunt adulterum louem  
 non tam regno suo quam vitii prapotentem. Cyprian. Epist. lib. 2. Epist. 2. Donato.  
 t Non in facta modo, sed etiam in voces petulantiores publice Roma vindicatum  
 est. Næst. Att. lib. 10. cap. 6. u Plutarchi, Romulus. Opmeerus. Chronogr. pag.  
 90 Dionys Hal. Antiq. Rom. lib. 2. Sect. 4. x Non pulchrum est dicere ea qua  
 factu turpia sunt. OEdip. Tyr. pag. 301. Theodoret, Chrysostome, Primisius, and  
 Theophylact, in Ephes. 5. 4, 5. Accordingly.

(y) doest



(y) dost thou not blush, (saith hee) to draw a leaden Sword out of an Iuorie scabbard? Hence was that brand, which Seneca stamped vpon all scurrilous persons, which I would such Christians whose tongues are tipt, and hearts delighted with Ribaldrous Songs, and Iests, would feriously apply vnto their Consciences: wherefoener (saith he) thou (z) meetest With corrupt discourse, there doubt not but the heart, and manners are depraued: and no wonder: for out of the abundance of the heart, the mouth speaketh, and euill words corrupt good manners, (a) as the Scriptures teach vs. Hence (b) Aristotle magnifies the modestie of that ingenuous Pagan, who when he was about to viter an vnchast obscenitie, was tongue-tied out of modest shame: (c) The Citizens of Marcelles though Pagans, would admit no Stage-Playes into their Citie, least their filthinesse, and obscenitie should corrupt their youth: Yea, the very (d) Heathen Poet himselfe, would haue all scurrilitie, and ribaldrie, exiled from such places where Youthes, and Children were, for feare they should depraued their mindes, and manners. If then God himselfe, if the Fathers, yea, if all these Pagans haue vtterly condemned all filthie, Scurrilous, Vnchast, and Amorous speeches, Iests, and Poemes, as misbeseeming Chast, and Modest eyes, or Lips, or Eares: my Maior cannot but be granted: and so much the rather, (e) because Vnchast, Obscene, and Amorous wordes, are but so many vehiculaes, to carrie men on to Adulterous, and Sinfull decedes, both which, all Christians must abominate.

For the Maior; that the stile, and subiect Matter of most (f) Comickall, and Theatricall Enterludes, is Amorous, and Obscene; it is as eident, as the Morning Sunne: First, by the expresse, and punctuall testimonie of sundry

*fadum visque hac limena tangat Intra qua puer est: procul hinc, procul inde puella Lenonum, & cantus pernoctantis parasiti. Maxima debetur pueris reuerentia.* Iuuenal. Satyr. 14. pag. 126. e *Obscenus sermo & scurrilitas vehiculum scortationis: Ne dixeris urbana, scurrilia, nec turpia, nec feceris, & flammam cupiditatis extingues.* Chrysostome. Hom. 17. in Ephes. 5. & Theophylact. Ib. f *Comica fabula de stupris virginum loquuntur & amoribus meretricum.* Lactantius, De Vero Cultu. cap. 20.

y Non erubescis; ait, ex eburnea vagina plumbeum educens gladium.

Diog. Laert. lib. 6. Diog. pag. 349.

z Ubicunque videris orationem corruptam, ibi quoque mores a recto descivisse non erit dubium. Epist. 114.

Magna mala habitant in illa anima qua verba vsurpat mala & faceta.

Chryl. Hom. 17. in Ephes. 5.

a Mat. 12. 34. Luke 6. 45.

1 Cor. 15. 33.

b Rhetor. lib.

1. cap. 9. pag.

60. Alæi.

Carm. apud

Pindarum.

pag. 405.

c Valerius

Max lib. 2.

cap. 6. 'ect. 7.

d Nil dicitur

g Bibliotheca  
Patrum. Co-  
lonia Agrip.  
1616. Tom. 2.  
pag. 180 181.

h Ib. pag.  
170. G. H.

i Quod enim  
turpe factum  
non offenditur  
in Theatris?  
quod autem  
verbum impu-  
dens non pro-  
ferunt qui ri-  
sum mouent  
scurra &  
histriones? Ib.

k Sed ad scena  
inuerecundos  
ad sales iam  
transitum faci-  
am; pudet  
referre que di-  
cuntur, pudet  
etiam accu-  
sare que fiunt.  
Agentium  
strophas, acul-  
terorum falla-  
cias, mulie-  
rum impudi-  
cias, scurri-  
les iocos, pari-  
stros sordidos,  
ipſos quoque  
patres familias  
regales, modo ſtupidos, modo obſcenos, modo ſclidos, certi nominibus inuere-  
m. Ib.

l Quis scena? num ſanctior? in qua Comedia de ſupris & amoribus, Tragedia de  
inceſſu & parricidio, fabulatur. Ib. m Cuncta enim ſimpliciter que ibi ſunt turpiſ-  
ſima ſunt: verba, veſtitæ, conſura, inceſſus, voces, cantus, modulationes, oculorum  
euerſiones, motus, titia, fiſtula, & ipſa fabularum argumenta, omnia (inquam) turpi-  
laſciua plena ſunt: que aures mentis ſolent magis quam quævis ſordes obſ-  
tuere: vel  
potius non obſtruunt tantum, ſed etiam impurum faciunt, & immundum. Chryſ Ib.

Fathers. Read but (g) *Tatianus Oratio. Aduerſus Græcos.*  
(h) *Theophylus Antiochenus Contra Autolicum. lib. 3. Cle-  
mens Romanus Conſtit. Apoſtolorum. lib. 2. cap. 65. 66.*  
*Clemens Alexandrinus Oratio. Exhort. ad Gentes. fol. 8. 9.*  
*Padag. lib. 2. cap. 6. 7. & (i) lib. 3. cap. 11. Tertullian De*  
*ſpectac. cap. 10. 17. to 28. Apologia aduerſus Gentes. cap.*  
*38. De Pudicitia. cap. 7. Manucius Felix Octavianus. pag.*  
*101. Philo Indæus De Agricultura. lib. pag. 271. De vita*  
*Mofis. pag. 932. De vita Contemplatiua. lib. pag. 1209. Cy-*  
*prian (k) De ſpectac. lib. & Epist. lib. 2. Ep. 2. Donato.*  
*Origen in Rom. 11. lib. 8. Tom. 3. pag. 203. Arnobius aduerſi.*  
*Gentes. lib. 3. pag. 114. lib. 4. pag. 149. 150. lib. 5. pag. 182.*  
*& lib. 7. pag. 230. to 241. Lactantius De vero Cultu. cap. 20.*  
*Diuiſarum Inſtitutionum (l) Epit. cap. 6. Baſilius Magnus*  
*Hexæmeron. Hom. 4. De Legendis libris Gentilium Oratio.*  
*& Aſcetica. Tom. 2. pag. 180. 181. Gregorio Nazianzen*  
*Oratio. 48. pag. 796. 797. ad Selenchum De recta Educatione*  
*Epist. pag. 1063. 1064. Gregorio Nyſſen. Vita Moſeos Enar-*  
*ratio. pag. 525. Ambroſe De Penitentia. lib. 2. cap. 6. &*  
*Enarratio in Plasm. 118. Oſon. 5. Cyrillus Hieruſolomitani*  
*Catecheſis Myſtagogica. 1. Hilarie Enarratio in Pſal. 14. &*  
*in Pſal. 118. He. Hierom Comment. in Ezech. lib. 6. cap. 20.*  
*Tom. 4. pag. 389. H. & Epist. 2. cap. 6. Chryſoſtome Hom. 3.*  
*De Dauide & Saul. Hom. in Pſal. 140. Hom. 6. 7. (m) &*  
*38. in Mat. Hom. 62. in Acta. Apoſt. Hom. 12. in 1 Cor.*  
*Hom. 17. in Ephes. 5. & Hom. 62. ad Pop. Antiuchie. Au-*  
*guſtine De Cinit. Dei. lib. 1. cap. 32. 33. lib. 2. cap. 4. to 15.*  
*cap. 26. 29. De Conſenſu. Euangel. l. 1. cap. 33. Confeſſionum.*  
*lib. 3. cap. 1. 2. Proſper Aquitanicus De Gloria Sanctorum*  
*Peroratio. pag. 73. Oroſius Hiſtoria. lib. 3. cap. 4. Iſodor Hi-*  
*ſpalenſis. Etimolog. lib. 18. cap. 41. 42. Saluiam De Gubernat.*  
*Dei.*



Dei. (n) lib. 6. & 7. Bernard Oratio ad Milites Templi. n Sola Thea-  
 cap. 4. (o) Ioannes Salisburienſis De Nugis Curialium. lib. I. rorum impu-  
 cap. 8. & lib. 8. cap. 6. 7. Caſſiodorus Variarum. lib. I. cap. ritates tales  
 27. & lib. 7. cap. 10. To whom I may adde, Conci- ſunt qua  
 lium Pariſienſe ſub Ludonico & Lothario. lib. 1. cap. 38. honeſte non poſ-  
 Concilium Agathenſe. Canon. 39. Synodus Turonica. 3. ſunt vel accu-  
 Canon. 7. 8. Synodus Cabilonenſis. 2. Canon. 9. Synodus ſari. lb. p. 186.  
 Moguntina ſub Rabano. Canon. 13. Concilium Colonieneſe. o Bibliotheca  
 Anno. 1536. pars. 2. cap. 25. pars. 9. cap. 10. Concilium. Patrum. Tom.  
 Colonieneſe ſub Adolpho. Anno. 1549. & Gratian. Diſtinctio. 15. p. 348. 463.  
 33. 48. 86. Peruſe, I ſay, theſe ſeueral Fathers, and Coun- D. 466. C.  
 cels; (whoſe words, if I ſhould at large tranſcribe them, p Comædia &  
 would amount vnto an ample volume :) and you ſhall Tragedia in-  
 finde them all concur in this: (p) that Stage-Playes are ceſtis gloriæ  
 wholly compoſed of, or at leaſt wiſe fraught with Ribaldrie, rur, quas vos  
 Scurrilitie; Vnchaſt, and Amorous ſtreines, and paſſages: libenter legitiſ  
 Obſcene, and filthie leſſes, which inſinuate the Mindes, cor- & auditiſ.  
 rupt the Manners, and deſile the Soules of men, (q) yea pollute Minucius Felix  
 the very places, and common ayre, Where they are but acted: Octa. pag. 101.  
 Whence they all condemne, theſe Theatricall Enterludes, q Nonne ergo  
 as vnſcemely, pernicious, abominable, and viterly vnlawfull fugies ſedilia  
 vnto Chriſtians: as exceeding odious, and diſpleaſing vnto hoſtium Chri-  
 God; ſtiling them, (r) the very ſinckes of all vncleaneneſſe, ſi; illam ca-  
 the Lectures of Obſcenitie, the Meditations of Adultery, the thedram peſti-  
 examples of diſhoneſtie, the exhortations, and inſtructions of lentiarum, ip-  
 filthineſſe, and the like: and Play-houſes, (s) the Temples ſumque æreæ  
 r Luſcanici ſpectacula turpitudinum, & Licentia vanitatum: perpetuus murbus qua deſuper in-  
 animarum; mala cupiditatis inductio, adulterii meditatio, turritudinis exhortatio. cubat ſceleſtis  
 Auguſt. De Ciui. Di. l. 1. c. 32. l. 2. c. 8. 9. Oroſius. Hi. l. 13. c. 4. Chryſ. Hom. 62. ad vocibus con-  
 Pop. Antiochiæ & Hom. 42. in Act. s Sacrarium Veneris: Templum & Eccleſia ſupratum.  
 Diaboli: Arx omnium turpitudinum: Conſiliorum impudicitia: Cathedra Peſtilenti- Tertul. De  
 aria: ſedilia hoſtium Chriſti. Tertul. D. Spectac. c. 10. 17. 2. Carheara Peſtilentiarum. Spectac. c. 27.  
 Clem. Alex. Pædag. l. 3. c. 11. Pudori pu. l. i. lupanarium, & oſcanitatis magiſterium.  
 Cypr. De Spectac. l. b. Communis & publica officina ſceterum. Baſil. Hexam. Hom. 4.  
 Fornicationis gymnaſium; Intemperantia Schola Chryſ. Hom. 62. ad Pop. Antiochiæ  
 & Hom. 42. in Act. Laſcua ſeditatis & impuritat. omnis officina. Nizianz. ad Selu-  
 chum de Recta educatione. p. 1063. Loca & habitacula turpitudinum Salu. De Gub.  
 Dei. l. 6. p. 198. Cauſa turpitudinum Auguſt. D. Conſenſu Euang. l. 1. c. 33. Anima-  
 rum lules & peſtis: prohibitæ & honeſtatis enerſio. Auguſt. D. Ciui. Dei. l. 1. c. 33.  
 Vere fugalia, ſed pudoris & honeſtatis lb. lib. 2. cap. 6. See Act 6. Scene. 1, 2, 3.

2

z Quoted by  
Augusting.  
De Ciuitate  
Dei. lib. 2.  
cap. 9.

u See Ludou.  
Vives. De  
Caus. Corrupt.  
Artium, lib. 2.  
Inde soci ve-  
reter, obse-  
naque verba  
canuntur :  
Nec res hac  
Veneri gra-  
rior ulla fuit.  
Ouid. Fasto-  
rum. lib. 3.  
pag. 55.  
x See Act. 7.  
Scene. 6.

3

of Venerie; the Stewes of Modestie, the Schooles of Ribaldry, and Obscenitie : the Denmes of filthinesse : the Chaires of Pestilence, and corruption : the Seates, the Places, and Mansions of all filthinesses, and unchastitie : and the common, and publike Shops of all Wickednesses, and defilements Whatsoeuer. Adde wee to these in the second place, the expresse, and punctuall Testimonies of Pagan Authours, whom none dares taxe of Puritanisme, or preciseness. in this point. Suruay but Zenophon in his *Cominium*. Plato *De Republ.* lib. 8. & 10. *Legum Dialogus*. 7. Aristotle *Politicorum*. lib. 7. cap. 17. Diogenes Laertius. lib. 2. Socrates. Isocrates *Oratio ad Nicoclem*; & *Oratio De Pace*. Tullie (1) *De Republica*. lib. 4. *Tusc. Quæst.* lib. 1. & 2. *De Legibus*. lib. 7. *Ad Marium*. Epist. 1. Seneca. Epist. 7. 90. & 123. Plutarch *De Audiendis Poetis*. lib. *De Gloria Atheniensium*. lib. *Symposiarum*. lib. 7. *Quæst.* 8. *Linie Romane Hist.* lib. 7. cap. 2. 3. Dionysius. *Hallicar. Rom. Antiq.* lib. 2. Sect. 3. lib. 7. Sect. 9. Valerius Maximus. lib. 2. cap. 4. Cornelius Tacitus. *Annal.* lib. 14. Sect. 2. 3. Lampridii *Heliogabalus*. Plinie. Epist. lib. 4. Epist. 20. Ouid *De Arte Amandi*. lib. 1. *Tristium*. lib. 2. & *Fastorum*. lib. 3. pag. 55. Horace *De Arte Poetica*. Epist. lib. 2. Epist. 1. *Inuenal Satyr.* 6. 8. 9. yea, *Plautus* himselfe, (as obscene as he is) *Caprinci Prologus*. pag. 105. You shall finde all these (u) acknowledging, yea, condemning the Amorousnesse, Scurrilitie, and lewdnesse of Stage-Playes, as I shall prooue (x) anon. If any now reply, that the Playes of our age are defecated from these grosse Obscenities, and purged from all Ribaldrious, Amorous, Vnchast, and filthie passages : Let him then consider in the third place; that many Moderne Authors of all sorts, doe not onely indite our popular Enterludes of the selfe-same crimes, but likewise passe a fatall, and finall sentence of condemnation on them, for this very cause : Cast but your eyes on learned, and laborious *Gualther*. Hom. 11. in *Nabum*. 3. pag. 214. 215. on *Petrarch*. *De Remedio vtr. Fortune*. lib. 1. *Dial.* 30. on *Bodinus De Republica*. lib. 6. cap. 1. on *Polydor Virgil De Inuentor*.



*Inuentoribus Rerum. lib. 1. cap. 11. on Alexander Sardis De Inuent. Rerum. lib. 1. pag. 43. 44. on Ludou. Vines, De Caus. Corrupt. Artium. lib. 2. on Iohannis Mariana, & Barnabas Briscochus, in their bookes De Spectaculis. on Doctor Reynolds his Ouerthrow of Stage-Playes, on Master Northbrookes Treatise against vaine Playes, and Enterludes. pag. 57. to 77. on Master Gossons Confutation of Playes. Act. 4. 5. on Master Stubbs his Anatomy of Abuses. Edit. 3. pag. 101. to 107. on I. G. in his Refutation of Haywoods Apologie for Actors. on Master Iohn Brinslies True Watch. part. 1. Abomination. 19. pag. 227. 228. on Bishop Babington. Master Perkins, Master Dod, and Master Elton, on the 7. Commandement. on Doctor Laytons Speculum bellis sacri. cap. 45. on The Covenant betweene God, and Man, by I. P. London. 1616. pag. 382. 383. on Master Iohn Downhams Guide to Godlinesse. lib. 3. cap. 21. Sect. 5. on Master Robert Bolton, in his Discourse of True Happinesse. pag. 73. 74. You shall see our Moderne Stage-Playes, euen copiously Anatomized, yea, condemned by them: as being fully fraught, and wholly composed, of Ribaldrie, Obscenitie, Lasciniousnesse, Vnchast, and lustfull parts, and passages, which misbeceme all modest eyes to see, all Christian eares to heare, or tongues to utter: Whence they stile all Playes, (y) the grand empoysoners of Grace, Ingeniousnesse, and all manly resolution: the Lectures of obscenitie, the Seedes of vices, the Foode of wickednesse, yea the Plagues, and Payson of mens Soules, and Manners: (z) and Theaters, the Oratories of the Decill, the Synagogues of Satan; the Schooles of lewdnesse; and the very sinckes of filthinesse, and all other vices: which Christians should abhorre, yea feare, and flie, as much, nay more then any Pest-house: as thete their writings, will at large demonstrate. If then these seuerall Fathers, Councells, Pagan Authours, and Moderne CHRISTIAN writers, (with sundry others, which I shall receit hereafter in their proper places:) con-  
clude the very Structure, Stile, and Subiect Matter of popular Stage-Playes, to bee Amorous, Scurrilous, and Obscene; and thereupon passe this Iudgement on them:*

y *Vitiorum  
semina sunt,  
scelerum pa-  
bula, mortis  
iter.* Ioannes  
Salisburienfis.  
De Nugis Cu-  
rialiu n. P. 100.  
See Master  
Bolton Di-  
scourse of  
True Happi-  
nesse. p 73 74.  
z *Theatra  
recte definire  
possumus; tur-  
pitudinis viti-  
orumque om-  
nium sentinam  
ac scholam.*  
Podinus De  
Republi a.  
lib. 6. cap. 1.  
See Gualther  
Hom. 11. in  
Nabum. 3.  
Accordingly.

a Tali sunt  
qua illic fiunt,  
ut ea non so-  
lum dicere, sed  
etiam recor-  
dari aliquis  
sine pollutione  
non possit: In  
Theatris, &  
concupiscentiis  
animus, & au-  
ditu aures, &  
aspectu oculi  
polluantur.

Quae quidem  
omniatam fla-  
gitiosa sunt, ut  
etiam expli-  
care ea quispi-  
am aut eloqui  
saluo pudore  
non valeat. Sal.  
De Gub. Dei.  
l. 6. p. 186, 187.

Mel meum, lu-  
men meum,  
meum deside-  
rium, omnes  
delicias & le-  
pores, & visa  
dignas verba  
nitates, & ca-  
teras ineptias  
amatorum, in  
comedia eru-  
besimus, in saeculi hominibus detestamur: quanto magis in clericis, & in sanctis viris.

Hierom. Epist. 2. cap. 6. b Scurrilitas atque Lascivia te presente non habent lo-  
cum. Nunquam verbum inhonestum audias: aut, si audieris, ne inesceris. Hierom.  
Epist. 8. cap. 6. c In his Amorum: De Arte Amandi: Pulex, &c. \* Ego am-  
plius dico: non solum agi nunc illas ludicrorum infamium lates quae prius actae sunt, sed  
criminosius multo agi quam prius actae sunt. Salutar. De Gub. Dei. lib. 5. pag. 201.  
d Vocis dulcedines per aurem animam vulnerant; quae quanto licentius adeunt,  
tanto diffidius evitantur. Hierom. Epist. 12. cap. 3. e See Cyprian Epist. lib. 2.  
Epist. 2. August. De Cinit. Dei. lib. 2. cap. 4. to 15 26, 27, 28, 29. Arnobius Advers.  
Gentes. lib. 7. Accordingly. See here Scene. 3. f Ephes. 5. 3, 4.

much

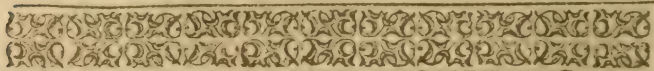


much as named, (much lesse then acted) among Christians? *g* Of which doe not those (*g*) *Wanton, Whorish, lustfull Parts*; those *Ribaldrous Songs, and filthy Ditties*: those *Meretricious, and Vnchast Attires, Lookes, and Gestures*: those *Amorous, and lustfull Complements, Kissings, Clippings, and Embrace-ments*: those lively, if not reall representations, or ocular demonstrations of the very acts of Whoredome, and Adulterie, which are vsually represented to vs on the Theater: together with all those *Obscene, and filthy Iests*; those *Scurrilous, and beastly passages, those quaint, Subtile, Rhetoricall, and Flexanimous streines of contemplatiue, Elegant, and wittie Obscenities, with which our Playes are fraught, and enterlaced*: (*h*) *the very sight, and hearing of which, should cause all modest Eyes to Blush, and Weepe*; all *Christian Eares, to Glow, and Tingle*; all *Chast, and Gracious Hearts, to Mourn, and Bleede*:) doe not all these (I say) proclaime, and testifie to the world; that the *Stile, and subiect Matter*; yea, the very *Action, Circumstances, and Appendices* of our popular Stage-Playes, are *Scurrilous, and Obscene*? what need we then any further witnesses? Doubtlesse, the *Obscenitie* of our Playes is such, that if the very *Stones, and Pillars*, which support the *Play-house*; if the *Seates, and Scaffoldes*, which adorne it: or the very *Theater, and Stage* it selfe, had *Tongues to speake*; they would presently exclaime against it, and reprocue it. And dares any Christian then, be so audaciously absurde, as to gaine-say it? so wilfully blinde, as not to see it? so desperately prophane, as not to loathe it? when as his owne experience must acknowledge, and his very Conscience doeth, yea cannot, but condemne it? Since then the very *Stile, and subiect Matter* of our Playes are such; this must, this cannot but enforce vs to reiect them, as pernicious, vnseemely, yea, vtterly vnlawfull vnto Christians; yea, as (*i*) *griuous, and offen-*

*Spiritum Dei, à quo beneficium accepisti; à quo sanctificatum est os tuum. Non pudet igitur nos illum contristare? Signatum est os tuum a Spiritu, ut nihil indignum ipso loquaris: ne dissoluas igitur sigillum.* Theophylact. in Ephes. 4 30.

*fine*

*due to Gods blessed Spirit, who hath Sanctified, and Sealed  
up our Mouthes, and Eares from all Scurrilitie: as all the  
fore-recited Fathers, and Christian Authors haue already  
done, vpon the selfe-same grounds.*



## ACTVS 3. SCENA SECVNDA.

k See Seneca.

Hercul. Furens.  
& Medea.

l *Archilochum  
proprio rabies  
armauit lambro.*

Hor. De Arte  
Poet. lib.

m See Act. 6.

Scene. 10.

Argument. 6.  
The Stile, and  
subiect Matter  
of Stage Plaies  
is Bloody, and  
Tyrannicall:

Therefore cuil  
and vnlawfull  
vnto Christians

n Chrys. Hom  
38. in Matth.

Last. l. 6 c. 20.

Cypr. & Tert,  
De Spectac.

Polyd. Virg. De  
Inuent. Rerum

l. r. c. 10. Mr.

Northbrookes

Treatise a-  
gainst vaine

ly, and Enterludes. f. 30. 37. Mr. Stubbs Anatomie of Abuses. p. 102, 105, 107 Mr. Gossions Playes Confuted. Act. 4. 5. Seneca. Epist 7 Read Sophocles, Euripides, and Seneca his Tragedies, with all our Moderne Tragedies, which confirme it.

SEcondly, as the Stile, and subiect Matter of Stage-Playes is Scurrilous, and Obscene, so likewise it is Bloody, and Tyrannicall; breathing out Malice, (k) *Fury, Anger, Murther, Crueltie, Tyrannie, Treacherie, (l) Frensie, Treason, and Reuenge*, (the constant Theames, and chiefe Ingredients, of all our Tragedies,) which (m) *Efferate, and enrage the Hearts, and Mindes*, of Actors, and Spectators; yea, oft times animate, and excite them to *Anger, Malice, Duels, Murthers, Reuenge, and more then Barbarous crueltie, to the great disturbance of the publike Peace*. From whence I frame this sixt Argument.

That whose Stile, and subiect Matter is Bloody, and Tyrannicall, breathing out Malice, Anger, Fury, Crueltie, Tyrannie, Fiercenesse, Treason, Rapine, Violence, Oppression, Murther, and Reuenge, must needs be Odious, Vnseemely, and Vnlawfull vnto Christians.

But such is the Stile, and subiect Matter of most, (but especially of our Tragickall) Stage-Playes.

Therefore they must needs be Odious, Vnseemely, and Vnlawfull vnto Christians.

The Minor is euident: First, by Experience: Second-ly, by (n) *expresse Authorities*; both which doe testifie:

*that*



that the *Stile*, and *subject Matter* of our Tragedies are *Bloody*, and *Tyrannicall*; abounding With *Ennie*, *Malice*, *Furie*, *Clamours*, *Wrath*, *Crueltie*, *Treacherie*, *Frensie*, *Murthers*, *Treasons*, *Villany*, *Vnplacablenesse*, *Discordes*, *Mutinies*, *Rebellions*, *Conspiracies*, *Rapes*, *Duells*, and *Reuenge*, which *prouoke*, and *whet on the Spectators* to all these *Barbarous*, and *inhumane Vices*, which they should *abhorre*.

The *Maior* is *vncontrouleable*: First, because the *Scriptures* doe expresse vs: (o) to put away all *Malice*, *Anger*, *Wrath*, *Contention*, *Sedition*, *Strife*, *Cruelty*, *Violence*, *Rapine*, and *Reuenge*; together With all (p) *Truculent*, *Clamorous*, *Furious*, *Irefull*, *Tragicall*, *Bloody*, *Fierce*, *Malicious*, and *reuengefull speeches*: and that for *fundry reasons*: First, because such words, and actions as these, (q) are *Earthly*, *Carnall*, *Diuellish*; proceeding from the *World*, the *Flesh*, and the *Denill*, (who are fraught (r) With *Rage*, and *Crueltie*;) not from the *Wisedome* of *God* from *aboue*, which is *Pure*, *Peaceable*, *Gentle*, *easie* to be *intreated*, full of *Mercy*, and good *Fruites*: Secondly, because such speeches as these, (s) are the *Fomenters* of *Contention*, yea, the *Chariots* of *Anger*, *Crueltie*, and *Reuenge*: Thirdly, because such *Tragicall*, *Fell*, and *Bloody discourses* as these, are altogether *vnfuitable* vnto *Christians*; who are, or should bee, (t) *Men of a Quiet*, *Peaceable*, *Gentle*, *Meeke*, and *tender-hearted Disposition*, being *Kinde*, and *Louing* one towards another, and *forgiuing* one another, *euén as God* for *Christs sake*, hath *forgiuen them*. The *God* of *Christians*, (u) is a *God of Peace*: the *Head* of *Christians*, (x) is a *Prince of Peace*: the *Guide* of *Christians*, (y) is a *Spirit of Peace*, and *Unitie*: the *Rule* of *Christians*, is a (z) *Word*, a *Gospel of Peace*, (a) which *bringeth*, and *proclaimeth Peace* to all, (b) and *perswadeth Peace* With all *Men*:

1 Peter 5. 8. Prou. 12. 10. s Prou. 15. 1. Equus est vociferatio, ascensor autem ira, impedi equum, & subuertisti ascensorem. Theophylact Enar. in Ephes. 4. 31. t Ephes. 4. 31, 32, 33. Marke 9. 50. 1 Cor. 14. 33. 2 Cor. 13. 11, 12. Ephes. 6. 23. Galat. 6. 1. Phil. 4. 7. Col. 3. 12, 13, 14, 15. u Rom. 15. 33. Cap. 16. 20. 2 Cor. 13. 11. Phil. 4. 9. 1 Thes. 5. 23. 2 Thes. 3. 16. Heb. 13. 20. x Isay 9. 6. Heb. 7. 2. y Ephes. 4. 3. z Eph. 6. 15. a Luke 10. 5. Cap. 19. 42. Act. 20. 36. b Rom. 12. 18. Heb. 12. 14. 1 Pet. 3. 11.

o Ephes. 4. 2, 6, 27-31.  
Genes. 4. 5, 6.  
Cap. 4. 9. 6. 7.  
James 3. 14, 15, 16.  
Psalms. 71. 4.  
Psalms. 55. 9, 10.  
Psalms. 86. 14.  
Psalms. 140. 11.  
Psalms. 27. 12.  
Psalms. 74. 20.  
Prou. 11. 17.  
Cap. 12. 10.  
Cap. 27. 4.  
Actes 8. 3.  
Rom. 1. 29, 30, 31.  
2 Tim. 3. 2, 3, 4.  
p Ephes. 4. 31.  
Psalms. 27. 12.  
Actes 9. 1.  
Psalms. 52. 4.  
Psalms. 55. 21.  
Psalms. 64. 3.  
Prou. 12. 6.  
Cap. 15. 1.  
Rom. 1. 29, 30, 31.  
Galat. 5. 15.  
Rom. 3. 14.  
Colos. 3. 8.  
Cap. 4. 6.  
q Iames 3. 6.  
14, 15, 16, 17.  
Galat. 5. 20, 21.  
Rom. 1. 29, 30, 31.  
r Gen. 4. 9. 6. 7.

*A* Luke 1. 79. *Rom.* 3. 17.  
*c* 1 Cor. 7. 15.  
*d* 2 Cor. 13. 11.  
*2* Tim. 2. 22.  
*1* Tim. 2. 2.  
*e* Psal. 37. 37.  
*2* Pet. 3. 14.  
*f* *Luxuriosior redeo, immo vero crudelior & inhumanius, quia inter homines in Spectaculis fui.* Seneca. Epist. 7. vid. Ib. *g* Act. 6. Scene. 10.  
*h* Aduers. Hæreses lib. 1. cap. 1. pag. 23.  
*i* De Spectaculis. lib. 4. Epist. lib. 2. Epist. 2.  
*l* Pro Christianis Lagatio. Bibl. Patrum. Tom. 2. p. 139.  
*m* Contr. Aulicum. lib. 3. Ib. pag. 170. G. H.  
*n* O.atio. Contra. Græcos. Ib. pag. 180. C. D. *o* De Vero Cult. cap. 20. Diuinarum Instit. Epit. cap. 6. *p* Oratio. 48. & De Recta Educatione ad Seleucum. pag. 1063, 1064 *q* Compend. De Doctr. & Fide Eccles. Catholic. pag. 922. *r* Hom. 38 in Math. & Hom. 12. in Romanos. *s* De Ciuitat. Dei. lib. 2. cap. 25. lib. 4. cap. 5. \* Octanius. pag. 123, 124. *t* De Gubernat. Dei. lib. 6. *u* Plutarch. Laconica Instituta. *x* De Republica. lib. 8. *y* Epist. 7. *z* See Ioannes Mariana De Spectaculis. lib. Lipsius De Gladiatoribus, Agrippa De Vanitate Scientiarum. cap. 13. Peter Martyr Locorum Commun. Classis, 4. cap. 18, Sect. 2, 3, 4.

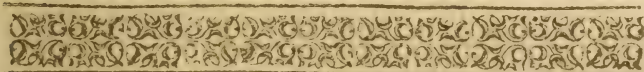
the way of Christians, (*b*) is a Way of Peace; yea, their (*c*) Vocation, (*d*) Life, (*e*) and End, are Peace: therefore all Irefull, Truculent, Fierce, and Tragick Spectacles, or Poemes, which breathe out nothing but Crueltie, Blood, Vnmercifulnesse, Discorde, Vnplacablenesse, and Reuenge, must needs bee vnscemely, and vnlawfull to them; as being opposit, and Repugnant to their Peaceable, Mecke, and Courteous constitution. Secondly, such Barbarous, Bloody, Tyrannicall, Fierce, and Cruell Spectacles, and Enterludes as these, where Tyrannie, Enuy, Malice, Murther, Furie, and Reuenge, are Acted, and Applauded to the Life, (*f*) must needs Inrage, Imbitter, Exasperate the Spectators, and prouoke them to Crueltie, Passion, Rage, Reuenge, and Discontent, vpon very small occasion, as I shall prooue at large (*g*) anon: therefore they must needs bee Euill. Vpon this very ground, (*h*) Irenæus, (*i*) Tertullian, (*k*) Cyprian, (*l*) Athenagoras, (*m*) Theophylus Antiochenus, (*n*) Tatianus, (*o*) Lactantius, (*p*) Nazianzen, (*q*) Epiphanius, (*r*) Chrysostome, (*s*) Augustine, \* Minucius Felix, (*t*) Saluian; together with all the Christians in the Primitiue Church, as these record, did vterly condemne, and auoyde all Sword-Playes, Tragædies, and bloody Spectacles of crueltie; as Fightings, and Combates of Men, with Men, or Men, and Beasts together, (which the (*u*) Lacedæmonians, together with (*x*) Plato, and (*y*) Seneca, though Pagans, did likewise censure, and reiect :) because (*z*) they did excite, and stirre men vp to Murther, Crueltie, and Reuenge; and make them guilty of the Wounds, and Blood of all those Combatants, and Sword-Players, which they did behold. And hence likewise was it, that the good



Emperour (a) *Constantine*; together with (b) *Nerva*, (c) *Arcadius*, and *Honorius*; prohibited all *Sword-Playes*, *Duels*, and such like *Cruell*, and *Bloody Spectacles*; as misbecoming Christian hands to act, or eyes to see; because they were but so many *Incendiaries*, and *Fomentors of Crueltie*, *Quarrells*, *Murthers*, and *Reuenge*. Since therefore the *Stile*, and *subiect Matter of our Playes*, together with the consequences of them, are such as these, wee must, wee cannot but reiect them, on the fore-said reasons, as those fore-quoted Authors haue already done.

Eutropius Rerum. Rom. Hist. lib. 11. pag. 142. b Zonaras Annal. Tom. 2. Imperium Nerva. fol. 101. Col. A. c Eutropius Rerum. Rom lib. 13. Arcadius & Honorius. pag. 174. See Doctor Hackwells Apologie. lib. 4. cap. 4. Sect. 9. cap. 10 11.

a Eusebius  
De Vita Con-  
stantini. lib.  
4. cap. 1.  
Zozeman.  
Historiæ.  
Ecclesi. lib. 2.  
cap. 8.  
Nicephorus  
Calist. Ecclesi.  
Hist. lib. 7.  
cap. 46.



## ACTVS 3. SCENA TERTIA.

**T**Hirdly, the *Stile*, and *subiect Matter of most popular Stage-Playes*, is *Heathenish*, and *Prophane*, consisting of the (d) *Actes*, the *Rites*, the *Ceremonies*, *Names*, and *Persons*; yea, the very *Rapes*, *Adulteries*, *Murthers*, *Thefts*, *Deceites*, *Lasciuiousnesse*, and other execrable *Villanies of Dung-hill*, *Idole*, *Pagan-gods*, and *Goddeffes*, or *wicked men* which should be buried in euerlasting obliuion lest the memorie, and reuiual of them should defile the light: From whence I raise this seauenth Argument.

d Exprimunt  
impudicam  
Venerem, a-  
dulterum  
Martem, lo-  
nem illum  
suum, non  
indignis regno  
quam multis  
principem, in  
terrenos a-  
mores cum  
ipsis suis ful-  
minibus arden-  
tem, &c.

Those *Stage-Playes*, whose *Stile*, and *Subiect Matter* is *Heathenish*, and *Prophane*, consisting of the *Parts*, the *Persons*, *Ceremonies*, *Rites*, and *Names*; yea, the *Imprecations*, *Inuocations*, *Adorations*, and *Applauses*; together with the very *Loue-pas- sions*, is *Heathenish*, and *Prophane*: therefore vnlawfull.

sions, Lusts, Adulteries, Incests, Rapes, Impostures, Cheates, Conspiracies, Treacheries, Murthers, Thefts, Debates, and other abominable villanies, and execrable practises, of Demoniacall, Incestuous, Adulterous, and Infernall Heathen-Gods, or Men whose very Names, and Practises should rot, and perish in obliuion; must needs be odious, vnseemely, yea, vtterly vnlawfull vnto Christians. But such is the Stile, and Subiect Matter of most Theatricall Enterludes.

Therefore they must needs bee odious, vnseemely, yea, vtterly vnlawfull vnto Christians.

For the Minor; not onely our owne (e) experience, which is a thousand Witneses, and the truest Index; but euen sundry Fathers, and Moderne Authors: as *Clemens Alexandrinus Oratio Exhort. ad Gentes. Clemens Romanus Constit. Aposto. lib. 2. cap. 65. 66. Tatianus Oratio Aduers. Gracos. Theophylus Antiochenus Contr. Autolicum. lib. 3. Tertullian De Spectac. lib. Cyprian De Spectac. lib. & Epist. lib. 2. Epist. 2. Arnobius Aduers. Gent. lib. 3. 4. & 7. pag. 230. to 242. Lactantius De Vero Cultu. cap. 20. Diuinarum Instit. Epit. cap. 6. Basil De Legendis libris Gentilium Oratio. Nazianzen Ad Selenchum. Eusebius De Preparatione Euangelii. lib. 4. Theodoret De Sacrificiis. lib. 7. Chrysostome Hom. 6, 7. & 38. in Matth. Augustine De Ciuit. Dei. lib. 1. cap. 31, 32. lib. 2. cap. 4. to 29. Saluian De Gubernat. Dei. lib. 6. Minucius Felix Octauius.* together with Doctor Reinolds, Master Northbrooke, Mr. Gosson, John Mariana, in their Boockes against Stage-Playes: *Ludonicus Vines De Causis Corruptionis Artium. lib. 2. & Comment. in lib. 2. Augustini De Ciuitate Dei. Master Stubbs in his Anatomie of Abuses: with sundry others, doe expressly testifie: (f) that Stage-Playes are fraught with the Genealogies, Ceremonies, Images, Reliques, Imprecations,*

e *Experientia mortalium*  
Index. Pin-  
darus. Ode. 4.  
pag. 39.  
*Quam multa homines experientia docet.* Sophocles Ajax Flagellatus. Num. 1465. pag. 103.  
f *O impietatem! scenam calum fecisti, & Deus vobis factus est actus: & quod sanctum est, Demoniormum personis ludificati estis, rerum Dei cultum ac religionem, Demonum superstitione, libidinose, & obsecane inquinantes.* Canant Furtiuum pulchra Venerisque & Martis amorem, &c. Clemens Alexand. Oratio. Exhortat. ad Gentes. fol. 8. E. F. See Augustine De Ciuit. Dei. lib. 2. cap. 4, 5, 6, 7, 8, 26.



ons, Innocations, Names, Adulteries, Whoredomes, Incests, Rapes, Loue-prankes, Furies, Lusts, Lasciuiousnesse, Thefts, Murthers, Cheates, Persons parts, Histories, and abominable Villantes of Heathen Idole-gods: and for this very cause, they viterly condemne them, as sinfull, and pernicious: And so much the rather: (g) because these Demonickall, and Infernall Deities, being delighted with these their true, or feined Wickednesses; did purposely command them to bee Acted on their solempne Feastiualls; that so men might be encouraged to imitate them, and to proceede, yea perseuere Without redresse, in these their Adulterous, Inhumane, and Infernall Vices, which were Countenanced, Authorized, yea Legitimated, and commended by their practicall, and Diuine examples. All Times, all Ages, yea all Ancient, and Moderne Stage-Playes, and Experience, Subscribe, and Suffragate with these our Authors to our Minor: therefore we must, we cannot but acknowledge it.

For the Maior, it is cleerely euident by its owne light, and by the luster of the Scripture. For first of all; God himselfe, enioynes his People: (h) not to make mention of the names of other Gods, not to let them be heard out of their mouthes, (i) but to overthrow their Altars, breake their Pillars, burne their Groves, hew downe their grauen Images, and to destroy their very Names out of their places: Whence David doeth solempnely professe: (k) that hee will not offer the drinke Offerings of Idole-gods, nor yet take vp their names within their lippes. The very names of Pagan-gods are so odious, and displeasing vnto God, so vnsuitable vnto Christian mouthes, and eares; that God himselfe protesteth; (l) he will cut off the names of Ioles out of the Land, and they shall be no more remembred: yea, (m) that he will take away the names of Baalim out of his peoples mouth, and they shall bee no more remembred by their name. Hence was it, (n) that the Christians in the Primitive Church,

g Immundissimi Spiritus, malignissimi & fallacissimi Dæmones, vsq; adeo aut veris, aut fideis, etiam suis tamen criminibus delentur, quasi ubi celebrari per sua festa voluerunt, ut a perpetrando damnablem factis humana reuocari non possit infirmitas, dum ad hac imitanda velut diuina præbatur autoritas, Aug. De Ciui. Dei. l. 4. c. 1. Secl. 3. cap. 10. 25. 27. Accordingly. b Exod. 23. 13. Josh. 23. 7. c Deut. 12. 3. Judges 2. 2. d Psal. 16. 4. e Zech. 13. 2. f Hosea 2. 17. n Ad mortem vsque contendant Christiani ne louem Deum appellent: nunc hunc ipsum alia lingua denominant. Christi-

ani ea sunt erga Deum reuerentia & pietate, ut nil prorsus nominum quæ poetarum fictionibus comprehenduntur rerum omnium conditori accommodent. Origen. Contra Gellum. lib. 1. Tom. 4. fol. 5. I.

o Etiamne  
 habet hic ali-  
 quid numinis  
 cuius plura  
 munerantur  
 Adulteria  
 quam parces?  
 Viderimus an  
 maximus,  
 certe optimus  
 non est.  
 Lactantius  
 De Falsa Relig.  
 lib. 1. cap. 16.  
 & 10. Athi-  
 nasius Contra  
 Gentilis lib.  
 p Absit ut de  
 ore Christiano  
 sonet, Iupiter  
 omnipotens,  
 & me Her-  
 cule, me Ca-  
 stor, & cete-  
 ra magis por-  
 renta quam  
 numina.  
 Epist. 146.  
 Damaso. Tom.  
 3. pag. 408.  
 q Christianus  
 fidelis non car-  
 men ethnicum,  
 neque canti-  
 lenam meri-  
 tricium canere  
 debet, quoni-  
 am continget eum in cantione Daemoniacorum nominum idolorum mentionem facere,  
 & in locum Spiritus Sancti inuadet in eum Spiritus malus. Constitut. Apostol.  
 lib. 5. cap. 10. r De Legendis Libris Gentilium Oratio. s Ad Seleucum De  
 Recta Educatione. pag. 1063. t Hac omnia tanquam malorum geniorum Doctri-  
 nas, tum risu, tum lachrymis dignas, imò tanquam laqueos & decipulas auersare. Ib.  
 u De Rectitud. Cathol. Conuersationis Tract. Tom. 9. pars. 1. pag. 1448. x Epist.  
 lib. 9. Epist. 48. y Distinctio. 86. cap. Cum multa,

would rather die, then call Ioue a God; as hee is oft times  
 stiled in our Stage-Playes: (and truely they (o) had little  
 reason for to deeme him a God, whose Adulteries did excede  
 his issues in their number:) Yea, such was their reuerence, and  
 Pietie towards God, that they would not so much as apply any  
 Poeticall names vnto him; as we Christians to our shame,  
 and his dishonour, oft times doe: Christians haue beene  
 alwayes coy, and charie of the very naming of Heathen  
 Idoles, vnlesse it were with detestation, and dislike.  
 (p) God forbid (saith Saint Hierome) that omnipotent Ioue,  
 O my Hercules, my Castor, or other such monsters rather  
 then Gods, should euer sound out of a Christian mouth. (q) A  
 faithfull Christian, writes Clement of Rome; ought not to  
 sing any Heathen verse, or Meretricious song; because hee may  
 chance in singing to make mention of the names of Diuelish  
 Idoles; and so instead of the holy Ghost, the euill Spirit may  
 seise vpon him. (r) Saint Basil, and (s) Nazianzen, per-  
 suade, and aduise all Christians; (t) to auoide all Heathen  
 Poemes, and Writings, which treat of Heathen Gods; rela-  
 ting either their Genealogies, Histories, Adulteries, Loues,  
 or Rapes; as being the Doctrine of Denills, or so many Traps,  
 and Snares, to endanger them. (u) Saint Augustine, inhibites  
 Christian Women, so much as to name Minerua, or any such  
 unluckie persons, in their Spinning, Dying, or any other  
 work. (x) Saint Gregorie the great, and (y) Gratian,  
 informe vs: that the Praises, Histories, or mention of Ioue,  
 doe not besee me any Godly Lay-mans mouth, much lesse a  
 Bishops: Whence they blame Desiderius a Bishop of France,  
 for teaching the Art of Grammer, in which he must discourse,  
 both of the Names, and Praises of Heathen Gods: vpon  
 which ground, the fourth Councell of Carthage. Canon 16.

together



together with Saint Hierome Epist. 22. cap. 13. Isidor Pelusiota. Epist. lib. I. Epist. 63. Tertullian De Idololatria. lib. cap. 18. to 24. Isidor Hispalensis De summo bono. lib. 3. cap. 13. & Gratian Distinctio. 37. Prohibit Bishops, and other Christians from reading the Bookes of the Gentiles; (z) least by Applauding the Names, and Approoving the speeches of their Idole-gods, they should incurre Idolatrie. And good reason is there, that Christians should not admit of the Names, and Histories, (much lesse of the imprecations, and abominable practises,) of Heathen Gods. First, because God himselfe, with all these Fathers, doe thus inhibit them. Secondly, because the (a) second Commandement, as Philo Iudeus well obserues; doeth not onely prohibit the Images, and Pictures, but enen the Histories, and Fables of the Marriages, Birthes, and casualties of Heathen Gods. Thirdly, because the recitall of their Names, and Histories, by way of approbation, or delight, doeth (b) giue a tacite, or secret allowance of them to be Gods: where as in trueth, they are (c) but Demills; (d) or Wicked Men; or rather as Saint Paul informes vs, (e) nothing in the World. Fourthly, because (f) the Hearing, and Reading of such Histories, and Fables as these, Which are oft times sugred, and guilded ouer with the very quintessence of Art, and Rhetoricke,) doeth alienate, and coole our loue vnto the Sacred, and Soule-saving Word of God, which runnes in a lesse Elegant, and more humble Stile. Fifthly, because the recitall, acting, and personating of their Names, their Histories, and notorious Villanies, doeth reuiue their names, and memories, which should rot, and perish in obliuion: It is the will, and pleasure of God: (g) that the

Gentes. Tertullian Apologia. Arnobius Aduers. Gentes. Cyrian De Idolorum Vanitate. Lactantius De Falsa Religione cap. 4. to 23. e 1 Cor. 10. 19. Isay 41. 24. 29. f Quam plus meditari delectantur Gentilium dicta propter tumentem & ornatum sermonem, quam Scripturam Sanctam propter Elegitum humile. Sed quid prodest in mundanis Doctrinis proficere, inanescere in Diuinis: caduca sequi figmenta, & Caelestia fastidire mysteria? Cauendi sunt igitur tales libri, & preter amorem sanctarum Scripturarum vitandi. Isidor Hispalensis De Summo Bono, lib 3. cap. 13. g Prou. 10. 7. Psal. 109. 13. Psal. 9. 5, 6.

z Non enim thura solum offerendo Demonibus immolatur, sed etiam eorum dicta libenter capiendo. Isidor, & Gratian. Ib. a Quo diserte cauetur, ne admittant figmenta fabularum de Deorum conuubiis & natalibus, & qui hinc oriuntur variis castibus. De Decalogo. lib. pag. 1037. b Origen Contr. Celsum lib. 1. fol. 5. I. Tertullian De Idololatria. lib cap. 18. to 24. c Deut. 32. 17. Psal. 106. 37. d 1 Cor. 10. 20. Augu. De Ciui. Dei. lib. 2. cap. 3. to 29. e Clemens Alexand. Orat. Exhort. ad

h May 26.  
13. 14.  
Exod. 23. 13.  
Psal. 16. 4.  
Deutr. 12. 3.  
Iosh. 23. 7.  
Hosea 2. 17.  
Zech. 13. 2.  
Zeph. 1. 4, 5.  
; See Auguſt.  
De Civ. Dei.  
lib. 2. cap. 10.  
25, 26, 27.  
lib. 4. cap. 1.  
i May 42. 8.  
Exod 20. 23.  
Deutr. 12.  
2. 32.

i Minucius  
Felix Octavius.  
pag. 68, 69.  
Iuſtin Martyr  
Oratio. 1. Pro  
Chriſtianis.  
Clemens Alex.  
andr. Oratio.  
Exhort. ad  
Gentes, &  
Stromatum.  
lib. 1. 2. Ter-  
tullian Ap-  
log. Aduerſ.  
Gentes. Tati-  
anus Oratio  
Aduerſ. Græcos  
Arnobius. lib. 7. Aduerſ. Gentes. Cyprian De Idolorum Vanitate. Laſtanti-  
us De Falfa Religione, & De Origine Erroris. lib. Epiphanius Aduerſ. Hæreſes, lib. 1.  
Tom. 2. Hæreſ. 26. Athanaſius Contra. Gentils. lib. 1. Eufebius De Præparatione  
Euangelij. lib. 4. cap. 5. Baſil De Legendis lib. 1. Gentilium Oratio. Nazianzen  
Oratio. 48. Chryſoſtome, Hom. 3. in Roman. Auguſtine De Civit. Dei. lib. 1. & 2.  
Theodore De Principijs. lib. 2. De Angelis, Dijs, ac Dæmonibus Malis. lib. 3.  
Contra. Græcos Infideles. lib. 7. Ludouicus Viues De Cauſis Corrupt. Artium lib. 2.  
Agrippa De Vanitate Scientiarum. cap. 4. & Cicero De Natura Deorum. lib. 1.  
Accordingly. m See pag 27. Deut. 6. 12. cap. 8. 11. 1 Iohn 3. 21. 1 Cor. 10. 7. 14.

*Names of the Wicked ſhould rot: (h) that the Memories, Re-  
liques, Ceremonies, Names, and Monuments of Idole-gods,  
ſhould utterly be aboliſhed from of the Earth, and quite ex-  
iled from the Tongues, and Pennes of Chriſtians; as being  
the originall authors, and chiefe Fomentors of Idolatrie;  
(i) the propagators of all ſinne, and villany; and the very  
(k) Corrinalls of God himſelfe, whoſe Soueraigne Deitie they  
would, yea, did uſurpe: the reuiuall therefore of their  
Names, and Memories, the Varniſhing of them with  
freſh, and lincly Colours in our Stage-Playes, with af-  
fection, and delight, muſt needes bee euill; becauſe it  
thwartes the Lords good pleaſure. Sixtly, becauſe thoſe  
Playes, and Poemes, which are fraught with the Gene-  
alogies, Names, and Histoires of Heathen Gods, are a  
meanes to reuiue that Heatheniſme, and propagate that  
Idolatrie, which the light, and power of the Goſpel, bath  
long ſince aboliſhed: It is the vnanimous reſolution of  
(l) ſundrie Fathers: that theſe Comickall, Tragicall, and  
Theatricall Poemes, wherein the Genealogies, Marriages,  
Birthes, Ceremonies, Histoires, and Laſcious actions of  
Heathen Gods, were but feinedly, and ſportingly deſci-  
phered, were the chiefe, and primary cauſe of that Paganisme, Pro-  
phaneneſſe, and Execrable, or Atheiſtickall Idolatrie, which  
did formerly ouerſpred the World: which Poemes the Gentiles  
did oft times embrace, for good Diuinitie. If then theſe  
Playes, and Poemes haue hatched, haue propagated Ido-  
latrie, and Paganisme heretofore; they may likewise  
reſuſcite, and foment it now, vnleſſe Gods grace with-  
hold vs from it; ſince wee are (m) all by nature prone vnto*



it, as the sundrie exhortations, and caueats to auoyde it te-  
stifie: (n) No sinne more naturall, more pleasing, and agree-  
able to man then this; (o) no sinne so generally practised,  
(p) so hardly auoyded, so easely entertained, as this one alone;  
which hath alwayes captiuated, the greatest portion of the  
World; and oft times conquered, and bewitched the very  
chosen people of the Lord himselfe, who (q) oft resolued to its  
loue, and seruice. It is dangerous, it is sinfull therefore to  
applaud such Playes, admit such Poemes, which may  
withdraw vs Christians from our God, to grosse Idola-  
trie, as they haue oft seduced others, as able, (r) as resolute  
to withstand this insinuating, and bewitching sinne, as wee:  
these Authorities, these Reasons then should cause, yea,  
force vs to condemne them.

Secondly, the Scriptures doe expressly condemne all  
Imprecations, all Adiurations, all Admirations by, all  
Inuocations of, all Heathen Gods: God himselfe com-  
mands vs: (s) to swear by his owne Name: (t) not by the  
names of Idoles, Baal, or Malcham, (u) or any creature  
whatsoeuer: He enioynes vs to (x) Inuocate, Imprecate, and  
Admire none but himselfe alone; (y) not Pagan Idoles, nor  
(z) Saints, or Angels, who can neither heare, nor helpe vs at  
our needes. How then can it bee lawfull, to Inuocate, or  
Implore the aide, or helpe of Ioue, of Iuno, Apollo, Mi-  
nerua, Neptune, Bacchus, or such like Heathen Idoles?  
How can (a) we Swear by Ioue, by Mars, by Venus, by  
Hercules, by the Caelestiall Gods, or such like Pagan  
Oathes? How can we exclaime, (as oft we doe in Stage-  
Playes,) \* O Ioue! O Muses! O Cupid! O Venus! O Nep-  
tunc! O ye Gods! O Vulcan, Hercules, Mars, Apollo, Mi-  
nerua, Castor, Pollux, Lucina, and the like; without a  
great offence? Certainly, if these infernall Deities may

Ames 8. 14. Zeph. 1. 5. Zech. 13. 2. Hosea 2. 17. u Matth. 5. 34, 35, 36. Cap.  
23. 16. to 23. Iames 5. 12. x Psalm. 50. 15. Psalm. 32. 6. Psalm. 56. 2. Ierem. 29.  
7. 12. Dan 9. 13. Ifay 45. 21, 22 y Ifay 45 20, 21. z Colos. 2 18. Reuel. 19. 10.  
Cap. 22 9. Ifay 63. 16. a See Clemens Romanus Constit. Apost. lib. 5. cap. 11.  
\* Alsic vt de ore Christiano sonet Iupiter omnipotens, et me Hercule, me Ca-  
stor, &c. Hierom. Epist. 146.

n See Psa. 106.  
13. 15, 20, 21.  
28 35, 36, 37.  
38. Iere 5. 23.  
Cap. 6. 28.  
Cap. 3. 6. to 15.  
Cap. 14. 7.  
Hosea 11. 7.  
o 1 Iohn 5. 19.  
1 Peter 4. 3.  
Ifay 2. 8.  
Cap. 10. 16.  
p 1 Iohn 5. 21.  
1 Cor. 10. 7. 14.  
q Psal. 36. 38  
Ifay 57. 5.  
Ezech. 20. 8, 16.  
18. 2. 4. 32. 39.  
Hosea 4. 17.  
Caer 13. 2.  
Ierem. 5. 23.  
r Iosh. 24.  
15. to 28.  
Judges 2. 10,  
11, 12, 13, 14.  
s Genes. 21. 23.  
Deut. 6. 13, 14.  
Cap. 10. 20.  
Iosh. 2. 12.  
1 Sam. 30. 15  
2 Sam. 19. 7.  
Ifay 45. 23.  
Ierem. 4. 1.  
Cap. 12. 16.  
Marke 5. 7.  
Reuel 11. 6.  
t Iosh. 23. 7.  
Ierem 5. 7.  
Cap. 12. 16.

b Exod 23. 13.  
Psal. 16. 4.

c *Prohibitum est iurare per Idola, & in ore habere illorum abominabilia nomina, vel ea colere vel timere velut Deos: non enim Diis sunt sed improbi Damones, & ridicula opera.* Clemens Romanus Constit Apost. lib. 5. cap. 11.

d *Eos qui Gentilium iuramenta iurant Satanas penis subicit: et nos in quoque segregatorem discernimus.* Surtius Cencil. Tom. 2. pag. 1053.

e Origen Contra. Celsum. lib. 1. Isidorus Hispalensis. De Summo bono.

lib. 5. c. 33. Clem. Rom. Constit Apost. 1. 5. c. 11 f Ier. 5. 7. Rom. 10. 13. 14. g *Si quis eorum qui dicuntur apud illos Dei, actus inspiciat, eis non modo deos non esse, verum homines nequissimos, turpissimosque fuisse comperiet. Omnibus post hac futurum certum exbere argumentum liceat, eos non esse Deos, qui huiusmodi patraissent scelera.* Athanasius Contr. Gent. lib. 5. p 17, 18. 26. h Exo 20. 3, 4. 5. 23. and all Expositors, and Commentators on it. i *Hereticorum benedictiones, sunt maledictiones potius, quam benedictiones.* Cencil. Laodicenum. Can. 32. k De Idolatriis. lib. cap. 18. to 24. l Isidorus Hispalensis De Summo bono. lib. 3. cap. 13. Gregori. Mag. Epist. lib. 9. Epist. 48. Gratian Distinctio. 86.

(b) not be named, much lesse may they bee Inuocated, Imprecated, or Sworne by among Christians: their very names are odious, and worthy highest indignation; how then can we approoue their Oathes, and Imprecations, their Praises, and Applauses, (c) which our God condemnes? How Execrable, and Vile these names haue beene to Christians in the Primitiue times, the former Section can informe you: and shall not then their Oathes, and Inuocations, be much more detestable, and loathsome vnto vs? The sixt Councell of Constantinople, Canon 94. (d) subiects all such to the penaltie of Excommunication, who should sweare the Oathes of the Gentiles: and shall wee then approoue them in our Enterludes, as Elegant, and comely Ornaments? Certainly wee cannot doe it, without the perill of Idolatrie, or affronting God vnto his face. For first these Heathenish Oathes, and Imprecations, or Inuocations of Pagan Gods, (e) doe giue a kinde of tacite, yea, attribute a manifest Divinitie to these Idoles, since nothing is to bee Inuocated, or Sworne by, either in sport, or earnest, (f) but God alone. Now to attribute a Deitie to these Pagan Gods, (g) whose Villanie did manifest them to bee worse then men, (h) is grosse Idolatrie. Certainly, if the reading of a Lecture of some Heathen God: If the stiling of an Idole by the name of God, without this addition; Heathen Idole, or Dung-hill God: if the receite of a blessing from a Pagans mouth, (i) which, in truth, is rather a cursing, then a blessing, in the name of an Idole, without reiecting, or disapproouing it, bee stut Idolatrie, as (k) Tertullian, with (l) others, hath affirmed; because it giues an approbation to



these Idoles, and ascribes a covert Divinitie to them: then much more must the Admirations, the Inuocations, the Imprecations, and Exclamations in these Idoles names, which are frequent in our Stage-Playes, be palpable, and grosse Idolatrie; (m) which is the highest sinne, and insells God out of his Throne. Secondly, these Oathes, and Imprecations, as they are exceeding Heathenish, and Prophanes, vnbecoming Christian mouthes, or eares; as they are Ridiculous, Vaine, and Foolish, and so within the verge, (n) of vaine, and foolish words, which God condemnes, and will at last severely Iudge: so they are a direct breach of the third Cominandement: (o) thou shalt not take the name of the Lord thy God in vaine; in that they attribute the Name, and Prerogative of GOD to (p) Idoles, which are the greatest vanities of the World, yea Vanitie it selfe: and a manifest violation of these peremptory Iniunctions: (q) Swear not at all: and above all things my Brethren Swear not: no, (r) not by the Name of God, unlesse wee are lawfully called to it: much lesse, by the names of Pagan Deuill-Idoles; which is (s) the worst, the vaineest, and prophaneest Oath: therefore they must needs be odious, and abominable; yea, displeasing vnto God, and dangerous vnto vs.. Thirdly, these Oathes, these Inuocations, and Imprecations, as they renew those Heathenish, and Infernall Deities, (t) whose memories should for ever rot: so they doe likewise ingender Heathenisme, and Prophanenesse in mens liues, and speeches: (u) they alienate mens Hearts, and Thoughts from God, and heavenly things: they rip their Tongues with Vanitie, and Prophanenesse, which (x) should flow with Grace, and Holinesse: they stampe their liues, and actions with dissolutenesse, and gracelesnesse: they cause them, (y) to liue without God, in this World; and to admire, (z) and relish Heathen Deities, and

m Idolatrie  
perimpium &  
grauissimum  
delictum est.  
Ambr. Cem.  
in Rom. 1.  
Tom. 3. pag.  
117. E.  
n Matth. 12.  
36, 37.  
Ephes. 5. 4.  
o Exod. 20. 7.  
Leuit. 19. 12.  
Deut. 5. 12.  
p Deut. 32. 21.  
1 Kings 16. 13.  
Psal. 31. 6.  
Isay 41. 25.  
Cap. 44. 9.  
Ier. m. 8. 19.  
Cap. 10. 8. 15.  
Cap. 14. 22.  
Cap. 18. 15.  
q Mat. 5. 34, 35.  
Iam. 5. 12.  
r Exod. 20. 7.  
with all Ex-  
positors on the  
third Com-  
inandement.  
s Ierem. 5. 7.  
Clem. Rom.  
Constit. Apost.  
lib. 5. cap. 11.  
t See p. 79. 80.  
u See Chryl.  
Hom. De  
Dauid &  
Saul. Hom.

De Verbis Isaya. Vidi dominum Sedentem. Hom. 38. in Matth. Saluan lib. 6. De Gubernat. Dei. See pag. 27. Accordingly. x Ephes. 4. 25. Col. 4. 6. y Ephes. 2. 12. Psal. 10. 4. z Plautus sumebatur in manus: si quando in memet ipsum reuer-  
sus, Prophetas legere capissem, sermo horrebat incultus, &c Hierom Epist. 22. cap. 13.

*Discourses*, more then God, or his Soule-saving Word: how may, how dare wee then approoue them? how can wee but condemne them?

a *Nulli peccatori deest impudens praevarius.*  
Chrysost Hom  
in Psal. 14.  
Tom. 1. Col.  
1110. C.

Yet loe the Impious, and strange Prophanesse, yea, the Impudent, and sottish Idolatrie of our sinfull Age, which not onely tolerates, and applaudes, but likewise iustifies, and defends the naming, and inuocating of; the Swearing, and Exclaiming by these Hellish, Heathenish Deuill-Idoles, in despight of Gods Command, with these two Wittie, or rather (a) *Impudent pretences, and Enasions.*

*Excuse 1.*

First, that these Idoles are Inuocated, Adiuured, Named, Imprecated, and sworne by, in sport, and merriment onely; not seriously, or in earnest.

2.

Secondly, that they are vttered by way of Proxie, or representation onely; not as the Words, or Oathes of the Actors, but of some feined persons, whose Parts they represent: so that they are not within the compasse of the Scriptures, and reasons fore-alleged.

*Ans. 1.*

b Athanasius  
Contr. Gen-  
tiles. lib. pag.  
23. 24. 25.  
Arnobius. lib.  
3. 4. & 7.  
Contr. Gentes.  
Clemens Alex.  
Orat. Exhort.  
ad Gentes, &  
Strom. lib. 1.  
& 2. Tatianus  
Orat. Aduers.  
Gracos. Aug.  
lib. 2. De

To the first of these I answer: First, that the Hea-then Poets did Nominate, Inuocate, Adiuure, Adore, and Supplicate these Idoles, and discourse of all their Genealogies, Villanies, and Obscenities, (b) *but in a Fabulous, and sporting manner*, and that in Theatricall Enterludes, and Poemes, as we now doe: yet this the fore-recited (c) *Fathers taxe in them, as grosse Idolatrie; as an abominable, and filthy crime.* If then this were detestable, and Idolatrous in them who knew not God, must it not bee much more so in vs, who not onely know him, but professe him too? Certainly, if their fabulous, and iesting discourses of these Idoles, were a notorious crime, (d) *ours cannot be lesse then an abominable, and transcendent Wickednesse.*

Ciuit. Dei. cap. 4. to 13. 25. to 29. Iudocius Viues De Causis Corrupt. Artium. lib. 2. pag. 78. to 83. Agrippa De Vanitate Scient. cap. 4. Lactantius De Falsa Relig. cap. 11, 12. c See pag. 80. d *Nos qui Christiani catholici esse dicimur, si simile aliquid barbarorum impunitatis facimus, grauius erramus. Atrocius enim sub sancti nominis professione peccamus.* Salu. De Gub. Dei. lib. 4. pag. 125.

Secondly,



Secondly, the Scriptures know no such distinction between iest, and earnest: they enioyne vs peremptorily: (e) not to make mention of the names of Idoles; (f) not to Inuocate, or Adiure them; (g) not to Swear by them, (h) but utterly to abolish both their memories, names, and reliques: which precepts being vniuersall Negatiues, admit of no euasion: If then we may not Name them, Implore them, or Swear by them at all, (i) much lesse may wee doe it by Way of Sport, or Merriment: since it is more tolerable, lesse hainous, to sinne in earnest vpon some pretended necessitie, (k) though no necessitie can once authorize or force vs for to sinne,) then thus to sinne in iest.

Thirdly, if this distinction of breaking Gods Commandements in iest, or earnest, should bee warrantable; then euery man (l) as many doe,) would dayly violate them by way of sport, and merriment, not in earnest, and yet they should bee no sinners, because they sinne in iest: and so all Gods Lawes should bee euacuated, Religion vndermined, and sinne made a iest.

Fourthly, this Inuocating, Naming, and Swearing by these Heathen Gods in iest, is farre more odious, and sinful, then to doe it in good earnest, out of ignorant Superstition, or blinde Deuotion. He that sinnes thus in iest, and merriment, (m) sinnes more Wittingly, Wilfully, contemptuously, and presumptuously, then hee that sinnes in earnest; he contemnes, and slights both God, and these his precepts more; hee loues, and approoues sinne more, (n) hee feares, and hates it lesse; hee sinnes vpon fewer, and lesse weightie prouocations, then those who sinne in earnest: therefore his sinne is farre more hainous, and abominable then theirs is, or this his owne had beene, had hee committed it with greater serioufnesse, as the Pagans did.

Fifthly, King Solomon informes vs: (o) that it is the

n *Neque enim peccantes ita aduersatur Deus, quam eos qui post peccata secuti sunt.* Cl rylost. Hom. 6. in Matth. Tom. 2. Col. 51. 8. *Gravius est peccatum diligere quam perpetrare.* Gregorie Magnus Mor. lib. 25. Cap. 16. o *Prou. 10. 23. Cap. 13. 9. Stultus per risum operatur scelus.* Salu. De Gub. Dei. pag. 205.

e *Exod. 23. 13.*

f *Isay 44. 9.*

to 21.

Exod. 20. 7.

g *Iosh. 23. 7.*

h *Deut. 12. 3.*

i *Nihil ad*

*Deum pertinens leue est*

*ducendum:*

*quia quod vi-*

*detur exiguum*

*esse culpa,*

*grande hoc fac-*

*it diuini status*

*iniuria. Salu.*

*De Gub. Dei.*

*lib. 6.*

k *Nulla est*

*necessitas de-*

*linguendi qui-*

*bz una est ne-*

*cessitas non de-*

*linguendi.*

*Terul. De*

*Corona Mili-*

*tis. cap. 11.*

l *Prou. 10. 23.*

*Chap. 13. 9.*

m *Et hoc De-*

*um maxime*

*irritat quando*

*consulto, &*

*premeditatio,*

*& de re ope-*

*ra ab improbis*

*mala fiunt.*

*Chryl. Hom.*

*in Psal. 108.*

*Tom. 1. Col.*

*926. B.*

p Pro. 26. 18, 19

9 Ephes. 5. 6.

1 Cor. 6. 9.

Galat. 6. 7.

r *Ludere in  
in rebus in qui-  
bus non est lu-  
dendum, in-  
scitia est.*

Pachymerus.

Histor. lib. 4.

s See pag. 80.

t *Hic, atque  
huiusmodi fig-  
mentis, &  
mendacis dul-  
cioribus cor-  
rumpunt inge-  
nia puerorum :  
& in eisdem  
fabulis inhe-  
rentibus, adu-  
que summa  
acutis robur a-  
doloscunt; &  
in eisdem opi-  
nionibus mise-  
ri consen-  
sunt: cum sit  
veritas obuia,  
sed requiren-  
tibus.*

Mi. utius

Felix. Octau.

pag. 70.

u Exod. 20. 7. Leuit. 24. 12. Deut. 5. 11. See Calvin, Instit. lib. 2. cap. 8. Sect. 25.

x *Vanum enim dicitur quod non habet bonum finem : quod ad nihil est vile.* Chrys. Hom. 12. in Ephes. 4.

propertie of Fooles to make a mocke of sinne, and a pastime to doe wickedly : (p) that hee who deceiveth his Neighbour, (much more then hee who (q) thinkes to deceive God, yea deceiveth himselfe,) and saith : *Am I not in iest : is as a mad-man who casteth abroade Fire-brandes, Arrowes, and Death.* If then wee make a mocke, and sport of the Names, and Oathes of Idoles, wee proove our selues (r) but fooles, and mad-men, and cast abroade Fire-brandes, Arrowes, and Death to our owne Eternall ruine.

Sixtly, these Luforie, and sporting Oathes, and Imprecations by, or Discourses of these Idole-gods; may now as well ingender Heathenisme, an Idoiatric, or foment a secret Atheisme in mens Hearts, (s) *as they did in former times*; Yea, they doe as really reuiue the names, the reliques, and memories of cursed Idoles, (which should putrifie, and perish in obliuions Lethe :) and as (t) *effectually propagate all prophaneesse, as if they were uttered in the most serious earnest.* This iesting distinction therefore, of iest, and earnest, can neither palliate, nor salve this festered sore, nor iustifie these Pagan, and Infernall Oathes, and passages, which Christians must abominate, vnlesse they meane to Deifie the Deuill, and adore these Idoles.

Lastly, the taking of Gods name in vaine, is simply euill; yea, so euill, (u) *that God will not hold him guiltlesse, that taketh his Name in vaine.* But the attributing of a Diuinitie to these Idoles; the stiling of them Gods: the Supplicating, and Adiuring of them, together with the swearing by them, as God, with approbation, and delight; and that by way of Sport, and Merriment onely, without any necessary, or vrgent cause, (which is frequent in our STAGE-P L A Y E S,) is the (x) *biggest taking of Gods Name in Vaine*; since both the Merriments, Passages, Idoles, Oathes, Imprecations, yea, the

(y) *very*



(y) *very Actors, Spectacles, and Enterludes themselves are wholly vaine*; therefore it must needs be sinfull in despite of this euasion.

To the second, that they are vttered by way of Proxie, or Representation onely, not as the Words, the Oathes, and Imprecations of the Poets, or Actors, but of those feined persons, whose parts they represent: I answere:

First, that (z) *it is sinfull to utter, yea, to heare, and read such Heathenish discourses, Oathes, and Imprecations as these, with Approbation, and Applause*; because the fore-quoted Scriptures doe condemne them.

Secondly, it is infallibly true, (a) *that euery man shall beare his owne iniquitie, and answere for his sinne*: it is likewise as vnquestionably true; (b) *that these Pagan Oathes, and Passages, are finnes*; and that (c) *they shall beo imputed as finnes to some men*, because no sinne can euer subsist without its proper subiect. If then all this bee granted: on whom shall all these Oathes, these Heathenish discourses, and Imprecations light? on the persons whose parts they helpe to fill? Why these are either feined, or long since departed: or suppose they are aliue, (d) *yet they giue no allowance to them, therefore they cannot rest on them*: need'es then must they rest vpon the Poets, Actors, and Spectators heads, (e) *their Soules shall answere for them all at last, and then this vaine Euasion will not helpe them*.

Thirdly, this absurd Delusion, hath neither colour, ground, nor warrant in the Scripture; which giues commission vnto none, to Act an others part, or person on the Stage; (f) *much lesse, to personate anothers sinne, which is it selfe, an hainous sinne, Well Werthy of a thousand Deathes*. Suppose that God should enter into Iudgement with any

II, 14. d. 1 Tim. 5. 22. Reuel. 18. 4. *Non peccatum in aliis sentiendo, sed ei consentiendo peccamus.* Prosper Aquit. De vita Contempl lib. 3. cap. 2. e. Rom. 2. 6. 8. 9. f. *Quid ergo ais, simulatio est illa, non crimen? Et propterea mille illi meritis digni sunt, quoniam quae fugere cunctos prorsus imperant leges, ea ipsi haud verentur imitari. Si enim Adulterium malum est, malum est sine dubio & eius imitatio.* Chrysostom. Hom. 6. in Matthi. Tom. 2. Col. 52. C.

y *Auerte oculos a Luderum, & Theatrorum Spectaculis, auerte ab omni seculari Pompa: Vanitas est illa quam cernis. Pantomimum aspicias, vanitas est. Luctatores aspicias, vanitas est, &c*  
Ambrose Enarrat in Psal. 118.  
Othen 5. Tom. 2. pag 430.  
F. G.  
2. Basil De Legendis Libris Gentilium. Oratio. Nazianzen Ad Scluchum. pag. 1063.  
Isidor Pelusioti Epist. lib. 1. Epist. 63.  
a Ezech. 18. 19, 20.  
Galat. 6. 5.  
b Ioshua 23. 7.  
Exod. 23. 13.  
Psalm. 16. 4.  
I. rem 5. 7.  
Dcut. 12. 3.  
c Isay 3. 8, 9.

Play-Poets,

g Eccles. 12. 14  
2 Cor 5. 10.

h *Qui gregem suum pascendum vicario relinquit, in calumniae for- tasse per vicarium, in gehennam per seipsum.* See Aquisgran. Concil. Sub. Ludou. Pio. cap 9. to 37. i Prou 10 23. Cap 13. 19. Jude 23. Rom. 1. 29-32. Rom. 3 8. k *Diabolicam hanc confuses officinam.* Hom. 6. in Mat. Tom. 2. Col 52. B. l 1 Thes. 5. 22. Jude 23. Col 2. 20 23. 2 Cor. 6. 17. m Exod 20. 4. Leuit 26 1. Deut. 5. 8. Psal. 97 7.

Play-Poets, or Actors, for these Idolatrous Imprecations, Prophane, and Pagan Oathes, or Heathenish Stage-Plaies, (g) *as he will surely doe at last,* what aniwere could they make? Can they say, that all was done in sporting mirth, or in the part, and person of some other, who gaue no such commission to them? Alas, this Plea will not auail them then, let it not therefore gull, and cheate them now: Questionlesse, all such incarnate Denvills; who dare to Countenance, Admit, Applause, or Act these Idolies persons, Parts, Names, or Oathes in iest, shall bee Damned for them, in good earnest: As it was wittily, and truely said of Nonresidents, and Pluralitie Ministers who put over their Flocke to Hirelings: (h) *that he who feedes his Flocke by Curate, shall perchance, goe to Heauen by his Vicar, but vndoubtedly to Hell by himselfe:* to hee who personates these Heathen Gods, or Supplicates, or Swears by any of their Names, by representation onely, in anothers person may chance to enter Heauen in that others person, but Heil vndoubtedly, in his owne: These euasions therefore are but vaine, and cannot iustifie that they pleade for.

Thirdly, the Scriptures doe expressly prohibit, the (i) *personating of any sinne;* much more then, the acting of Adulteries, Incests, Rapes, Murthers, Thefts, Lonepranks, or leaude, and execrable Vanities of *Insipiter, Bacchus, Cupid, Venus,* and others of that Diuelish, and Infernall crew; which pester, and defile all Theaters; which Saint Chrysostome rightly stiles; (k) *the Denvills shop.* If wee did but suruay the Scriptures, as seriously, as frequently, as wee behold these Hellish Enterludes, wee should there finde God himselfe cominanding vs: to (l) *abstaine from all appearance of Euill, yea from the very resemblances, and shewes of sinne:* and can wee then personate, or Act these grosse, and odious sinnes to the very life, (whose representations are at leastwise, the appearances; and resemblances of sinne,) without offence? God himselfe enioynes vs, (m) *not so much, as to make an Idole, or the likenesse of any thing that is in Heauen, or Earth:*

(n) and



And can we then lawfully take up, not onely the <sup>n</sup> interdited names and rites, but even the very persons, images, habites, shapes, and representations of Devill-Idols (expressly prohibited by the second Commandement) that so we may the more lively personate their most execrable wickednesses; when as not onely <sup>q</sup> Tertullian, and <sup>r</sup> St. Basil; but even an whole generall Councell, have both prohibited and condemned all representations, either of Idols or Divels, under the severest censures: because such representations, doe not onely cause men to frame the very images and portraictures of Pagan Deities, which is grosse Idolatry; but likewise transforme even men themselves, (the <sup>v</sup> most lively image of the living God) into the very portraiture of those Divell-Idols, whose parts they are to act: and so turne the expresse Image of God himselfe into the very image of the Devill; a sinne beyond expression: ) and yet deeme our selves guiltlesse of the breach of this most sacred Precept? It is the Apostles peremptoric command: \* But fornication and all uncleannesse, and filibynesse and foolish talking, let it not be once named among you as becommeth Saints: And can we then practise or approve, not onely the assiduous commemoration of the names, but likewise the artificiall, if not reall acting, not onely of the Parts, but also of the <sup>y</sup> incests, rapes, adulteries,

<sup>n</sup>Exod. 23. 13  
Sty Thomas  
Eliot of the Governor Book. I.  
chap. 19. See here Act. 1. 2. 3. and page 77 accordingly.  
<sup>o</sup>Iosephus Antiqu. Iudaorum l. 15. c. 11.  
Philo Iudeus de Decalogo l. pag. 1037.  
Tertullian De Idololatria lib. Augustine, Calvin, Bishop Babinaton, B. Andrewes, M. Perkins, M. Dod, Master Downham, M. Elton, Doff. Williams, with all other ancient and moderne Expositors, both Protestants and Papists on the 2 Commandement,

dement, and on Exod. 20. Levit. 26. and Deut. 5. <sup>p</sup> Miramini nolim vos, qua propter nunc Iupiter histriones curet, ne miremini, ipse hanc daturus est Iupiter Comediam. Quid admirati estis? quasi vero novum nunc proferatur Iovem facere histrioniam, &c. hanc fabulam, inquam, hic Iupiter hodie ipse agit, & ego una cum eo &c. Opera prastium hic spectantibus Iovem & Mercurium facere histrioniam. *Plauti Amphitruo, Prologus.* <sup>q</sup> Nihil dandum Idolo, sic nihil fumendum ab Idolo Si in Idolio recumbere alienum est a fide, quid in Idoli habitu videri? Quae communio Christi & Beliae? Ioannes, Filioli, inquit, custodite vos ab Idolis: non iam ab Idololatria quasi ab officio; sed ab Idolis, id est, ab effigie eorum. Indignum enim est vt imago Dei viui, imago Idoli & mortui fiat. *De Corona Militis lib. cap. 8. r. Incap. 14. Isaia tom. 3. Operum p. 46.* <sup>s</sup> Qui se damone correptos esse simulant, & morum improbitate eorum figuram & habitum simulatè pra se ferunt, visum est, omni modò puniri, & eiusmodi afflictionibus laboribusque subiici eos oportere, quibus ii qui verè a damone correpti sunt, vt a damonis operatione liberentur, iure subiiciantur. *Concilium Constantinop. 6. in Trullo Can. 60. Sac. Canon. 62.* accordingly. <sup>r</sup> Exod. 20. 4. Levit. 26. 1. Deut. 4. 15. 16. 17. c. 5. 8. c. 16. 22. Psal. 97. 7. <sup>y</sup> Gen. 1. 26, 27. cap. 5. 1. c. 9. 6. <sup>x</sup> Ephes. 5. 3. 4. Col. 3. 8. <sup>y</sup> See Cyprian, Epist. lib. 2. Epist. 2. Donato, August. de Civ. Dei l. 2. cap. 4. to. 14. lib. 3. cap. 18. l. 4. c. 3. 10. 26. 27. 28.

& Nihil. turpe  
 ac flagitiosum  
 spectandum  
 in nitandum  
 que proponis  
 tur, ubi veri  
 Dei aut prae-  
 cepta insinuan-  
 tur, aut mira-  
 cula narran-  
 tur, aut bene-  
 ficia postulan-  
 tur, *August. De*  
*Ciu. Dei lib. 2.*  
*cap. 28.*  
*a Psal. 119.*  
*37.*  
*b Hilarie Am-  
 brose, Augus-  
 tine, Chrys-  
 ostome, Brus-  
 no and others,*  
*in Psal. 118.*  
*He. seep. 52.*  
*c Psal. 121. 1.*  
*Psal. 123. 1. 2.*  
*Nihil aspectu*  
*gratum sit, nisi*  
*quod pie, quod*  
*iuste fieri vide-*  
*as: nihil auditu*  
*suaue, nisi quod*  
*alio animam,*  
*meliozemque*  
*te reddit. Lac-*  
*tantius De*  
*vero Culu lib.*  
*6. cap. 21.*  
*d See August.*  
*De ciu. Dei,*

*lib. 2. cap. 4. to. 15. lib. 4. c. 26. 27. 28. and lib. 6. c. c. 6, 7, 8, 9, and 10. accordingly.*  
*e Eccles. 9. 2. 1 Sam. 24. 5. 1 Thess. 5. 22 Jude 23. Quid inter hæc christianus fidelis fa-*  
*cit cui vitia non licet cogitare? Cyprian. De spectac. lib. f. Isay 33. 15. Vanus*  
*anim sermo cito pollut mentem, & facile agitur quod libenter auditur. Bernard. De*  
*Interiori Domo cap. 43. g Isay 3. 9. Rom. 1. 22. h Quis talia fando Temperet a*  
*Lachrymis? Virgil. Æneid. lib. 2. See Chrysost. Hom. 38. in Mat. Nazienzen ad Ses-*  
*leum pag. 1063. accordingly. i Psal. 101. 3. k Phil. 3. 17. Hebr. 6. 12.*  
*cap. 13. 7. 8.*

whoredomes, and such like execrable abominations of the beast-  
 liest Diuill-gods, or infernall Men-monsters (which were  
 & anciently exiled all such places where Christs Gospel came, as  
 inconsistent with it,) and yet thinke to passe for pious Chri-  
 stians? It was Davids importunate prayer unto God;  
 a *Turne away my eyes from beholding vanity* (which <sup>b</sup> the Fa-  
 thers generally apply to Stage-Playes) and quicken me in thy  
 way: And can we, dare we then once turne our eyes, and  
 eares (which <sup>c</sup> should be alwayes centred upon God and hea-  
 venly objects, that might meliorate, nourish and refresh our  
 soules,) unto those matchlesse obscenities of Pagan Idols  
 that are daily acted on the Stage (the <sup>d</sup> very filthinesse of  
 which might cause even Diuells themselves to blush and trem-  
 ble) and yet flatter our selves, that we are in Davids pious  
 condition? Certainly, every true Christian indeed (if wee  
 may beleve the Scripture) <sup>e</sup> doth feare and tremble, not onely  
 at the act, but likewise at the very appearance and thought of  
 sinne: yea, <sup>f</sup> he stoppeth his eares from bearing blood, and  
 shutteth his eyes from seeing euill. And can wee then prove  
 our selves to be Christians, either in Gods, or our owne  
 consciences account, when as we are so farre from trem-  
 bling, that we doe <sup>g</sup> even rejoyce at the sight, the hearing of  
 these lewd Theatricall Enterludes: being so farre from shut-  
 ting our eyes, or stopping up our eares against them, that we  
 doe readily open them with greedinesse and delight to these  
 infernall, diabolicall, prodigious Stage-abominations,  
 which <sup>h</sup> would pierce an heart of Steele with grieve, and dissolve  
 even eyes of Adamant into brinish teares? It was Davids  
 religious protestation, <sup>i</sup> *I will set no wicked thing before mine*  
 eyes, *I will not know a wicked person:* And shall we <sup>k</sup> who



ought to follow *David's* steps in this suspicious practise, be never better recreated, more delighted, then when the laruated persons, parts and wickednesses of the very worst of men and Devils, (that are <sup>1</sup>every where abominable in the eyes of all men, but onely on the Stage, <sup>m</sup> which hath no such sanctifying vertue in it, as to make ill things good, when once they are brought upon it,) are most emphatically represented to our eyes and eares at once? It is registred of righteous Lot; <sup>n</sup> that he dwelling among the wicked Sodomites, vexed his righteous soule from day to day, in seeing and hearing their unlawful deeds: And can any Players or Play-haunters then perswade themselves, that they are in *Lots* condition, when as their unrighteous soules, are so farre from being vexed at the sight and hearing of those more then Sodomiticall uncleannesses of Pagan Deities, which are acted on the Stage, <sup>o</sup> that they are more abundantly recreated and delighted with them, then with all the soule-ravishing pleasures, of Gods house, or the most delightfull consolations of his Word and Spirit; <sup>p</sup> before which they oft preferre them? O the <sup>q</sup>horible incests; the execrable adulteries, rapes and whoredomes; the unparalleld wickednesses, the infernall practises of those lewd Pagan-Deities, and stupendious Men-monsters that are daily acted on our Theaters? What chaste, <sup>r</sup> What

*l* Deinde quale illud est, ut cum in platea nudam foemina nolis aspiciere, imò neque domi quidem, sed si id etiam fortè contingat in iniuriam tui factum putes: cum verò ascendis Theatrum ut vires vtriusque sexus pudorem, obtutusque proprios pariter incestes nihil tibi inhonestum credas accidere? Si enim nihil in tali re esse opinaris obscenum, quagratia cum id ipsum in platea videas a exp-

to reſilis inceſſu, & inverecundiam ſeverius exagitas? niſi fortè credis eandem rem non ſimiliter eſſe turpem cum ſeperati ſimus, & quum congregati omnes vna ſedemus. *Chryſoſtom. Hom. 6. in Matth. tom. 2. Col. 52. c. D.* *m* Si quid horum quibus Circus fuit aliubi competit ſanctis, etiam in Circulo licebit. Si verò nuſquam ideo nec in Circulo. Nuſquam & nunquam licet, quod ſemper & ubique non licet. *Tertul. de ſpectac. l. c. 16. 20, 21. n* 2 Pet. 2. 7. 8. See *Beda* and *Oecumenius* ibidem. *o* Inſtruetuſum putamus gaudium ſimplex, nec delectat ridere ſine crimine, *Salſian de Gub. dei lib. 6. p. 192. p* Quam tu ergo ſatiſfactionem parabis reſponde quaero, qui ea quæ nominari fas non eſt ſummo ſtudio ſpectas: quæ etiam memorare turpe eſt, ea cunctis honeſtis artibus ſanctiſque præponis? *Chryſoſt. Hom. 7. in Mat. tom. 2. Col. 61. B. q* Converte hinc vultus ad diverſi ſpectaculi non minus pernitenda contagia: in theatris quoque conſpicias, quod & dolori tibi ſit & pudori, Aſpicias ab impudicis geri, quod nec aſpicere poſſit ſrom pudica: videas, quod crimen ſit & videre, &c. *Cyprian. Epiſt. lib. 2. Ep. 2. Donato. r* Qui ſenim integro verecundia ſtatu dicere quat illas rerum turpium imitationes, illas uocum & verborum obſcenitates, illas motuum turpiudines, illas geſtuum ſeditates? quæ quanti ſint criminis hinc intelligi poteſt, quod & relationem ſui interdiciat: *Salſian de Gub. Dei, lib. 6. p. 185.*

*f* Quamvis  
animus memi-  
nisse horret;  
Insuper refu-  
git. *Virgil.*  
*Aeneid. lib. 2.*  
¶ See Minucius  
Felix Octavius:  
adu: Gentes:  
lib. 7. Laſtan-  
tius de vero  
cultu cap. 20.  
Cyprian.  
Epist. lib. 2.  
Epist. 2. &  
August. De  
Civ. Dei l. 2.  
c. 4, 6, 8, 9, 27.  
lib. 4. c. 1, 26,  
27, 28 lib. 6.  
c. 6, 7. & Sal-  
vian de Gub.  
Dei lib. 6. ac-  
cordingly.  
¶ August. de  
Civ. Dei. lib.  
2. c. 13, 14,  
29. Chrysoſt.  
hom. 7. & 38.  
in Matth. Cy-  
prian Epist.  
lib. 1. Epist. 10  
Tatianus O-  
ratio adverſ.  
Græcos Na-  
zianzen. ad

Seleucum, p. 1063. Agrippa De Vanitate ſcientiarum, cap. 20. 63, 64. and the third  
Blaſt of retract from Playes and Theaters, p. 92. and 102 to 117. prove and ſtile them  
ſuch. ¶ Nihil poteſt conſingi vitiorum quod non in Theatris reperitur. August.  
De Civit. Dei, lib. 4. c. 27. ¶ For which you may reade, Clemens Alexandr. Oratio  
Adhort ad Gentes, Tertullian Apolog. adverſ. Gentes, Tatianus Oratio adverſ. Græ-  
cos. Minucius Felix Octavius, Arnobius adverſ. Gentes lib. 7. Cyprian Epist. lib. 2.  
Epist. 2. Laſtantius De falſa religione, lib. 1. cap. 9. to. 22. De vero cultu. l. 6. c. 20. A-  
chanasius Contr Gentes lib. Auguſtinel b. 1. 2, 3, 4, 5, and 6. De Civit. Dei. Natales  
comes, Diodorus Siculus, Livle, Ovid, Heſiod, Homer, Macrobius, Plutarch, Alexander  
ab Alexandro, Varro and others. ¶ Talia ſunt quæ in Theatris fiunt, vt ea non ſo-  
lam dicere, ſed etiam recordari aliquis ſine pollutione non poſſit. Quæ quidem omnia  
tam flagitioſa ſunt, vt etiam explicare ea atque eloqui quiſpiam ſaluo pudore non valeat.  
Salvian, de Gub. Dei, l. 5. p. 185, 186. See = before.

*modest Chriſtian heart can once recount, what tongue relate,  
what eye behold, what eare receive, what pen diſcypther them*  
(unleſſe ſ neceſſitated to diſplay their filthineſſe) without ſhame  
and horror, if not ſinne it ſelfe? Are not the very Maſter-  
peecces, dregs and off-ſcouring of all thoſe horrid adulteries and  
transcendent wickedneſſes, that either the pravitie of man, or the  
wit of hell could hitherto invent, epitomized and diſplayed on the  
Stage? Doe not Play-Poets and common Actors (the  
Divels chiefeſt Factors) rake earth and hell it ſelfe; doe not  
they travell over Sea and Land; over all Hiſtories, poemes,  
countries, times and ages for unparalleld villanies, that ſo  
they may pollute the Theater with\* all the hideous obſcenities,  
with all the deteſtable matchleſſe impieties, which hitherto men  
or Divels have either actually perpetrated, or fabuloſly divul-  
ged? What ſhall I record the ſeverall & abominable aduſe-  
ries of Venus; the infinit ſuparatative inceſts, rapes, fornications,  
love-prankes, Sodomies, murders, cheats, with other ſuch exe-  
crable wickedneſſes of Iupiter, the very worſt, though greateſt  
of the Pagan Deities? What ſhall relate the ſeveral beaſtly flagi-  
tious practiſes, ceremonies, obſcenities, of Iuno, Bacchus, Cupid  
Priapus, Mars, Serapis, Atys, Flora, the Mother of the Gods,  
or of the reſt of that infernal crew, which come ſo frequent on our  
Theaters? Is not their filthineſſe, their lewdneſſe ſo barba-  
rously, ſo ſtupendiously impious, & that it even ſtrikes mens  
hearts and tongues with horrow, forbidding them to relate it?  
And can any then behold, or act theſe groſſe abominations  
with delight, (the very relation of which is ſufficient to pol-



lute the eares that heare them, the common aire that receives them, yea the breath that utters them) and yet be innocent, be untainted by them? Alas, we cannot but with shame and griefe acknowledge, that our moderne Play-Poets doe not onely record and publish to posterity in their lascivious Enterludes, the execrable lewd examples of our present Age (which<sup>a</sup> parallell or surpasse all those of former times) but likewise<sup>b</sup> dive into oblivions deepest Lethe, resuscitating those obsolete putred wickednesses of former ages, which Hell had long since buried in her lowest Cels, lest present and future times should be so happy as not to imitate them, or finally to forget them. And can we then act, or see the action of these moderne, these ancient, these moth-eaten filthy crimes, without a crime? No verily. O therefore let Stage-Players<sup>c</sup> perish, yea, for ever perish, which thus revive the cursed memory of Pagan Idols, and their infernall wickednesses, whose remembrance should for ever be forgotten lest we perish by them: O let those filthy Enterludes, those shamelesse Actors, who feare not to display those shamefull workes of darkenesse in the sight of thousands on the open Theater, with more then<sup>d</sup> blusshesse impudency, which their very Pagan, yea, infernall Authors did even blush, did tremble to commit in secret, where no eye was present to behold them, but their owne, and that<sup>e</sup> omniscients, who is<sup>f</sup> omnipresent, beholding both the evil and the good; be ever execrable to all pious Christians, whose eyes and eares are for ever consecrated to that holy God, who is<sup>g</sup> purer of eyes then to behold the least iniquity, then to<sup>h</sup> approve our filthy Stage playes; which might cause even heaven, earth, nay, hell to blush for shame, and move the very Sunne it selfe to vaile his Cristall

<sup>a</sup> See D. Hackwells Apology, lib. 4. c. 12. sect. 1. 2.

<sup>b</sup> Cothurnus est tragicus priscifacina carmine recensere, de paracidis & insectis horror antiquus, expressa ad imaginem veritatis actione replicatur, ne scœculis transcurrentibus exoleat quod aliquando factum est.

Nunquam aui senio delicta moriuntur; nunquam crimen tempore obtruitur, nunquam scelus oblivione sepelitur, exenpla sunt quæ iam esse facinora destiterunt. Quæ etiam ætas absconderat, sub oculorum memoriam reducuntur. Non est libidinis satismalisvis uti presentibus,

nisi suum de spectaculis faciat, in quo etiam ætas superior erraverat. Cyprian. Epist. 12. Epist. 2. 1. De spectaculis lib. c. Pereant ista unde vitiorum memoria menti renovatur. Tatianus Oratio adversus Græcos Bibl. Patrum tom. 2 p. 182. D. d Erubescunt videri etiam qui pudorem vendiderunt. At istud publicum nostrum omnibus videntibus geritur, &c. Cyprian: De spectaculis lib. See Chrysostome, Homil. 6, 7, and 38. in Matth. e Iob 42. 2. I Iohn 3. 20. Psal. 139. 1. 2. f Psal. 139. 2. to. 14. Prov. 15. 3. Ier. 16. 17. e. 32. 19. Prov. 5. 21. Iob 34. 21. e. 31. 4. Heb. 4. 13. g Rom. 12. 1. 2. I Cor. 6. 19. 20. h Hab. 1. 13. Nos quomodo hæc facimus qui odisse Deum nostrum hæc certi sumus? Salviat. De Guber. Deil. 6. p. 188.

Numbers 33  
52.

Clemens A-  
lexandr. Ora-  
tio Adhort.  
ad Gentes  
Fol. 8. f. & 9.

A Gregory  
Nyssen. vita  
Moseos Enar-  
ratio, p. 503.  
in Concil.

Constanti-  
nop. 6. in  
Trullo. Can.  
100. Synodus  
Augustensis.  
Anno 1548.  
cap. 28.

The third  
part of the  
Homilie a-  
gainst the pe-  
rill of Idola-  
try, B. Babing-  
ton, B. An-  
drewes, M.  
Dod, M. El-  
ton, Master  
Downham,  
and sundry  
others on the  
seventh Com-  
mandement.  
o Saint Cy-  
prian, De spec-  
taculis lib.

and Lactan-

tius De vero cultu cap. 20. call theatricall representations. *Simulachra libidinis*:  
Salvian de Guber. Dei lib. 6. pag. 187. stiles them, Imagines fornicationum, & Plu-  
tarch de gloria Atheniensium lib. writes; that *poesis est pictura loquens*. p 1 Thess. 5.  
22. q Ezech. 36. 31. Iob 42. 6. Psal. 119. 104. v Levit. 18. 30. Deutr. 12. 31.  
cap. 7. 16. 25. 26. Chrysost. Hom. 6. and 7. in Matth. Cyprian de spectac. lib. M.  
Perkins Cases of Conscience lib. 3. cap. 4. sect. 4. accordingly. See Here: Scene. I.  
v Non pulchrum est dicere ea quæ factu turpia sunt. Sophocles Oedipus, Tyr.  
Num. 1400. Isocrates Oratio Demonium. v Tertullian de spectaculis, cap.  
17. 18.

beames for feare they should defile their light. The<sup>k</sup> Scrip-  
tures, <sup>l</sup> Fathers, <sup>m</sup> two famous Councels, with <sup>n</sup> sundry Prose-  
stant Divines, have utterly condemned the making, the behol-  
ding of all obscene lascivious pictures; as being a meane to en-  
flame mens hearts with lusts, with filthy pleasures, and to draw  
them on to actual uncleannesse. And shall not then those  
o lively, if not real pictures and representations of the adulte-  
ries, rapes, incests, Love-prankes, murders, treasons, and o-  
ther such practises of Pagan Idols, which are so artificially  
acted on the Stage; that a man can hardly difference the  
representations of them from the sinnes themselves, be  
much more liable to condemnation on the selfe-same  
grounds? Doubtlesse, if the substance be evill, the p shadow  
of it cannot be good: if the person be odious, the picture will  
be such: if the thing acted be simply evill, the representati-  
on of it will resemble it. v All sinnes (much more the r loath-  
some facts of Devill-Idols) are detestably evill in themselves,  
therefore the personating, the imitation of them on the Stage,  
the characterizing of them in their freshest colours in our The-  
atricall Poems, must needs be sinfull, yea, abominable, unto  
all good Christians. The r perpetrating of such sinnes is evill,  
therefore the personating. v Quod in facto reijcitur, in dicto  
non est recipiendum. Since then wee cannot but abominate  
these odious transcendent sinnes themselves, which sunke  
their originall Authors, downe as low as the uery deepest  
depthes of hell it selfe, from whence there is no returne for  
ever, let us not justifie their representations, nor applaud

their



their action. And so much the rather, \*because these filthy Divel-Idols, (as the Fathers testifie,) did heretofore, either really commit those beastly crimes that are acted in their persons on the Stage; or else purposely admit them to be Poetically forged of them, and then openly to be divulged to the people on the Theater in their names, that so they might give a kinde of divine approbation or publicke allowance to these their notorious wickednesses by their owne personall examples, to animate and draw on the Spectators more securely, more boldly to commit the selfesame sinnes, to the eternall ruine of their soules. Whence *Athanasius* informes us from his owne experience, 7 that the proclaiming of the vices of Pagan Idols on the Stage, did much increase the sinnes of men. For when as they perceived their Idol-gods to be delighted with such filthy sinnes, they presently fell to imitate them. Insomuch that almost every Citie was fully fraught with all the filth and dregges of wickednesse, whiles they studied to conforme themselves to the sinnes and vices of their Idols: there being not one chaste or sober man among all the worshippers of such vitious Idol-gods (as there are now few such among Players and Play-haunters; those

\* Maligni spiritus, quos isti Deos putant, etiam flagitia que non admittunt de se dici volunt, vt humanas mentes his opinionibus uelut retibus induant, & ad prædestinatum supplicium tecum trahant. Hæc de numinibus fingi libenter accipiunt lascivissimi spiritus, vt ad sceleratiora & turpia perpetranda, velut ab ipso cœlo traduci in terra, satis idonea videantur autoritas

Quantum moliantur maligni spiritus exemplo suo, velut divinam auctoritatem præbere sceleribus? hac astutia etiam ludos scenicos sibi dicari sacrarique iusserunt, vbi deorum ræta flagitia theatricis canticis atque fabularum actionibus celebrata sunt, vt quisquis eos talia fecisse crederet, & quisquis non crederet, sed tamen illos libentissime sibi talia velle exhiberi cerneret, securus imitaretur. *August. De Civ. Dei. lib. 2. cap. 10. & 25. lib. 4. c. 1. & 26.* Hæc omnia in hoc prodit vt vitii hominum quadam auctoritas pararetur. Isti enim spiritus postquam simplicitatem substantiæ suæ onusti immergi vitiiis perdiderunt, ad solatium calamitatis suæ non desinunt perditam iam, perdere, & depravati errorem pravitatis prævis religionibus a Deo segregare. *Minucius Felix. Octavius pag. 70. & 85. See Iulius Firmicus de errore profanarum Religionum cap. 13. accordingly.* 7 Hinc iam profecto hominibus mali multum adiectum est. Cum enim cernerent his Deos suos oblectari, continuo & ipsi sese ad imitandum eos contulerunt, virtutis suæ interesse arbitantes, præstantiores, vt ipsi putabant, imitari. Vnde homicidii, ac parricidii omnibusque lasciviis dedere manus. Nam omnis fere civitas omnibus nequitie sordibus plena est, dum student deorum suorum moribus similes fieri. Neque inter Idolorum cultores frugalitatis ac pudicus est. Isque solum laudatur, qui omnes in pudicitia suæ testes habet. A Iove quidem stuprationes puerorum atque adulteria: à Venere autem fornicationem; a Rea impudicitiam, a Marte cæces, aliaque ab alijs didicerunt, quæ pudicis omnibus in execratione sunt. *Athanasius Contra Gentiles lib. 1. pag. 36. 37. See Cyprian. Epist. 1. 2. Epist. 2. Donato. Iulius Firmicus de Errore profanarum Religionum, cap. 13. and Augustine De Civ. Dei, lib. 2. cap. 7. 9. 10. 25. accordingly.*

e. Zech. 13. 2.  
 Hosea 2. 17.  
 a 1 Thel. 5. 22  
 b Non ad placendū hominibus, sed ser-  
 uicndū dæ-  
 monibus adhi-  
 betur. August.  
 Ep. 73. *Posi-  
 dorio*. Cyprian  
 de spectaculis,  
 and Chrystost.  
 homil. 6. 7. 38.  
 in Matth. &c.  
 c See Tert. de  
 spectac. c. 26.  
 d See the Au-  
 thors quoted  
 from p. 9. to  
 16. p. 43. 49;  
 50. 51. & Ci-  
 cero de Aru-  
 spicium Re-  
 sponsis Ora-  
 tio. Apuleius  
 De Mundo.  
 l. p. 24. Peter  
 Martyr Loco-  
 rum Com.  
 classis 2. c. 12.  
 sect. 15. 19.  
 Danaus Ethi-  
 cæ Christianæ  
 l. 2. c. 8. p. 107.  
 M. Gatiker  
 of the lawfull  
 vse of Lots,  
 p. 216. accor-  
 dingly.  
 e Ephe. 5. 3. 4.  
 f Patrociniæ  
 turpitudini  
 sue fingant ut  
 etiam honestè  
 peccare vide-  
 antur *Lactan-  
 tius De Falsa sapientia*. l. 3. c. 15. \* Teneros animos aliena approbri-  
 rent vitij. *Horace sermonum*. l. 1. Satyr. 4. p. 177.

only being applauded by them, whose lewdnesse was most noto-  
 riously knowne unto all men. If then the personating of the  
 wickednesses of Heathen Idols, be but a meere stratagem  
 of Satan, to encourage, to precipitate and allure men to  
 the selfesame sinnes: If it revives the execrable memory of  
 those infernall crimes <sup>a</sup> which should be buried in æternall  
 oblivion: If it worke a loue, a liking, at least-wise a slighting  
 or lesse hating, of such hellish abominations in the hearts of  
 men: If it be alwayes attended with the very lively <sup>a</sup> appea-  
 rances, or, resemblances of evil, from which Christians should  
 abstain. If it doth <sup>b</sup> more advance the Devils service, (the  
 originall Author of Stage-plays, <sup>c</sup> as himselfe, and <sup>d</sup> others te-  
 stifie,) then recreate the Spectators; which none can contra-  
 dict, since Satan gaines more soules, more service by them,  
 then Play-frequenters pleasure: This must, this cannot but  
 enforce all Christians for ever to abandon Stage-plays, be-  
 cause they are thus pestered with the very grossest impuri-  
 ties of Devill-Idols, and the worst of men, <sup>e</sup> which should not  
 once be named, (much lesse then acted) among Christi-  
 ans.

*Objection.* But here our Actors and Play-haunters, <sup>f</sup> that  
 they may seeme in this case to sinne honestly, or rather not to  
 sinne at all; frame these two justifications for the persona-  
 ting, the beholding of these their Stage-obscenities.

First, that in the personating of the vices of Idol-gods and  
 men, they alwayes introduce their virtues; to the end that  
 their virtues may be imitated, and their sinnes eschewed.

Secondly, that these their notorious wickednesses are thus  
 personated, thus divulged on the Stage to this very purpose,  
 that the beholding of their filthinesse might *learn men to*  
 \* *deteſt them*: therefore the acting of them in this nature  
 must needs be commendable, not unlawfull.

*Answer.* I. To the former of these two allegations, I  
 answer, First, that the virtues of Idol-gods, or wicked men,  
 are seldome brought upon the Stage, but as they are vshered  
 along with their vices.



in by their very grossest sins: for in all our tragicall, in most of our Comickall Enterludes, & sinne is the primary, adequate and most proper subject of the Play, virtue, a Parenthesis onely in the by: Sinne is the Mistresse, Virtue but the Handmaid, which occasionally sometimes attends it. Vice hath the whole, at least the greatest share in all our Stageplaies; poore Virtue hardly findes a part in any, most parts in none. The virtues therefore that are acted in our Theaters, as they doe not ballance, so they cannot justifie nor excuse the vices.

Secondly, Vice oft times acts it part alone upon the Stage with great applause, whereas Virtue seldome comes upon it but accompanied with a cloud of sundry spreading vices; which as<sup>h</sup> they sooner pierce the hearts, and insinuate into the affections and lines of men then virtues; so they<sup>i</sup> deprave their minds and manners more, then all the virtues of Heathen men or Idols can ever rectifie them, were they onely acted, alwayes magnified on the Stage. As therefore<sup>k</sup> dead Flies corrupt the oymment of the Apothecary, or as poyson vitiates holosome food; so the contempering of some inferior Virtues with more transcendent Vices in our Stage-playes, doth either turne these Virtues into<sup>l</sup> poyson, or else deprive them of their efficacie.

Thirdly, the Virtues magnified on the Theater, are onely those of Devill-gods, of gracelesse Pagans, or desperate wicked men, who never had true virtue in the<sup>m</sup>. No men are truly virtuous, but those who are truly religious: others (as Scypio, Carro, Fabritius, Regulus, Fabius, Aristides, & the like) may have the shadows of virtue in the, not the substance,<sup>n</sup> which growes not in

facit seminarium voluptatis, venenum puta. Hieron. Ep. 10. c. 4. m Absit vt sit in aliquo vera virtus, nisi fuerit iustus. Absit autem vt sit iustus verè nisi vivat ex fide: iustus enim ex fide vivit. Quisporro eorum qui se Christianos haberi volunt, nisi soli Pelagiani, aut in ipsis tu forte solus, iustum dixerit infidelem, iustum dixerit impium, iustum dixerit diabolo mancipatum? sit licet ille Fabritius, sit licet Fabius, sit licet Scipio, sit licet Regulus. Perro si veram iustitiam non habent impii, profecto nec alias virtutes comites eius, &c. Augustine Contr. Iulianum Pelag. l. 4. cap. 3. tom. 7. pars 2. p. 398. vid. ibidem. n Manifestissimè pater, in impiorum animis nullam habitare virtutem, sed omnia opera eorum immunda esse atque polluta. habentia sapientiam non spiritualem, sed animaleam, non coelestem sed terre- am, non Christianam sed diabolicam, non à patre luminum, sed à principe tenebrarum, dum per ea ipsa quæ non habent nisi dante Deo, subduntur ei qui prius recessit a Deo, prosper. Contra Collatorem, lib. 6. 28.

g See p. 62. to 78. Iam non existimetur poema nisi de vitijs canat. Ita in poesin tanquam in sentinam quãdam vitia omnia confluxerunt ac receptacula sunt. Lodo- vicus Vives, De causis corrupt. Artium. lib. 2. p. 81. h Ad deteriora faciles sumus, quia nec dux potest, nec comes desit: et reseriam ipsa sine duce, sine comite procedit. Non primum tantum iter est ad vicia sed etiam præcepta, Seneca Epist. 97. i Nihil æquè vitium corrumpit, Chrysost. Hom. in Psal. 9. tom. 1. Col. 66. k Eccles. 10. 1. l Quicquid

• Veræ virtutes nisi in his quibus vera inest pietas esse non possunt. *August. De Civ. Dei. l. 19. c. 4.*

p Virtus est vitium fugere.

*Horace. Epist. lib. 1. Epist. 1.*

p. 234. Virtus malam vitam non admittit.

*Seneca de vita beata. c. 7.*

Quisquis virtute aliqua

polere creditur, tunc veraciter pollet,

cum vitis ex aliqua parte non subiacet.

*Greg. Mag. Moral. l. 22. cap. 1.*

p Deformes multa bona vno vitio, & tot

meritorum gratiam vna culpa, quâ causa

culpa est corrumptus. *Livius Rom. histor. l. 30. sect. 14.*

• Virtutes, sine

fide, folia sunt: Videntur virere, sed prodesse non possunt. Agitantur vento, quia non habent fundamentum. *Ambrose Enarrat. in Psalm. 1. Tom. 2. p. 114. G.*

• Vmbra & imagines virtutum. *Lactantius De falsa Religione c. 20. & Peccata, & splendida peccata Aug. Contr. Iulianum lib. 2. cap. 3. & Ennar. in Psalm. 11. Prosper. sentent. ex Augustin. lib. sent. 106. & Vossij Disputatio 35. De virtutibus Gentilium. D. Prideaux Lectura 8. De salute Ethnicorum.*

• Qui vmbra atque imagines virtutum confectantur, ea ipsa quæ vera sunt tenere non possunt. *Lactant. De falsa Religione. cap. 20.*

• Plus debet Christi discipulus præstare quam mundi Philosophus. *Hierom. Epist. 26. cap. 4.*

vils, an Idols, a Pagan, or wicked persons, but in a <sup>o</sup>reall Christians heart, wherein Christs Spirit dwels. It is the property of all true virtue, <sup>p</sup> to conquer, to expell all Vice; not to cohabit with it, or submit unto it: so that there can be no true virtue seated in such persons hearts, whose vertues are inferior to, or coexistent with their vices. Nay, all the virtues of those Divell-Idols, or Heroicke Pagans which Players use to act, <sup>p</sup> were contaminated, deformed and controlled by their vices, to which they were intralld; therefore they are not true, but onely <sup>2</sup> bastard virtues, which have scarce the very huske of virtue in them. Since then their virtues, are in truth no virtues, but meere empty <sup>1</sup> shadowes of vertue, or rather glittering sinnes, as the <sup>1</sup> Fathers, and <sup>v</sup> some others stile them; but their vices grosse and reall sinnes which plunge mens soules in endlesse misery: the acting of these feigned virtues (which are as farre from reall virtues, as Players are from those whose parts they act) can never ballance, much lesse excuse, the personating of such execrable vices, which hel it selfe can hardly parallell.

Fourthly, the mutilated outside virtues of Divell-gods, or gracelesse Pagans, <sup>2</sup> as they can never make their imitators, or Spectators truly vertuous; so they are no fit patternes for a Christian, who hath Christ him selfe, the Paragon of all virtue, together with all those Saints and blessed Martyrs, who tread his footsteps, for his platforme. *Christians, & as they must excell all Pagans* (much more then Divell-Idols) *in their virtues;* so they have farre more transcendent patternes of true virtue for to follow, then the best of Pagans are.



Christ Iesus is their<sup>a</sup> guide,<sup>a</sup> their way,<sup>b</sup> their example :<sup>c</sup> his virtues, his graces must they imitate ; him onely must they follow, and none else but him, or those<sup>d</sup> glorious Saints of his, who walke as he hath walked. The supreamst virtues of the most renowned Pagans are to inferiour precedents for the meanest Christians. The very worst of Christians who shall ever enter Heaven Gates, must transcend the virtues of the best of Pagans : for the Scripture is peremptory : *That except our righteousness exceed the righteousness of the Scribes and Pharisees* (much more then the degenerate copper virtues of Heathen Infidels) *we shall in no case enter into the Kingdom of Heaven.* How then can we take those Heathen virtues for our examples<sup>e</sup> which we must farre excell? The Copie must surpass the Hand ; the Sampler, the Needleworke which doth but imitate it. The rule must needs be more exactly perfect, then that which is squared or directed by it ; else all will be erroneous. For Christians then, who should soare above all others, to stoope to Pagan virtues, or to alay their sublimer mettall to their<sup>f</sup> *courser temper*, is to degenerate into Pagans ; to prove worse, yea, lesse then Christians. It is all one, as for an expert Artificer to lay aside his skill, to imitate a Bungler : or for a Schoole-master to give over teaching, and to subject himselfe to the Tutorship of his rudest Scholler. Pagans and Devill-Idols (whose Parts come frequentest on the Stage,) *are the very worst of creatures* ; there is no such grace or virtue in them, as is either seemely, necessary, or essentiall to a Christian. And shall Christians then resort to Play-houses, to learne true virtue from such sinkes of sinne ; *such Glowormes, shadowes or carcasses of virine*, as these Idols, these Pagans were, whose very virtues led them but to Hell? Doubtlesse it is but a very Heathenish, gracelesse, divellish practise ; yea, a very shame and blemish to Religion thus to doe ; as if

<sup>a</sup> Luke 1. 79.  
<sup>b</sup> John 14. 6.  
<sup>c</sup> John 13. 15.  
<sup>d</sup> 1 Pet. 2. 21.  
<sup>e</sup> Matth. 19.  
<sup>f</sup> 2 I. 28, Ephes. 5. 1. 1 Pet. 2. 21. 1 Ioh. 2. 6.  
 Etenim prote-  
 rea Christia-  
 nuses, ideo hoc  
 nomen accipi-  
 sti, vt Chris-  
 tum imiteris,  
 eiusque legibus  
 opertum exhibi-  
 tione pareas.  
 Chrysost. Adu :  
 Iudaos Oratio.  
 5. tom. 5. Col.  
 957. D. A  
 Christo disti-  
 estis Christia-  
 ni. Nunc ca-  
 via qua Chris-  
 tus ambulavit  
 & vos debetis  
 ambulare? Nonne  
 si cut coverlatus  
 est, & vos via  
 catiis eius de-  
 betis conver-  
 sa. Ita plane,  
 nisi forte do-  
 ctiores eo fugi-  
 ritis vel san-  
 ti res. Bern.  
 ad pastore. ser-  
 mo. Co. 1732. G  
 d Phil. 3. 17.  
 2 Thess. 3. 7. 9  
 1 Cor. 4. 16.  
 and 11. 1.  
 Heb. 6. 12.

<sup>a</sup> Mat. 5. 20. See Opus imperfectum in Mat. hom. II. f Nec vera virtus, quam semel ex-  
 cidit, curat reponi deterioribus. Hor. Carm. l. 3. Ode. 5. p. 76. g Isa. 40. 31. c. 3. 16. Col.  
 3. 1. 2. Phil. 3. 20. \* Isa. 1. 22. h Ephes. 2. 1. 2. 3. 13. c. 4. 17. 18. 19. 1 Pet. 4. 3. 4. i See  
 August. contr. Iulianum, Pelag. l. 4. c. 3. Prosper. contr. Collatorem. c. 28. Laetantius de  
 Falsa Relig. c. 20.

{ Psal. 19. 7.  
Psal. 119. 9.  
2 Tim. 3. 16.  
17.  
1 See Nazian-  
zen ad Selu-  
chum de Re-  
sta Educat.  
page 1063.  
1064. Chry-  
sost hom. 38.  
in Mat Gos-  
son his Playes  
confuted.  
Action. I. 2.  
The third blast  
of Retrait  
from Playes  
and Theaters,  
p. 110. to 117.  
accordingly.  
m Act. 4.  
Scene 1. 2.  
2 See Cyprian  
and Tertulli-  
an, De spectac.  
lib. Laetantius  
de vero cultu.  
c. 20. Chryf.  
hom. 6. 7. and  
38. in Matth.  
Salvian de  
Gubernatione  
Dei. Mr. Gos-  
son, Master  
North-brook,  
M. Stubs, D.  
Reinolds in  
in their Trea-

Christ's own example, the examples of his saints, the precepts  
of his Word, were not <sup>k</sup> sufficient to teach Christians virtue;  
but that they must resort to Divell-gods, to Infidels, to  
Stage-Playes for to learne it. The acting therefore of such  
counterfeit virtues, for the ends pretended, is no plea to ju-  
stifie Stageplayes, much lesse the action of the forenamed  
Vices.

Fifthly, if there be such Virtues taught and acted in our  
Playes, as is surmised, I wonder much why our <sup>l</sup> eminentest  
Actors, our most assiduons Play-haunters, are more generally,  
more desperately vitious than most other men, as I shall prove  
anon? Certainly, if there were any virtue to bee learnt  
from Stageplayes, or those Pagan virtues that are acted in  
them, our Players, our Play-hunters would have been good  
proficients, not retrogrades, in the schoole of Virtue, long ere  
this; whereas they are now nought else but Graduates, but  
chiefe Artists in the schoole of Vice. Either therefore there  
is no good, no virtue to be learnt from Stage-playes, (as in  
truth <sup>n</sup> there is not) or else their Vices are farre more active,  
more infectious then their virtues, or else the Actors,  
the Spectators of our Playes are past all grace, all virtue  
which our Playes can teach them, <sup>o</sup> since they learne it not.

Sixtly, admit there be some Virtues acted in our Stage-  
playes, yet there are farre more Vices. Now as <sup>p</sup> men by  
Nature are more propense to imitate mens vices than their vir-  
tues; even so it fares with Stage-playes. All practise, all  
take up their vices, none their virtues: all prove the worser,  
none the better by them. The <sup>q</sup> hurt, the sinnes, the vices  
which they hatch and foster, are obvious unto all mens view; wee

trifles against Playes. The third blast of Retrait from Playes, with sundry other Au-  
thors quoted, Act. 6. throughout. <sup>a</sup> Diogenes musicos in ius vocabat, quod cum lyra  
chordas congrue aptarent, animi mores inconcinnos haberent. *Diog. Laertius* lib. 6.  
p. 230. I may aptly accomodate it to Players. <sup>p</sup> Proclivis est malorum emulatio, &  
quorum virtutes assequi ne queas, cito imitaris vitia. *Hierom, Epist.* 7. c. 3. <sup>q</sup> Foris po-  
pulus celeberrimo strepitu impietas impura circum sonat, & intus paucis castitas simula-  
ta vis sonat, praeibentur propatula pendendis, & secreta laudandis. Decus later, & dede-  
cus patet: quod malum geritur, omnes convocat spectatores: quod bonum dicitur,  
sive aliquis invenit auditores; tanquam honesta erubescenda sint, & inhonesta glori-  
anda. *August. De Civit. Dei, lib. 2. cap. 26.*



see, we reade them both in the Actors and Spectators lines, who make a daily progresse in the wayes of Vice: the good, the virtue which they teach is yet unknowne to the world; we heare, we see it not. Since then our Stage-plays are so barren in producing virtue, so strangely fruitfull in ingendring Vice; their goodnesse will not, cannot ballance, nor assoile their ill.

Seventhly, suppose there are some reall virtues acted in our Enterludes; yet who can be so grossly stupid, as to thinke, to learne any grace or virtue from a Play-house? Who ever sought for gold, for pearles in dirt? for a <sup>l</sup> Chry-stall spring in filthy mire; for wholesome water in a noysome kennell? Who ever resorted to a Pest-house to looke for health, or drunke downe poyson to preserve his life? Who ever posted to a tippling Alehouse to seeke sobriety; or to a Stewes to learne true Chastity? <sup>e</sup> Play-houses, (as the Fathers testifie,) are the very Nurseries, Schooles and Marts; the very shops and sinkes of all Vice and wickednesse whatsoever: they are the very Devils temples, Venus her Synagogues, Vices Oratories, Sinnes Pallaces, Hels Ware-houses, Pollution throncs, Religions slaughter-house, Virtues Pesthouse; and shall wee then flocke to them to learne true virtue? Can Gaull yeeld Hony, or a Flintstone Milke? can Sinne beare Virtue, or Prophanesse Grace? then Playes and Play-houses, (the very <sup>x</sup> grand empoisoners of all Grace, all Vertue, yes, the very <sup>y</sup> Devils nets to catch mens soules) may make men truly virtuous. Let vs not therefore seeke for vertue in a Play-house where it growes not, as too many doe, for feare we fraught our selves with nothing but a load of Vice, which will sinke our soules for ever to the depthes of Hell.

Lastly, the Church of God, not the Play-house, is the onely Schoole; the Scriptures, Sermons, devout and pious bookes; not Playes, not Play-books, are the onely Lectures,

corruperantque: scelerati prater ea & nefarii mulierum congressus, clandestinae fornicationum corruptele infanda ac turpia facinora in eo delubro vix in loco impuro & fædo admitta crant. *Eusebius de vita Constantini. lib. 3. cap. 53.* x See here, pag. 69. y Spectacula Diaboli retia, *Chrysost. hom. 7. in Matth. Tom. 2. Collum.* 39. C.

Non necessè habes aurum in luto quærere. *Hierom. Epist. 10. c. 4.* Quis in ceno fontem requirat? Quis è turbida aqua potum petat? Itaque ubi in temperantia est, ubi luxuria, ubi vitiorum colluvies, quis inde sibi hauriendum existimet? *Ambros. De Officijs lib. 2. cap. 12.*

Delubrum turpia ac flagitiosa Veneris Dæmoni dedicatum: Erat tanquam schola quædam nequitia: iis qui erant libidini dediti, qui que nimia licentia corpus labefactauerant suum,

2. Mentis ho-  
minum Deus  
omnipotens  
ad virtutes  
prouehit.

Gregor. Mag.  
Moralium.

29. c. 23. In-  
cassum pro-  
inde quis las-  
borat in ac-  
quisitione  
virtutum si  
aliunde eas  
esperandas pu-  
tat quam a  
Domino vir-  
tutum : cuius  
doctrina semis-  
narium

prudentie ;  
cuius miser-  
cordia opus  
iustitiæ ; cui-  
us vita specu-  
lum temperan-  
tiæ ; cuius  
mors insigne  
est fortitudi-  
nis. Bernard  
super Cantica :  
Sermo. 22. fol.  
130. L.

a Cyprian &  
Tertullian  
de spectac.

lib. August. de Ciuit. Dei. l. 2. ca. 29. l. 6. c. 6. 7. Chrysost. hom. 6. and 7. in Matth. Saluian. De Gubernat. Dei. lib. 6. and A. 8. 1. 2. 3. accordingly. b E cælo descendit, γῶδ' ὁ θεὸς τῆς ψυχῆς. Iuv. Sat. 91. c See Plutar Moral. to. 2. An virtus doceri possit? Virtus doceri non potest, neque hominibus per homines parari. Platonis Protagoras. p. 43 I. d I Thess. 4. 9. Ier. 31. 34. Iohn 5. 45. I Pet. 2. 9. 2 Pet. 1. 7. See 2. before. e Gal. 5. 22. 22. 2 Tim. 3. 16, 17. f Sacrilegij enim vel maximi instar est, humi quærere, quod in sublimi debeas inuenire. Minucius Felix. Octauius page 46. g Sir Thomas Eliots Booke of the Governour. cap. 13. and Haywoods Apologie for Actors, accordingly. h Psal. 51. 10. Psal. 119. 37. 2 Tim. 2. 25. Converti ad Deum sine ipso non possumus. Est enim penitentia vnum de perfectis donis descendentibus a Patre luminum. Greg. Mag in Psal. 7. penitentiales. Fol 36 4. Ambrose in Psal. 118. Oñon. 5. ver 37. i Viti-  
orum semina sunt, scelerum pabula, mortis iter. Iohannis. Saluburicensis de Nugis Curia-  
lium proemio, Agrippa de Vanitate Scientiarum. c. 63. 64.

the Ministers and Saints of God, or rather <sup>2</sup> God himselfe; not common Actors, not those Diuell. Idols, <sup>2</sup> who rule and worke in Stage-plays, the onely Tutors of true virtue: True <sup>b</sup> virtue is a plant that comes from heauen, growing onely in the Churches, not the Stages garden. <sup>c</sup> Philosophy and Phylso-  
phers could not teach it; and can Playes or Players doe it? O no: It is the prerogative royall of the King of heauen, <sup>d</sup> to teach men virtue; and that not by Stage-plays, or lasciuious Poems, <sup>e</sup> but by his Word and Spirit onely, which breathe not in our Theaters: It is then a <sup>f</sup> sacriledge, yea, a madnesse, to relinquish God, his Church, his Word, his Ordinances, his Saints (the onely fountaines of true virtue) as too many doe, to seeke out virtue in Playes, in Play-houses, which are no other but the sinkes of Vice.

Answer. 2 To the second Objection; that Stage-playes doe not teach, <sup>g</sup> but discover Vices, that so men may learne to hate them, not affect them: I answer first; that it is <sup>k</sup> God onely by his Word and Spirit, who must teach us to abhorre all Vice; not Stage-playes, the very <sup>i</sup> fuell of all sinne and lust.

Secondly, if there were any such virtue in Stage-playes, as to alienate mens affections from the vices which they personate, they would then no doubt, not onely haue reclaimed the ancient Play-admiring Pagans and Comedians, but likewise our moderne Play-Posts, Players, and Play-haunters from all those lewd and filthy Vices which come most frequently on the Stage. But I never yet could heare or reade



of any ancient or moderne Actor, Composer, or Spectator of any Theatrical Enterludes, whom Playes recalled from the love, the practise of any Vices, that were ever acted on the Stage, whereas they have drawne millions for to imitate them. Therefore there is no such *hidden virtue in them*. To cause men to abandon Vice: which if there were, it would have emptied our *lascivious Play-houses* long ere this, and have made our lascivious, adulterous, amorous Playes, so odious, that none durst approach them, for feare of being polluted by them.

Thirdly, Stage-playes are so farre from working an abhorring, that they produce, not onely a love and liking, but also a *imitation of those pernicious vices that are acted in them*, which are commonly set forth with such *flexanimous rhetorically pleasing*, (or rather *poysoning*) *streines*; with such *patheticall, lively and sublime expressions*, with such *insinuating gestures*; with such *variety of wit, of art and eloquence*, that if ever men did hate them from their hearts before, they cannot affect, at least approve, or but lesse detest them now: they being prone enough by nature for to practise them, without any *allures to edge them on*. This practise therefore of acting Vices, doth onely propagate them, not restraints them.

Fourthly, if Stageplayes had beene fit Lectures, Play-

et Nunquam  
virtus quam-  
vis obscura  
latet, sed mit-  
tit signa. Quis-  
quis dignus  
fuerit vestigiis  
illam colliget:  
Seneca de  
tranquil. An-  
ni. cap. 3.  
l See pag. 68,  
69, 70.  
m Cyprian.  
and Tertulli-  
an de spectac.  
lib. Clemens  
Alexandr. Pa-  
dag. lib. 3. c. 11  
Lactant. de  
vero cultu. c.  
20. et Divina-  
rum Instit. Ec-  
pit. c. 6. Chry-  
sost. Hom. 6.  
7. et 38. in  
Matth. Nazia-  
enzen. Oratio

48. et de Recta Educat. ad Sclutum. p 1063. August. de civ. Dei lib. 2. c. 4. to. 17.  
Salvian. de Guber. Dei. lib. 6. See Act. 6 throughout accordingly. n Sub specie ius-  
titudinis venenum infundunt. Bernard de Ordine vita. Col. 1118. A. o Quid illi qui  
vel suos vel alienos amoresunt profecti? quanta peste pueritiae atque adolescentiae  
animos constanciarunt? Quid aliud sunt cordi adolescentis amatoria narratio-  
nes, quam flamma stupis proxima? insuper attrahunt et incendunt; de quibus Me-  
ander sensit, cuius versiculum Paulus Apostolus ore suo consecravit. Corruptum  
mores probos collocauit improbae. Atqui omnia de libidine, de sauitie, de inani  
gloria, de fraudibus non dicta sunt iuditer, a que impolite, sed ex culta, exornata, vt cri-  
am absque omni rei ipsius oblectamento verba ipsa per se arderent, atque ad blandi-  
rentur Quid vero in illis rebus, quas vitro malitia nostra expetit? quas audire, quas  
videre gestit; quas omnibus sensibus vlti pare, ad quasteto impeta fertur? Res sine  
verbis invitant: verba sine rebus ad se pellexissent: dulci veneno, dulce additum esse  
condimentum; unde teneris animos et iniquitatis flexibiles rebus pessimis inficerunt.  
Ludou. Eues. De causis corrupti Arrum lib. p 80. 8. See Seneca, Epist. 6. Iudex hisp. Ec-  
symol. l. 18. c. 27. accordingly p N. quia facile imitatores invenit. Phlo Indus  
despectat. Legibus p. 53. Non egemus praeceptoribus, minis dociles mulorum sum-  
mus, Petrarcha, de Remed. vtriusque Fortuna l. 1. Dialog. 68.

g See Act. 6.  
Scene 1, to 8.  
& Act. 7.

throughout  
nimis astutum  
fecit tam na-  
tura subtilis  
quam longa  
exercitatio  
malicie eius.  
Bernardus  
Quadrages.  
serm. Coll. 114  
115. G. & Col.  
379 D.

f See Act. 1. 2.

e See Act. 6.

throughout.

Ullivium

vitio, pecca-

rum peccato

medicantur;

nos amore vir-

tutum vitia

superamus.

Hieros. Epist.

14. Cauen-

dum est, ne

malum malo

cures Pachy-

meris histor.

lib. 4.

x Absurdum

est putare eum

qui ab aliqui-

bus ex bono

malus fuerit

factus, eun-

dem ab illis

iterum ex ma-

lo bonum fieri

posse. Dionys.

Hallicar. Az-

zig. Rom. l. 11. sect. 2. p. 1026.

y Semina parè omnium scelerum a diis suis peccan-

tium turba collegit. Et ut perditus animus possit aliquid impune committere ex præ-

cedentibus facinorum exemplis maiore se autoritate defendit, hominibus peccare cupien-

tibus facinorum via de Deorum monstratur exemplis. Iulius Esraicus. De Origine præ-

houses apt Schooles to instruct men to abandon Vice, the  
q Primitive Church, together with sundry Councils, Fathers,  
and moderne Christian Writers of all sorts, would never have so  
frequently condemned, so constantly avoyded Stage-playes, as  
the fruitfull Nurseries of all sinne and wickednesse; Prophane  
and vicious persons would never flocke so fast unto them,  
as they use: yea, the very Devill himselfe, (whom not onely  
Nature, but likewise long experience hath made exceeding po-  
litick) would never have bin so improvident as to invent, to  
propagate, so inconsiderate as to multiply, to perpetuate Stage-  
playes to his owne great prejudice, were they such diswa-  
fines from Vice, from wickednesse, such attractives unto Vir-  
tue, as these pleade they are, how truely let all men indge.

Fiftly, Stageplayes themselves, as the sequell will at large  
demonstrate, are pernicious sin-producing, Vice-fornen-  
ting pleasures, which all godly Christians have condemned:  
For any man then to yndertake to make men hate Vice by  
frequenting Stage-playes, is but v to cure one vice with ano-  
ther, or to prevent a lesser mischiefe with a greater; yea, it  
is in truth nought else, but to make Vice a balme, an anti-  
dote against it selfe; and x to make ill men good againe, with  
that selfe-same thing which made them evill at the first: a  
paradox beyond my stupid apprehension.

Sixtly, the acting of forreine obsolete, and long-since for-  
gotten Villanies on the Stage, is so faire from working a de-  
testation of them in the Spectators mindes ( who perchance  
were utterly ignorant of them, till they were acquainted  
with them at the Play-house, and so needed no dehortation  
from them;) that y it oft excites degenerate dunghill spirits, who  
have nothing in them for to make them eminent, to reduce them  
into practice, of purpose to perpetuate their spurious ill-de-  
serving memories to posteritie, at least-wise in some tra-



gicke Enterlude. It is storied of Herostratus; that hee set the great and famous Temple of Diana at Ephesus on fire, for this very end; <sup>a</sup> ut nomen memoria sceleris extenderet; that the very memory of this his villanous exploit might eternise his base obscure name, and adde unto his fame.

<sup>a</sup> *Aude aliquid brevibus Gyaris & carcere dignum  
Si vis esse aliquis:*

is the onely rōde, the best, the speediest passage, that sordid desperate obscure spirits know or take to honour, wealth or fame, especially in declining, <sup>b</sup> vitious, turbulent or discontented times. Wherefore since obsolete <sup>c</sup> unknownne sinnes, are alwayes freest from imitation, and more <sup>d</sup> easily avoyded then sinnes divulged, though with shame, disdaine or punishment; whence <sup>e</sup> wise Lawgivers, have rather chosen, to enact no publike Lawes, against unnaturall rare-committed crimes, then to prohibit them by publike Edicts, vnder the severest punishment, for feare the publike knowledge of them, by meanes of known Edicts, should make them more <sup>f</sup> frequent in mens practise; it were <sup>g</sup> farre more commodious, lesse dangerous, lesse pernicious, that those unparallel'd forgotten villanies, whose memory is revived on the Stage, were for ever drowned in oblivion, then re-imprinted in mens mindes by Vice-perpetuating Stage-playes: <sup>h</sup> ne exempla fiant quae iam esse facinora destiterunt; least our depraved times should make those moth-eaten wickednesses, the patternes of their imitation, which all-devouring antiquitie had expunged, out of the much enlarged Catalogue of moderne sinnes.

cupido. Ovid. de Arte Amandi l. 3. p. 202. <sup>d</sup> Iners malorum remedium ignorantia est. Seneca Oedipus. Albus 9. fol. 104. <sup>e</sup> Plato Legum Dialogus 9. Seneca de Clementia l. b. 1. cap. 23. <sup>f</sup> Multo minus audebant liberi nefas vltimum admittere, quandiu sine lege crimen fuit. Summa enim prudentia altissimi viri, & rerum naturae peritissimi, manserunt velut incredibile scelus, & vltra audaciam positum, praeterire, quam dum vindicant, ostendere posse fieri. Itaque parricidae cum lege caperunt; illis facinus pena monstravit. Seneca Ibidem. <sup>g</sup> Satiuserat ista in oblivionem ire, quam ne quis postea potius disceret. Seneca De Brevi. vitae cap. 13. lucundius interdum quaedam nesciri possunt, quam sciri. Puteani Diatriba p. 510. Intervirtutes habebitur aliquid nescire. Quintil. Inst. Oratoria. l. 1. c. 13. p. 65. <sup>h</sup> See Cyprian, Epist. l. 2. Epist. 2. Donato.

R

Lastly,

<sup>a</sup> Solinus Polyhistor. c. 54. Lucian de Morte Peregrini. Gellius Nocturni Attic. l. 2. c. 6. Clemens Alexand. Oratio Exhortat. ad Gentes tol. 7. Hieron. adverb. Heluidii c. 8. Strabo Geogr. l. 14. Munster Cosmogr. l. 5. cap. 5. Alexander ab Alexandro Genialium Dierum l. 3. c. 20. Purchas Pilgrimage Booke. 3. cha. 17. accordingly. <sup>a</sup> Iuvenal. Satyr. 1. Salust de Bello Iugurthino p. 7. <sup>b</sup> Libertas. scelerum est quae regna invisa tueretur Sublatumque modus gladii. Lucan. l. 8. p. 141. <sup>c</sup> Quod latet ignotum est ignoti nulla

See Act. 6.  
Scene, 5 according-  
ly. & See Act. 4.  
Scene, 1. 2. accordingly.  
1 Deutr. 12.  
30. Pfal. 16.  
40. Ephel. 5. 3.  
Sir Thomas  
Elies, in his  
Governor.  
Booke I c. 19.  
D. Reynolds  
Overthrow of  
Stageplayes.  
p. 138. The  
third Blaft of  
Retrait from  
Playes and  
Theaters.

Lastly, if Stage-playes doe onely discover Vices for to make them odious, then those lascivious Pagans who most delighted in them, should have beene meliorated and morralized by them. But the *best Christian and Pagan Authors* unanimously agree: that Theatricall Playes and Poems were the chiefe corrupters of their mindes and manners, the most effectuall propagators of all kinde of vice, *there being none so vicious and lascivious, as those Pagan Greekes and Romans, who most frequented Stage-playes.* Therefore the acting of such vices doth daily propagate and diffuse them, not decrease them.

Since therefore the subiect matter of Stage-playes is thus heathenish, vitious and prophane, consisting of the fabulous histories, ceremonies, vices, names, and execrable wickednesses of Pagan gods and men, *which should not once be named among Christians*; we may hence also conclude them to be sinfull, and utterly unlawfull unto Christians.



### ACTVS 3. SCENA QVARTA.

*m* Poeta cum  
primum ad  
scribendum  
appulit aniz-  
mum, Id sibi  
negoti credi-  
dit solum dari,  
populo vt plac-  
cerent quas fe-  
cisset fabulas.  
*Terentij An-  
dria, Prologus.*  
Argument 8.  
*n* Onne genus  
mendacij tum-  
mo opere fuge;  
Nec casu, nec  
studio loqua-  
ris falsum;  
quia os quod  
mentitur oc-  
cidit animam.  
*Bernard. de In-  
teriori Dome-  
cap. 43.*

**F**ourthly; the subject matter of our stage-Playes, is for the most part, *false and m fabulous*; consarcinated of sundry merry, ludicrous, officious artificiall lies, to delight the eares of carnall Auditors. From whence I forme this eight Argument.

That whose subject matter consists of sundry forged Fables, of artificiall, merry affected lies, must needs be odious and unlawfull unto Christians, *n who must abandon lies.*

But such is the subject matter of most Comickall, of many Tragickall Enterludes.

Therefore they must needs be odious and unlawfull unto Christians.

The Minor is evident, not onely from experience, and the



Concurrent suffrages of <sup>o</sup> *sundry Fishers*, and <sup>p</sup> *Pagan Au-*  
<sup>t</sup> *hors*, who stile *Stage-plays*, *fabulous*, *artificiall*, *sporting lies*,  
 from whence they take occasion to condemne them: but like-  
 wise by the copious testimony of *sundry ancient Play-Poets*,  
 who stile their Playes by the very name of *Fables*, *Lies*, and  
*figments*. The Maior needes no large dispute. For since  
 every lye is diametrically contrary to <sup>r</sup> *the God of Truth*: since  
 it proceedes originally from the very Devill, who is a Lyer, and  
 the Father of lies: since it is directly opposite to the <sup>t</sup> *Spirit*  
 and <sup>v</sup> *Word of Truth*, which enioyneth every man, (especially  
 the children of God): \* *to speake no lies*; to put away lying: <sup>y</sup> *to*  
*refuse prophane and Oldwives fables*, with all idle *fabulous tales*  
*and babblings*: <sup>z</sup> *to hate all such who delight in lying vani-*  
*ties*; and *to speake nought else but truth*; <sup>2</sup> *because whoso-*  
*ever loveth and maketh a lie*, shall be excluded the new Ieru-  
 salem, and have his portion in that lake which burneth with fire  
 and brimstone for ever: Since <sup>b</sup> *sundry of the Fathers* recorded  
 in the margent, have abundantly condemned all sorts of lies;  
 as well *efficious*, *fabulous* and *sporting*, as *pernicious*: And since  
 divers <sup>c</sup> *Pagan Authors* have positively censured, all *ludicrous*  
*lies* and *poems composed onely for delight*; we cannot but sub-  
 scribe unto the Maior, as an undoubted truth, and so by con-

<sup>o</sup> *Fabulae*.  
 Merdacia:  
 fabulosissima  
 quaeque in lu-  
 dos & actus  
 redigerit, &c.  
 August De  
 Ciu. Dei. l. 1.  
 3, 4. and 6.  
 Clemens A-  
 lexand. Oratio  
 Exhort. ad  
 gentes fol. 8.  
 Arnobius lib. 3  
 4. & 7. advers.  
 Gentes: Iulius  
 Firmicus De  
 Errore profa-  
 narum Religio-  
 num. lib.  
 with all the  
 Fathers and  
 Authors quoz  
 ted in pag. 76.

<sup>p</sup> *Isocrates O-*  
*ratio ad Ni-*  
*coclem. p. 46.*  
 47. *Plutarchi*  
*Solon, and De*  
*Audiendis*

*poetis* lib. Diogenes Laertius lib. 1. Solon. Dionysius. Halicar. Antiq. Rom. l. 2. sect. 2.  
 Macrobius De Somno Scipionis lib. 1. cap. 2. p. 20. Horace de Arte Poetica. lib.  
 9 *Fabulae*, *Figmenta*, &c. Terentius. in *Andriae*, *Enuchi*, *Adelphi*, & *Hecyrae* Prologo.  
 Plautus, in *Amphitrua*: & *Captivi* Prologo. Euripides, in *Hecuba*, *Orestis*, *Phaenissa*,  
*Argumento*. Sophoclis *Ajax* *flagellatus*, *Hecuba*, &c. *Argumentum*. Horace de Arte  
*Poetica*. pag. 307. 308. accordingly. <sup>r</sup> Rom. 3. 4. <sup>John</sup> 1. 14. cap. 3. 33. cap. 14. 1.  
<sup>s</sup> <sup>John</sup> 8. 44 <sup>Acts</sup> 5. 3. <sup>t</sup> <sup>John</sup> 15. 26. cap. 16. 13. <sup>v</sup> <sup>John</sup> 17. 17. 2 <sup>Cor.</sup> 6. 7.  
<sup>Coloss.</sup> 1. 5. <sup>Ephes.</sup> 1. 13. <sup>2<sup>o</sup> Tim.</sup> 2. 15. \* <sup>Levit.</sup> 19. 11. <sup>Ephes.</sup> 4. 25. <sup>Zech.</sup> 8. 16.  
<sup>Zeph.</sup> 3. 13. <sup>y</sup> <sup>1 Tim.</sup> 4. 7. <sup>2 Tim.</sup> 2. 16. <sup>Titus</sup> 3. 9. \* <sup>Psal.</sup> 31. 6. <sup>Ephes.</sup> 4. 25.  
<sup>a</sup> <sup>Reu.</sup> 21. 8. cap. 22. 15. <sup>Jer.</sup> 9. 3. 5. <sup>b</sup> <sup>Augustine</sup> De Mendacio ad Consensum:  
*Questiones super Leviticum* l. 2. *Quaest.* 68. & *Epistola* 19. <sup>Ambrose</sup> sermo. 44. <sup>Basilis</sup>  
*us Regulae* contract. Reg. 76. <sup>Hieron.</sup> <sup>Theodore</sup> <sup>Chrysostome</sup>, <sup>Remigius</sup>, <sup>Primasius</sup>,  
<sup>Theophylact</sup>, <sup>Haymo</sup>, <sup>Beda</sup>, and <sup>Anselmus</sup> in <sup>Ephes.</sup> 4. 25. <sup>Bernard.</sup> *De Interiori Domo*  
 cap. 42. & *de gratia & libero Arbitr.* col. 916. <sup>c</sup> *Fabulae* quarum nomen indicat falsi  
 professionem; aut tantum conciliandae auribus voluptatis auditum mulcent velut *Com-*  
*ediae*; hoc totum *fabularum* genus quod solum aurium delicias praeficitur, e sacratio  
 suo in nutricum cunas sapientiae tractatus eliminat. <sup>Macrobius</sup> *De somno Scip.* l. 2. c. 2. <sup>See</sup>  
<sup>Plutarchi</sup> *Solon*. accordingly. *Per se mendacium malum est, & vituperandum.* <sup>Arist.</sup> *Ethic.* l.  
 4. cap. 7. <sup>Plato</sup> *Legum. Diato.* 2. *Mentire servile est, dignumq;* apud omnes homines odio,  
 ac ne mediocribus quidem servis ignoscendum. <sup>Plutar.</sup> *De Liberorum Educatione* lib.

2 Mendacium non possumus dicere tunc tantum modo esse, quando proximus laeditur: cum enim falsum ab sciente dicitur, proculdubio mendacium est, siue illo quisquam, siue nemo laedatur. *August. Quest. super Leuit. l. 3. quest. 68. Tom. 4. pars. 1. p. 236. e Cavete fratres mendacium, quia omnes qui amant mendacium filii sunt Diaboli; qui non solum mendax est, sed etiam & Pater & inventor ipsius mendacii: Ambros. sermo. 44. f Quæ autem Poetæ de Dijs scripserunt, meras insignesque nugas continentia, verbi gratia, fabulas inhonestas ac fœdas, malorum genitorum doctrinas, fabulas inquam, tum risu, tum lacrymis dignas: hæc omnia tanquam laqueos & decipulas avertere, Naz. senz. em. ad Seleucum. p. 1063.*



2 Deutr. 28.

58. Psal. 89.

7. Psal. 96. 7.

9. Apud enim

homines offi-

ciosis religio-

nibus deditos,

non ipsi Di-

tantum verum

etiam nomina

debent esse

Deorum vene-

randa: quan-

tumque est in

ipsis qui cen-

sentur his no-

minibus, tan-

tum esse par

est in eorum

appellationi-

bus dignatis.

Arno'sus ad.

vers. Gent. l. 5. p. 184.

b Jer. 34. 16. Isav 48. 17.

i O impietas!

scenam coelum

fecistis, & Deus vobis factus est actus: & quod sanctum est Dæmonum personis in

Comedial ludificati estis: verum Dei cultum ac religionem Dæmonum superstitione li-

## ACTVS 3. SCENA QVINTA.

**F**irstly, the subject matter of Stage-plays is oftentimes impious, sacrilegious, blasphemous, and that in sundry respects.

First, in that the sacred names of God the Father, Sonne, and holy Ghost (which ought not to be mentioned but with reverence and holy feare) are frequently recited on the Stage, (too prophane, too impious a place for such dreadful holy names to come into) and that in a sacrilegious, blasphemous, ridiculous, impious sporting manner, to their great dishonour and<sup>h</sup> pollution. Hence was that passionate exclamation of Clemens Alexandrinus against the Gentiles: *O impietie: you have made the Theater heaven: you have made God himselfe an Ad; that which is holy true you also derided under the person of Divels; you have lustfully and filibly polluted*

Arno'sus ad. vers. Gent. l. 5. p. 184. b Jer. 34. 16. Isav 48. 17. i O impietas! scenam coelum fecistis, & Deus vobis factus est actus: & quod sanctum est Dæmonum personis in Comedial ludificati estis: verum Dei cultum ac religionem Dæmonum superstitione libidinose & obscene inquinantes, Oratio Adhort. ad Gent. sel. 8 E.

Religion



Religion and the true worship of God, with the Superstitions, of Devils. Hence was it, that Tertullian in his booke, *De Spectaculis* cap. 28. Chrysost. homilie 38, on Matthew: Salvian *De Gubernatione Dei* lib. 6. the <sup>k</sup> third Councell of Carthage, Canon 11, with sundry others, did long since stile all Stage-players, <sup>l</sup> Blasphemers: because they did not onely <sup>m</sup> deride, abuse, and perfonate their owne Idol-gods upon the Stage, for which the Christians taxed them: but likewise <sup>n</sup> blasphemously prophane, satyrically traduce the very sacred names of God the Father, Sonne, and Holy Ghost, in their publike Enterludes; whence the Fathers laid no lesse then blasphemy to their charge. A sinne to frequent in our moderne Stage-playes, where these dreadfull names (to our shame, Playes ruine be it written) are most desperately prophaned, most Atheistical-ly blasphemed. Witnesse our owne late religious <sup>o</sup> Statute, of tertio Iacobi chapter 21. Where our Sovereigne Lord the King, together with the Lords Spirituall and Temporall, and Commons in that Parliament assembled, for the preventing and auoyding of the great abuse of the holy name of God in Stage-playes and Enterludes, which then grew common, enacted this pious Law (which is <sup>p</sup> seldome or never put in execution, because few else but such who delight in blasphemy, and therefore are unlikely to prove informers against it, resort to Stage-playes;) That if at any time or times after that Session of Parliament determined, any person or persons in any Stage-play, Enterlude, May-game, or Pageant should jestingly or prophanely speake or use the holy Name of GOD, or of Skrist Iesus, or of the holy Ghost, or of the Trinity, which are not sove spoken but with feare and reverence; that for every such

Surius Concil. Tom. I. p. 504. and Binius Tom. I. pars I. p. 575, 579.

Blasphemi. Quālis hæc religio, aut quanta majestas putanda est, quæ adoratur in templis, illuditur in theatris? Et qui hæc fecerint, non poenas violati numinis pendunt, sed honoratietiam laudatione discedunt.

Lactantius De Iustitia lib. c. 21. Nec alij Dij rideantur in theatris, quam qui adorantur in templis: nec alij ludos exhibeatis, quam qui bus victimas immolatis.

August. De

Civ. Dei li. 6. c. 64. See lib 2. c. 3. to 20. Julius Firmicus De Errore profanarum Religionum. Tertullian. and Cyprian De Spectaculis. Clemens Alexandr. Orat. Adhort. ad Gentes. Arnobius Advers. Gentes lib. 3. 4. 7. Nazienzen ad Sulpicium. pag. 1063. Minucius Felix Octavius. Salvian De Gubernatione Dei lib. 6. Plauti Amphitruo. Prologus. f. See Scene 3. accordingly. <sup>n</sup> See Scene 6. accordingly. <sup>o</sup> 3 Iacobi cap. 21. <sup>p</sup> Nec quisquam fuerat qui in ea scelera animadvertebat, propterea quod ex viris grauib. & honestis nemo illac audebat accedere. Eusebius de vita Constantini, lib. 3.

cap. 53.

q Cum enim  
probrum iaci-  
tur in princi-  
pempatriæ  
bonum atque  
vilem, nonne  
tandè est in-  
dignius, quan-  
tò a veritate  
remotius, & a  
vita illius alie-  
nus? Quæ  
igitur suppli-  
cia sufficiunt,  
cùm Deo fit  
istatam nefa-  
ria, tam infig-  
nis iniuria?

*August. de Civ.*

*Dei. l. 2. c. 9.*

*1 Corn. Taci-*

*tus Annal. l. 15*

*sect. 3.*

*1 Psal. 50. 16,*

*17.*

*1 M. Perkins*

*Cases of Con-*

*science, lib. 3:*

*cap. 4. sect. 4.*

*1 M. North-*

*brooke Treas-*

*ure against*

*vaine playes*

*and enterludes*

*p. 32. M. Stubs*

*his Anatomy*

*of Abuses,*

*p. 102. The 3.*

*Blast of Re-*

*traite frs playes*

*and theaters,*

*p. 79. 80. 103*

*104. The Pre-*

*face to the*

*Practise of*

*Piety, accor-*

*dingly. x 34. & 34. H. 8. c. 1.*

*1 Aristæas, historia, 70. sacrae scripturae interpretum*

*Bibl. Patrum. Tom. 1. p. 12. F. G. M. Stubs his Anatomie of Abuses. p. 102. M. North-*

*brooke against vaine Playes and Enterludes. p. 32.*

offence by him or them committed, he or they should forfeit ten pounds. The one moiety thereof to the Kings Majestie, his Heires and Successors: the other moiety thereof to him that will sue for the same in any Court of Record in Westminster, wherein no Essoigne or wager of Law shall be allowed. A sufficient evidence to testifie the execrable blasphemie of our domesticke Enterludes; since, *ex malis moribus optima oriuntur leges: & emendari quam peccare posterius est.*

Secondly, as these Sacred names, even so the Histories, Texts, and sacred passages of holy Scripture (which should not so much as come within the polluted lips of gracelesse Actors, especially *in sports, in places of prophannesse*) are oft-times most Atheistically, irreligiously, blasphemously acted, vttered, prophaned, derided, mis-applied, jested at, and sported with in Stage-playes. This *Authors*, this experience largely testifie, to the griefe of all good Christians, and if this bee not sufficient, we haue the expresse Authority of an Act of Parliament, even *x* of 34 and 35 of Henry the 8. chapter 1. which irrefragably confirms this truth. Now for Christians thus to abuse the Word of God, and Scripture Histories on the Stage, what is it but the very height of all impietie, which well deserves Gods heaviest judgements: It is *1 storied, of Theopompus an historian, and of Theodectes a Tragedian; That God stricke the one of them with madnesse, the other with blindnesse for a season: the one, for inserting a part of Moses sacred writing into his prophane story; the other of them for intermixing some passages and histories of the old Testament with his lascivious Play-Poems; neither were they restored to their sight, or senses, till they had particularly repented of this their wickednesse.* If then these Pagans, for these their Scripture prophanations did undergoe so sharpe, so exemplary a judgement; what a severe punishment may those Christian Play-Poets, Actors and Spectators looke for, who wilfully prophane those sacred Scriptures on the Stage, by

*which*



which they must be<sup>z</sup> sanctified and directed now, and<sup>a</sup> judged at the last? What a stupendious impietie, a desperate blasphemy and prophannesse is it, for men, for Christians, to turne the most serious Oracles of Gods sacred Word into a Play, a Jest, a Fable, a Sport, a May-game? to temper the purest Scriptures with the most obscene lascivious Play-Poems, that filthinesse or prophannesse can invent? to pollute those sacred histories on the Theater,<sup>d</sup> the very house and Synagogue of the Devill, which the sanctifying Spirit of God hath forever consecrated and bequeathed to the Church of God? to make the<sup>e</sup> Sin-slaying, the Lust-mortifying, & Soule-converting Word of God, the<sup>h</sup> only evidence of our salvation; a meere Pander to mens beastly lusts, their ribaldrous mirth, their gracelesse wits, and carnall jollity; yea, a meere instrument to the very Devill himsel<sup>e</sup>, who rules in Stage playes; and so an<sup>k</sup> ob signation of their just damnation. Doubtlesse, as the damnable<sup>n</sup>esse of this most execrable impietie, (which is next of kinne to that unpardonable sinne of Blasphemy against the holy Ghost, the<sup>m</sup> Author of the Scriptures) transcends my narrow expressions; so the eternall tormens allotted to it, doe surpass<sup>e</sup> mens largest thoughts. And yet it now acts it's Part so frequently, so plausibly on the Stage, that many cease, not onely to apprehend no sinfulness, no danger in it, but also deeme it worthy of their best applause. Alas, with what face or confidence; with what joy or hope can such heare or read the Scriptures in the Church, who thus actually<sup>\*</sup> prophane them, or heare them thus prophaned in the Play-house? With what assurance can they call upon the Name of God, of Christ for mercy at the last, who delightfully resort unto those Theaters, where they are frequently blasphemed and prophaned now? Can any thus abuse, pollute Gods holy Name, or Word; and yet hope for consolation, for absolution, for salvation from them at the

2 Psal. 119.

9. Iohn 17. 17

Gal. 6. 16.

4 Iohn 12. 48.

Rom. 7. 12. 16

6 Non hac cio-

cosa convenis-

unt lyra. Quo-

musa tendis?

define perui-

cax referre

sermone Deo-

orum, &amp; mag-

na modis

tenuare paruis.

Horace Carm.

1. 3. Ode. 3.

p 71.

e Psal. 19. 8.

Rsal. 119. 140

d See pa. 10. &amp;c

49. to. 53.

e 1 Tim. 3. 15

Ephes. 3. 10.

f 2 Cor. 10.

45.

g Psal. 19. 7.

h 2 Pet. 1. 4.

19. Acts 26.

6. 7. Rom. 4.

16. c. 9. 8. 9.

i See here Act.

1. &amp; p. 47. to.

54. In ludis

theatralibus

delectantur

Dæmones, &amp;c

vt constar, vt

perfectus non

debet intendere

re ludicris in

quibus Dæ-

mones dele-

ctantur. Alex-

ander Fabric-

cius Destructionum Viciorum, part 4. cap. 29. B. 2. k Prou. 13. 13. Rom. 2. 5. 8. 9.

l Matth. 12. 31. 32. Marke 3. 28, 29, 30. 1 Tim. 1. 20. m 2 Pet. 1. 20, 21. \* Et

quoniam ridere nostram fidem consuevistis, atque ipsam credulitatem facetiis ioculari-

bus lancinare, dicite O festivi, &amp; saturati potu, &amp;c. Arnob. ad Cor. Gentes. lib. 2. Bib. Patr.

Tom. 3. p. 161. B.

Gal. 6. 7.  
1<sup>st</sup> Iam. 17.  
Psal. 116.  
Rom. 2. 8. 9.

See Missale  
Romanum.  
Sacerdotale,  
Pontificiale &  
Ceremoniale  
Romanum.  
Their severall  
Bookes. De  
Missis & Ritibus  
Celebrandi Missam.  
D. Reinolds  
Overthrow of  
Stage-playes,  
p. 161. Doct.  
Beard of Antichrist,  
part. 3. cap. 8. sect. 4.  
B. Jewell, Mor-  
ney, Sutcliffe,  
Morton,  
White, and  
others, in their  
Treatises against  
the Masse, accord-  
ingly.

9 D. Reinolds  
Overthrow of  
Stage playes.  
p. 161. & De

Idolol Rom. Ecclesiast. 2. c. 3. sect. 29. p. 403. Doct. Beard of Antichrist, part. 3. cap. 8. sect. 4. and the Statute of 1 Edw. 6. c. 1. 1 See Platina, Anastatius, Hopperus, Stella, Tritemius and Antoninus, in vita Pij secundi and Aeneas Sylvii prefixed to his Workes. 2 Epistol. lib. 1. Epist. 15. 23. 45, 50. and 92. inter opera sua, Basileæ 1551. 3 Epist. lib. 1. Epist. 15. pag. 510. 511. 4 Epist. 1. Epist. 97. p. 586. and Epist. 395. p. 869.

last? Can any thus blaspheme the Name of God, of Christ, or patiently indure the audience of such blasphemies as are belched out against them on the Stage; and yet dare to invoke them in their greatest exigencies? Certainly, *God will not, Christ will not thus be mocked.* Let not such blasphemers then as these *expect any thing from Gods hands, but wrath, & vengeance, the onely portion of their Cup*, unless they speedily repent of these their damnable, prophane, blasphemous Stage-playes, which thus abuse the sacred Scriptures, in a transcendent manner.

Thirdly, as the historicall passages of the Old Testament, so the histotie of Christs death, and the celebration of his blessed Sacraments, are oft times prophaned in theatricall enterludes, especially by Popish Priests and Iesuites in forraigne parts: *P Who, as they have turned the Sacrament of Christs body and blood into a Masse-play; so they have likewise trans-formed their Masse it-selfe, together with the whole story of Christs birth, his life, his Passion, and all other parts of their Ecclesiasticall service into Stage-playes.* This, not onely *Protestant Writers*, but even their owne Records (where the *Index Epurgatorius* hath not clipt their tongues) doe largely testifie, to their shame. *Aeneas Silvius*, surnamed *1 Pope Pius* the second: as the Records of himselfe, *2 that he was much given to Wine, to Venery, Belly-cheere and other beastly lusts, 3 and that he begot a Bastard sonne on the body of an English woman, whose chastity he oft solicited before hee could prevaile; in which fact, which sonne of his, he much rejoyced, as his owne Epistle witnesses: such was his Pius Papall chastitie.* So he is not ashamed to publish to the world; that in his younger yceres *4 he penned the wanton Comedie of Crisid, with other amorous Poems: and in his elder*

dayes,



dayes in honour of *Corpus Christi Feast*, he caused a *Shew or Stage-play* to be acted, 5 wherein was represented the Court of the King of Heaven, and God the Father sitting in Majesty: together with God the Sonne, (O blasphemie, O prophannesse beyond all expression) offering up the blessed Virgin his Mother, taken out of her sepulchre, unto his eternall Father. What wickednesse, what blasphemie like to this, as thus to Deifie a Player, and to bring the very Throne, the Majesty of God himselfe, yea, the persons of the eternall Father, Sonne, and God of glory on the Stage? But peace, it was an vn-erring Pope that did it, and so perchance it was 6 no sinne as all in him. *Honorius Augustodunensis*, an Author of some credit among the Romanists, in his Booke, *P De Antiquo Ritu Missarum. lib. 1. cap. 83.* the title of which chapter is, *De Tragædijs*: to signifie to the world, that the Popish Masse is now no other but a *Tragicke Play*, writes thus, *¶ Wee must know that those who rehearsed Tragedies on Theaters, did represent unto the people by their gestures, the acts of fighters. So our Tragedian (thus hath he stiled the Masse-Priest, how aptly the ensuing words enforme us) represents unto the Christian people by his gestures, the combate of Christ in the Theater of the Church, and inculcates into them the victory of his Redemption. Therefore when the Presbyter saith, (Pray ye,) he atteth or expresseth Christ, who was cast into an agony for us, when he admonished his Apostles to pray. By his secret silence, he signifieth Christ led to the slaughter as a Lambe without a voyce. By the stretching out of his hands, he denotes the extension of Christ upon the Crosse. By the Song of the Preface, he expresseth the cry of Christ, hanging upon*

5 *Commentariorum de Rebus a se gestis. lib. 8.* Nonne in spectaculo, quo festum Corporis Christi se honorasse gloriatur Papa Pius secundus, aula regis celestis expressa, memoratur, & sedens in maiestate Deus? Virgineque Matrem & sepulchro assumptam aeterno Patri Filium obtulisse dicitur? Ergo & histrio, personam ac imaginem Dei Patris referens, Deus & ternusque Pater appellatur stylo Papali. D. Reinolds De Romana Ecclesia. Idololatris lib. 2. c. 3. sect. 29. p. 403. 6 Si Papa erraret præcipi-

endo vitia, vel prohibendo virtutes, tenetur Ecclesia credere vitia esse virtutes, & virtutes malas, nisi vellet contra conscientiam peccare. Bellar. l. 4. De Rom. Pontif. c. 5. *Carerius De potest. Pont. l. 1. c. 23. numb. 16.* More worke for a Masse-Priest. num. 15. pag. 14. r In Bibliotheca Patrum Colonia, 1618. Tom. 12. pars 1 pag. 1028. 9 Sciendum, quod hi qui Tragedias in Theatris recitabant, actus pugnantium gestibus populo representabant. Sic Tragicus noster pugnam Christi populo Christiano in Theatro Ecclesiæ gestibus suis representat, eique victoriam redemptionis suæ inculcat. Itaque cum Presbyter (Orate) dicit, Christum pro nobis in agonia positum exprimit, cum Apostolos orare monuit, Per secretum silentium, significat Christum velut agnum sine voce ad victimam ductum. Per manuum expansionem, designat Christum in cruce extensionem. Per cantum præfationis, exprimit clamorem Christi in cruce pendetis, &c. *Idem Ibidem.*

r Atqui mos  
nunc est, quo  
tempore sa-  
crum ne leba-  
tur Christi  
morte sua ge-  
nus humanum  
liberantis, lu-  
dos nihil pro-  
pe a scenicis  
illis veteribus  
differentes po-  
pulo exhibere:  
etiam si aliud  
non dixerō sa-  
tis turpe ex-  
istimabit quis-  
quis audiet,  
ludos fieri in  
re maxime se-  
ria. Ibi ride-  
tur Iudas  
quam potest  
ineptissima ja-  
ctans, dum  
Christum  
prodit. Ibi  
Discipuli fu-  
giunt militi-  
bus persequen-  
tibus, nec sine  
cachinnis acto-  
rum & specta-  
torum. Ibi Pe-

trus auriculam rescindit Malcho, applaudente pullata turba, seu ita vindicetur Christi captivitas. Et post paulum, qui tam strenue modo dimicarat, rogationibus vnius ancillule terribus abnegat magistrum, ridente multitudinem ancillam interrogantem, & exilante Petrum negantem. Inter tot ludentes, inter tot cachinnos & ineptias solus Christus est serius & severus: cumque affectus conatur mactos elicere, nescio quo pacto, non ibi tantum, sed etiam ad sacra frigidat, magno scelere atque impietate, non tam eorum qui vel spectant vel agunt, quam sacerdotum quicuiusmodi fieri curant. *Lodovici Vives. Notae in Augustinum De Civitate Dei. lib. 8. cap. 27. D* See Francis De Croy his first Confirmity. chap. 19 pag. 48. and D. Reynolds overthrow of Stage-plays. p. 161, accordingly.



owne Author declaiming against Popish Priests for their frequent acting of Christs Passion, in the very selfe-same manner, as the Pagans of Old did vse to act the lives and practises of their Devill-gods. A sufficient testimony, how little Papists really estimate the bitter Passion of our blessed Saviour, since they make a common Play or pastime of it. This passage of *Vives* hath so offended the histrionickall Masse-Priests, that <sup>c</sup> *Gasspar Quiroga* in his *Index Expurgatorius*, commands it to be expunged out of all new Impressions of Saint *Augustine*, and the *Divines* of *Lovan*, in their Impression of Saint *Augustines Workes*, *Antwerpo* 1575. and in other of their Editions since that time, have razed it out accordingly, that so they might still proceed to Act Christs Passion without controll. To passe by <sup>c</sup> *Ioannes Langhecrucius*, a Popish Author, who makes mention of this playing of Christs sufferings; and seemes for to approve it. As also to pretermitt the <sup>v</sup> *Statute* of *primo Edm. 6. chap. 1.* which informes us, That divers Papists had then of late marvelously abused, contemptuously depraved, despised and reviled, the most holy Sacrament of Christs body and blood, in sundry rimes, songs, Playes, and lests; calling it by such vile and unseemely words as Christian eares doe much abhorre to heare rehearsed: an uparalleld blasphemy and prophannesse: The provinci-<sup>a</sup>ll Popish<sup>x</sup> Councell of *Colen* under *Adolphus*, in the yeere 1549. cap. 17. and 22. not onely impliedly allowes the acting of sacred histories, but likewise expressly Records; <sup>v</sup> That when as the Church carryed about the consecrated hoste of Christs body and blood in long processions (the reason of which processions are there at large expressed) the secular

f Eodem lib. in Scholiis cap. 27. Delectantur illa verba. Atqui mos nunc est, & c. usque ad finem Annotationis, Index Librorum Expurgat. 1601. fol. 4.  
 r Devita & honestate Ecclesiasticorum lib 2. cap. 22.  
 v 1 Ed. 6. c. 1.  
 x Apud Surium Tom. 4. p. 833. 854.  
 y Nihil proptam sanctum quod secularium hominum vanitas non trahat in abusum. Ecclesia de thesauro corporis Christi

qui dum quaereret salutem nostram in medio populi versatus est, & vniuersalem Iudæam circumambulavit, docens, & egrotos sanans, discipulis concomitantibus: quomobrem & sanctorum reliquias, & imaginies eorum qui vestigia ejus secuti sunt, simul circumferimus, significantes illos nunc cum ipso regnare & triumphare in cœlis. Quæ memoria debet pijs esse jucunda & laeta. Verum huc secularis hominum stultorum vanitas irrepsit, & adhibentur etiam ludi prophani & scurriles magno strepitu, ac quasi ad bellum procedendum esset, tympana pulsanter, & ociosa spectacula eduntur, rebus istis non cōgruentia: quibus populus delectatus, à rebus quæ processione aguntur auocatur. Mandamus idcirco, & c. *ibidem*.

\* Apud Bo-  
chellū Deere-  
ta Ecclesiā.  
Gal. lib. 6. Tit.  
19. cap. 20. 21  
23. p. 1028.  
2 See Orme-  
rod his Pagas-  
nos Papisinus  
and Polydor  
Virgil. De In-  
ventor. Rerum  
lib. 5. cap. 7.  
accordingly.  
a Statuimus  
ut salvatoris  
passio deinceps  
nec in sacro  
nec in profa-  
no loco aga-  
tur, &c. Con-  
cil. Mediola-  
nense: 1. Con-  
stitut. pars 1.  
cap. De Actio-  
nibus & re-  
praesentatione  
bus sacris quo-  
ted by Iohan-  
nes Langhe-  
crucius. De vi-  
ta et honestate  
Ecclesiastico-  
rum. 2. c. 22.  
p. 324. and by  
D. Reynolds,  
in his Over-  
throw of  
Stage-plays  
p. 161.  
b Turpiora  
sunt vitia cum  
virtutum spe-  
cie celerantur.

Hieronym. Epist. 14. c. Pis introducta consuetudo representandi populo veneran-  
dam Christi domini passionem, &c. d Sed qui primas non potuit habere sapientia,  
secundas habeat partes modestie; ut qui non valuit omnia impenitenda dicere, sal-  
tem peniteat quae cognoverit dicenda non fuisse. Augustini Prologus in Retract. lib.

vanity of worldly men did creepe into those processions; in so  
much, that they joyned with them prophane and scurrilous  
Playes with a great noyse; and as if they were going to Warre,  
Drummes and Fiffes were strucke up; and idle spectacles which  
suite not with these things were exhibited: with which the peo-  
ple being delighted, they were wholly avocated from the things  
done in procession, Whence this Councell commands all Clergy-  
men to absent themselves from such processions, which were  
turned into Playes. Yea, the Popish \* Synodus Carnoten-  
sis, an. 1526. & Synodus Turonica. 1583. informes vs, That  
Catholicke Priests, in the dayes of the first Masses of their new  
Presbyters, after their merry Feasts, their great and unallow-  
ed banquets, did goe forth in publike to exhibite most grosse  
unchaste Comadies to the people: and that in the Feast of Saint  
Nicholas, Innocents, and on other Festivals, they did put on  
Disars, and act some ridiculous or foolish thing, (and sometimes  
the Passion of our Saviour, or of these their Saints & Martyrs  
either in their Churches or some other place. It is true, that some  
few Italian Bishops, being ashamed of this diabolicall  
practise, of the 2 Paganizing Church of Rome, in acting  
Christs Passion, did in a Councell at Millaine, under their  
Archbysshop Berthomeus, in the yeare of our Lord, 1566. de-  
cree for their Province; a that the Passion of our Saviour  
should not be hereafter acted in any sacred or prophane place  
whatsoever, because of the scandall which it did occasion:  
But yet to quit the credit of their Church which might  
justly be taxed for approving this ungodly practise, b they  
put this faine glosse upon this so execrable a villany; that the  
acting of Christs Passion, howeever it came to be abused, was  
a custome religiously practised and brought in at first: A most  
irreligious evasion of ambitious spirits, who would rather  
audaciously justifie their greatest errors to their greater  
infamy; d then ingeniously acknowledge them to their praise.



But hath his provinciall Councell, or \* *Synodus Carnotensis*, 1526. and *Synodus Turonica*, 1583. which are much to the like effect, abolished this abuse out of the Antichristian Church of Rome? No verily, for the Iesuites themselves are not ashamed to publish to the world, <sup>c</sup> *that in stead of preaching the Word of God, the fall of Adam and Eve, with their exile out of Paradise, and the history of our Saviour, they acted and played them among their Indian Proselytes.* A true Iesuiticall practise, becomming well this histronicall infernall Society, <sup>f</sup> *who have turned the very truth of God into a lie, and the \* whole service of God into an Enterlude.* And no wonder is it that Papists and Iesuites transform Christs Passion into a meere ridiculous Stage-play, (a practise yet in use among them, especially on \* *Good-Friday*;) since <sup>g</sup> *Pope Leo the tenth*, (such was his unerring pious blasphemy) *reputed the whole history of our Saviour, a meere cheating gainefull Fable*; as we may justly feare these acting Priests and Iesuites doe, or else they durst not thus to play it, to abuse it as we see they doe. And as they thus act the sacred Passion of our blessed Saviour, even so (if \* *Fitz-stephens*, <sup>h</sup> *Polydor Virgil*, *Bochellus*, or *Francis de Croy*, may be credited) *they act the lives, the miracles, the martyrdomes, torments and legions of their Saints upon their solemne Festivals, and that within their Churches in their Mother tongue; not out of any devotion, but for mirth and recreation sake, after the manner of the ancient Pagans.* Saint *Augustine*, writing of the honour (not of the adoration, a thing not then in vse) which the Christians gave the *Martyrs* in his age; in-

\* Apud *Bochellum* lib. 6. Tit. 19. c. 20, 21, 23;

e Epist. Iapanic. 18. Ioannis Firmandis Bongo. Doct. Reinolds Overthrow of Stage-plays: p. 161. and De Romana Ecclesie Idololat. tria l. 2. c. 3.

sect. 29. p. 403.

\* Isti templum in theatra vertunt, & sanatum Dei verbum in ludium cras fabulas transformant.

D. Reinolds.

De Romana Ecclesie Idololat.

latia l. 2. c. 3.

sect. 29. p. 403.

g Quantum

nobis, ac nostro carui pro-

fuerit ea de

Christo fabula, satis est fa-

culis omnibus

notum. They

are the words

of this blasphemous Pope: apud *Balaam*. De scriptoribus Brit. Centuria 8. pag. 636. \* Witnesse the acting of Christs Passion at *Elie* house in *Holborne* when *Gundemore* lay there, on *Good-Friday* at night, at which there were thousands present. \* Quoted in *John Stowes* Survey of London, cap. 16. pag. 142. <sup>h</sup> *Solemus vel more prisorum spectaculum edere populo, recitare Comedias, item in templis vitas divorum ac martyria representare: in quibus ut cunctis par sit voluptas, qui recitant, vernaculam tantum linguam usurpant, &c.* De Inventor. Rerum. lib. 5. cap. 2. pag. 386. See *Francis de Croy*, his first Conformation. Cap. 19. pag. 48. & *Bochellus* Decreta Eccles. Gall. 6. Tit. 19. cap. 20, 21, 23.

Abſtine eos  
quoniam De-  
os habent,  
ſanctis Mar-  
tyribus no-  
ſtris, quos ta-  
men Deos non  
habemus, vlla  
ex parte aude-  
ant cōparare.  
Sic enim non  
conſtituiſmus  
ſacerdotes, nec  
offerimus ſac-  
rificia mar-  
tyribus noſtris  
quia incon-  
gruum, inde-  
bitum, illiciu-  
m eſt, atque  
vni Deo tan-  
tummodo de-  
bitum: ut nec  
criminibus ſui-  
is, nec ludis  
coſturiſis  
moleſta-  
mus, ubi vel  
flagitia iſti ce-  
lebrant Deo-  
rum ſuorum,  
ſi cum homi-  
nes eſſent talia  
commiſe-

formes us; <sup>i</sup> that they did neither exhilarate them with their crimes; nor yet with filthy Playes, with which the Gentiles did uſually delight their Idol-gods. Yet our novellizing Romanists, (who <sup>k</sup> vaunt ſo much of antiquity, though their whole Religion (wherein they vary from us) be but novelty) abandoning the pious practice of theſe Primitive Chriſtians, (conſcious to themſelves no doubt, that many of their late Canonized *Tiburne-Martyrs*, were no other, no better then the devil-gods of Pagans, <sup>l</sup> who were oftentimes deified for their notorious villanies, as Popiſh Saints are for their matchleſſe treaſons; ) have not onely <sup>m</sup> adored them as gods, erecting temples to their names and worſhip: but likewise ſolemnized their anniversary commemorations, by perſonating in their ſeverall Temples, the blaſphemous lying Legends of their lives and miracles, (ſo fit for no place as the Stage it ſelfe) in ſome theatricall ſhewes; adoring and honouring them in no other manner, then the very Pagans did their Devil-gods, <sup>n</sup> wiſh whoſe theſe hell-saints are moſt aptly <sup>o</sup> paralleld. Such honour, ſuch worſhip give the Pa- piſts to our bleſſed Saviour, to theſe their idolized Saints, as thus to turne, not onely <sup>o</sup> their Priests into Players, their Tem- ples, into Theaters; but even their very miracles, lives, and ſufferings into Playes. To leave the Pa piſts and cloſe up this Scene. It is <sup>p</sup> recorded of one Porphery a Pagan Stage-

commiſe-  
runt, vel conſecta delectamenta demonū noxiōrū, ſi homines non fuerunt. *Aug. De Civ. Dei* l. 8. c. 27. <sup>k</sup> Antiquitatem jaſtatis, & de Die novē vivitis. *Terr. Apol. Adv. Gentes*. <sup>l</sup> See Clemens Alexandr. Oratio Adhort. ad Gentes. Athanaſius contr. Gentiles l. Ter- tullian. Apologia adverſ. Gentes. Tacianus Oratio adverſ. Græcos. Arnobius Ad- verſus Gentes lib. Laſtantiſ De Origine Erroris lib. Nazianzen. Oratio 47. and 48. Auguſtine De Civit. Dei lib. 1. 2, 3, and 4. 6. 7. and 8 accordingly. <sup>m</sup> See Officia bea- tæ Mariæ & ſanctorum, in all Popiſh Portuaſſes, Miſſals and Prayer bookes Biſhop. Mortons Proteſtant Appeale. lib. 2. cha. 12. John Whites Way to the true Church, ſect. 39. <sup>n</sup> See Ormerod his Paganopapiſmus ſemblance l. 1. to. 5 l. Ludovicus Vives No- ta in Auguſt. De Civit. Dei l. 8. c. 27. John Bales Acts of Engliſh Voraries: in the Preface, Doſt. John Whites Way to the true Church. ſect. 39. Numb. 4. <sup>o</sup> Ad thea- trum potius templa tranſferre, in ſcenis Religionum iſtarum ſecrēta tradantur, & ut ni- hil prætermittat improbitas, hiſtriones facite ſacerdotes. *Iulius Firmicus De Errore Pro- ſecutorum Religionum* c. 13. *Bibl. Patrum* Tom. 4. p. 112. See Doſt. Reynolds De Romana Eccle. Idol'atria. l. 2. c. 3. ſect. 29. p. 402. <sup>p</sup> Nicholaus Cabaſila. De vita in Chriſto. lib. 2. *Bibl. Patrum* Tom. 14. p. 112. C. D. E. F.

player,



player, that he grew to such an height of impiety, as he adventured to baptize himselfe in jest upon the Stage, of purpose to make the people laugh at Christian Baptisme, and so to bring both it and Christianity into contempt: and for this purpose he plunged himselfe into a vessell of water which he had placed on the Stage, calling aloud upon the Trinity: at which the Spectators fell into a great laughter. But loe the goodnesse of God to this prophane miscreant; it pleased God to shew such a demonstration of his power and grace upon him, that this sporting baptisme of his, became a serious lauer of regeneration to him: in so much that of a gracelesse Player, he became a gracious Christian, and not long after, a constant Martyr. The like I find registred of one Ardalion, another Heathen Actor, who in derision of the holy Sacrament of Baptisme, baptized himselfe in jest upon the Stage, and by that meanes became a Christian; Gods mercy turning this his wickednesse to his eternall good: not any wayes to justifie Playes or Players, or to countenance this his audacious prophannesse; but even miraculously to publish to the world the power of his owne holy Ordinances, which by the co-operation of his Spirit, are even then able to regenerate those who most contemne them, when they are used but in scorne. These notable histories, with the premises, sufficiently evidence, the subject matter of Stage-plays to be oft-times impious, sacrilegious, blasphemous: from whence I raise this ninth Argument.

9 Postquam  
verò, idque  
per ludum bap-  
tizatus est, non  
Christianus  
solum illico  
est redditus,  
sed ad ipsorum  
quoque mar-  
tyrum socie-  
tatem aggre-  
gatus, &c. *In  
idem Ibidem.*  
r Nicholaus  
Cabasila, *Ibi-  
dem.*

ſ Psalm. 68. 18.  
Acts 2. 13. 37  
38. Acts 9. 1.  
to, 22.

That whose subject matter is impious, sacrilegious, blasphemous, must needs be sinfull and unlawfull unto Christians. Witnesse Levit. 24. 11. to 17. 2 Kings 19. 6. 22. *Isay* 37. 6. 23. e. 52. 5. *Matth.* 12. 31. *Luke* 22. 65. *1 Tim.* 1. 20.

But such oft-times, is the subject matter of Stage-plays: witnesse the premises.

Therefore they must needs be sinfull and unlawfull unto Christians.

Actus



## ACTVS 3. SCENA SEXTA.

¶ *Servi Dei*  
*sunt quos Di-*  
*abolus insec-*  
*stat; Christi-*  
*ani sunt, quos*  
*Antichristus*  
*impugnat.*  
*Neque enim*  
*quærit illos*  
*quos jam suos*  
*fecit. Inimicus*  
*& hostis Ec-*  
*clesiæ, quos*  
*alienavit ab*  
*Ecclesiæ & so-*  
*ras duxit, ut*  
*captivos &*  
*victos con-*  
*temnit: eos*  
*pergit lace-*  
*ssare in quibus*  
*Christum cer-*  
*nit habitare.*  
*Cyprian. Epist.*  
*lib. 1. Epist. 1.*  
*¶ Ephes. 4.*  
*31. 32.*  
*¶ 1 Pet. 3. 9.*  
*¶ Col. 3. 12,*  
*13, 14.*  
*¶ 1. Iam. 3. 17.*  
*18.*

¶ *1 Cor. 5. 11*  
*c. 6. 10.*  
*2 Pet. 2. 11?*  
*¶ Isay 5. 20.*  
*¶ Gen. 1. 26.*  
*c. 5. 1. c. 9. 6.*

**S**ixty, Stage-plays are for the most part satyrically in-  
 vective against the persons, callings, offices and professi-  
 ons of men; but more especially against Religion and *Re-*  
*ligious Christians, the chiefest objects of the Devils malice.*  
 From whence I deduce this tenth Play-oppugning Argu-  
 ment.

That whose stile, whose subject matter is ordinarily  
 satyricall and invective, being fraught with bitter scoffes  
 or jests against Religion, Virtue, and Religious Chri-  
 stians; against the persons, callings, offices, or honest  
 professions of men; must needs be odious and unlaw-  
 full unto Christians.

But such is the ordinary stile and subject matter of most  
 popular Stage-plays.

Therefore they must needs be odious and unlawfull unto  
 Christians.

The Major needeth little prooffe, since God himselfe in-  
 joynes all Christians, *¶ to put away all bitterness, anger,*  
*wrath, clamour, and evill speaking, with all maliciousnesse: to*  
*be courteous and tender-hearted one towards another; <sup>x</sup> not*  
*rendering railing for railing; <sup>y</sup> but forbearing one another, and*  
*forgiving one another, if any one hath any quarrell against*  
*another, (much lesse then when as there are no personall vari-*  
*ances betweene men) even as God for Christs sake hath for-*  
*given them.* The Scripture requires, *<sup>z</sup> that Christians should*  
*be patient, peaceable, gentle, easie to be entreated, full of mercy,*  
*and good fruits without grudging or calumny, without hypo-*  
*crysie or backbiting, <sup>a</sup> without rayling or slanders, especially*  
*against <sup>b</sup> godly men, whose lives, whose persons, whose gra-*  
*ces should no where be traduced, much lesse upon the*  
 Stage. *Mens persons <sup>c</sup> are the worke and image of God him-*  
 selfe;



selfe; their honest callings, offices and imployments, the very  
<sup>d</sup> Ordinances of God: their graces, their holinesse (to omit  
 their credit and good names, <sup>e</sup> which are better then precious  
 oymment, yea, more desirable by farre than great riches) the  
 very beames <sup>f</sup> that flow from the Sunne of Righteousnesse:  
 Wherefore, to personate, deride, revile, or scoffe at all, or  
 any of these, upon the Theater, <sup>g</sup> must needs be sinfull; be-  
 cause it not onely brings them into contempt and scorne,  
 but also offers open <sup>h</sup> indignitie to God himselfe, from whom  
 they issue.

The Minor is abundantly evident. First, by the expresse  
 testimony of prophane Authors: It is <sup>i</sup> storied of Aristophanes,  
 that scurrilous carping Comedian, that he personally tra-  
 duced and abused virtuous Socrates on the Stage, by the insti-  
 gation of some lewde Athenians, who maligned him for his re-  
 splendent vertues; accusing him both for a trifler, an Atheist,  
 who did neither know nor reverence the gods; of purpose to  
 bring him into derision with the people. <sup>k</sup> Eupolis the Coma-  
 dian, did the like to that famous Gracian Worshy, Alcebiades,  
 for which he commanded him to be drowned in the Sea. <sup>l</sup> Ari-  
 stotle writes of Comedians, that they are wholly occupied in  
 surveying, in deriding the vices of other men, which they pro-  
 claime upon the Stage, whence he ranks them in the number  
 of traducers, and evill. speakers. <sup>m</sup> Isocrates blames the A-  
 thenians much, for preferring Comedians who did nothing but  
 carpe at them, and blaze abroad their vices to their infamy,  
 before such who best deserved at their hands. Diogenianus in  
<sup>n</sup> Plutarch, reputes it an unbecoming thing, to entertaine Play-  
 ers, or their Comedies at any solemne Feasts; because their vi-  
 rulent invectives, scoffes, and jests, would occasion sudry quar-  
 rels and debates. The <sup>o</sup> Lacedamonians banished all Stage-  
 playes, Players, and Play-Poets, out of their Territories; be-  
 cause they could not endure to heare their lawes carped at, or

<sup>a</sup> 1 Cor. 7.20.  
<sup>b</sup> to 25. Rom.  
<sup>c</sup> 13. 1.2.  
<sup>d</sup> Prou. 22.1.  
<sup>e</sup> Ecclef. 7.1.  
<sup>f</sup> John 1.16.  
<sup>g</sup> Mal. 4.2.  
<sup>h</sup> Prou. 14.21.  
<sup>i</sup> Prou. 17.5.  
<sup>j</sup> Plato in So-  
 cratis Apolo-  
 gia. Diogenes  
 Laertius lib 2  
 Socrates En-  
 lian Varie.  
 Hist. lib. 2.  
<sup>k</sup> c. 13. Theodo-  
 ret De Activa  
 virtute. l. 12.  
<sup>l</sup> p. 428. Plu-  
 tarchi Plato  
 fol. 343. E.  
 Ludovicus Vi-  
 ves. Nota in  
 August. De  
 Civit. Dei:  
 l. 2. c. 9.  
<sup>m</sup> Plutarchi  
 Alcebiades.  
 Horace Epist.  
 1.3. Epist. 1.  
 p. 282. Suid.  
<sup>n</sup> Eupolis: Luc-  
 dovicus Vives  
 Nota in Au-  
 gust. De  
 Civit. Dei.  
 l. 2. c. 8.  
<sup>o</sup> Et quibus  
 occupatio est  
 in proximo-  
 rum peccata,  
 vt subfanna-  
 toribus &  
 Comicis: ma-  
 ledici enim  
 quodammo-

do ipsi sunt, & proclines ad enunciandum, &c. Rhetorica lib. 2. c. 6. p. 136. <sup>p</sup> Oratio de  
 Pace. p. 21. & ad Nicoclem. p. 46. 47. <sup>q</sup> Symposia. l. 7. Quæst. 8. <sup>r</sup> Plutarchi Laco-  
 nica Instituta.

Tacitus An-  
nal. l. 1. cap. 14.  
l. 4. c. 3. Dion.  
Cassius Rom.  
histor. lib. 57.  
p. 798. Alex-  
ander ab A-  
lexandro.  
Sen. Dierum  
l. 3 cap. 9.  
Marcus Aure-  
lius cap. 14.

Plutarchi  
Pericles.

Hierias  
saltationes ri-  
diculè suis ges-  
tibus imita-  
bantur.

eas per ludi-  
brium deprav-  
antes, ut spe-  
ctatoribus ri-  
sum moverent.  
Ex triumphis  
autem quia  
guntur satis

spoken against in jest or earnest. Tiberius exiled all Stage-  
players out of Italy, by reason of those many commotions which  
their insolent personall invective Playes occasioned. To passe  
by that famous Gracian Pericles, who was oft times perso-  
nated and traduced on the Theater: Dionysius Halicarnasse-  
us describing the ancient Enterludes of the Romans, records:  
that Cavillatorie and satyricall Playes were of old received  
among the Romans: in which Playes it was lawfull for the  
Actors to cast Iambickes, scoffes and floutes upon the most il-  
lustrious persons, yea, upon the Emperors themselves: as it was  
lawfull heretofore among the Athenians, for those who accom-  
panied their Triumphes and Shewes in Wagons, to scoffe at any  
they met withall, which liberty of scoffing, (as Ovid testifies)  
was likewise used in the Florialian Stage-Playes. So that in-  
vective Playes were common, both with the Romans and  
Athenians. Athenæus Records: That Comedians abound  
in personall scoffes, reproaches, taunts; which are frequent in the  
Comedies of Aristophanes: Yea, Horace the Poet, is very  
copious in describing the personall invectives of Playes in for-  
mer times, especially the Fescennia, and the ancient Comedy,

liquet hos lusus cavillatorios & satyricos apud Romanos iam inde a priscais sæculis re-  
ceptos fuisse. Licet enim ijs qui triumphum prosequuntur iambos & diæteria iacere  
in illustrissimos quosque viros, atque adeo in ipsos imperatores; quemadmodum Athe-  
nis olim ijs qui plaustris vecti pompam prosequerantur obvios quosque scommatibus  
impetere licebat. *Antiqu. Romanorum lib. 7. sect. 9. p. 713.* See Bulingerus De Thea-  
tro. lib. 1. cap. 9. 10. & 58. accordingly. \* Quære conabar quare lascivia major,  
His foris in ludis liberiorq; locus. Sed mihi succurret numen non esse severi. Aptaq; de-  
licijs munera ferre Deam, &c. *Favorum. l. 5. p. 39.* S Dipsophorum l. 1. c. 5. 6. r Euz-  
polis atque Cratinus, Aristophanesq; Poetæ, atque alij quorum Comædia prisca viro-  
rum est: Si quis erat dignus describi quod malus, aut fur; Quod mechus foret, siccaria  
us, aut alioqui Famosus; multa cum libertate notabant. Omnes hi metuunt versus, odere  
Poetas. Fanum habet in cornu, longè fugit dum modo risum Excitiat sibi, non hic cui-  
quam parcat amico. *Horace Sermionum. lib. 1. Sat. 4.* & Fescennia per hunc inventa  
licentia morem. Versibus alternis approbria rustica ludit: Liberaeque recurrentes ac-  
ceptæ per annos, Luste amabiliter donec iam ævus apertum In rabiem verti capit, iocus,  
& per honestas Lre domus impunè minax: doluere cruento Dente lacessiti: sicut in-  
tractis quoque circa Conditione super communi quinetiam lex, Panaquelata; malo qua  
nollet, carmine quæquam Describi, vertere modum formidine fustis Ad bene dicen-  
dum, delectandūque reducti. *Idem Epist. l. 2 Epist. 1. p. 282.* ut immunda crepent ig-  
nominio aequè dicta. Succesit vetus his Comædia non sine multa Laude: sed in vitium  
libertas excedit, & vim Dignam lege regi: lex est accepta, chorusque Turpiter obtinuit  
sublato jure nocendi. *Idem. De Arte Poetica p. 304. 306.* Bullingerus de Theatro. l. 1. c. 5.  
& 58. accordingly.

which



which spared neither friends nor foes; whose personall inve-  
ctives grew so excessive, so odious and intollerable, that the Ro-  
mans enacted a Law against them, to suppress their vile abuses  
in this kinde. This concurrent testimony then of Pagan  
Authors, is a sufficient justification of my Minors truth.  
Secondly, as these heathen Writers, even so the Fathers,  
with sundry ancient and moderne Authors doe positively  
affirme the truth of this assumption. Witnesse *Philo Inde-  
us*, his punctuall testimonie, *De vita Contemplativa*; page  
1209. *Clemens Alexandrinus Oratio Adhortatoria ad  
Gentes*, fol. 8, 9. *Tatianus Oratio adversus Græcos*, *Bibl. Pa-  
trum* Tom. 2. p. 180. 181. \* *Tertullian De spectaculis* cap.  
15, 16. *Cyprian Epist. lib. 2. Epist. 2. Donato, & de Spectaculis  
lib. 6. Arnobius adversus Gentes. lib. 4. p. 149. 150. & lib. 7.  
p. 230. to 242. Hierom. Epist. 4. cap. 2. Ambrose De officijs,  
lib. 1. cap. 23. Chrysostome homil. 38. in Matth. Nazianzen.  
Oratio 48. p. 792. D. 797. D. Augustine De Civitate Dei  
lib. 2. cap. 4. 5. and 9. and 7 Sancti Valeriani homilia 6. De otio-  
sis verbis, Bibliotheca Patrum: Tom. 5. pars 3. p. 482. 583.  
Ludovicus Vives, *Nota in August. De Civit. Dei. lib. 2. cap.  
4. 5. 8. 9. Bullingerm De Theatro lib. 1. cap. 9. 10. and 58.  
Gosson in his Playes confuted, Action 2. The third Blast of Re-  
trait from Playes and Theaters*, p. 116. 117. Doctor Iohn  
Whites Sermon at Pauls Crosse, March 24. 1615. section 11.  
(to which I may adde our owne Statutes of 1. Edw. 6. chap-  
ter 1. of 2. and 3. Edw. 6. chapter 1. of 1. Eliz. chapter 2.  
which precisely prohibit the satyricall depraving, traducing, or  
derogation of the Common Prayer-Booke, and of the Sacrament  
of the Lords Supper in any Enterludes, Playes or Rimes, (in  
which kinde Playes had beene formerly peccant) under se-  
vere penalties.) All these, I say, with sundry others which  
I pretermit, expressly taxe, yea, utterly condemne all  
Playes, in regard of these their personall invectives against  
particular persons, functions, offices, callings, and the like,  
concurring fully in my Minors truth.*

But to passe by Authorities, our owne particular expe-  
rience, is a thousand witnesses to this Assumption. Survey

\* Inde males  
dicta conuitia  
sine iustitia,  
odij etiam  
suffragia sine  
merito amoris.  
Quicquid op-  
tant, quicquid  
abominantur  
extraneum ab  
illis est: ita &  
amor apud il-  
lis otiosus, &  
odium iniu-  
stum sine cau-  
sa. Deus certe  
cum causa  
prohibet odie-  
se, qui inimi-  
cos diligi ius-  
bet. Deus eti-  
am cum causa  
maledicere  
non sinit, qui  
maledicentes  
benedici præ-  
cipit. Sed Cir-  
co quid ama-  
rius? ubi nec  
principibus  
quidem aut ei-  
vibus suis par-  
cît. Quicquid  
horum quibus  
circus furit nul-  
quâ competit  
sacris, ideo nec  
in Circo. *Ibid.*  
y Cavendum  
est ergo dile-  
ctissimi ne  
scenico ser-  
mone alter al-  
torum lædat,  
& theatrali-  
bus verbis ve-  
recundiâ fra-  
tri læset aspi-  
rationis in-  
cutiat, &c.  
*Ibidem.*

z Goffen,  
 Plays confu-  
 ted Action z.  
 The third  
 blast of Re-  
 trait from  
 Playes and  
 Theaters.p.  
 116. 117.  
 accordingly.  
 a Tamdiu  
 quisquis sua  
 peccata igno-  
 rat quamdiu  
 curiose aliena  
 considerat.  
 Qui semetip-  
 sum aspicit,  
 non querit  
 quid in alijs  
 frequenter re-  
 prehendam, sed  
 in semetipso  
 quid luceat.  
 Bernard. De  
 Interiori Do-  
 mo. c. 42.  
 b Gundeore,  
 the late Lord  
 Admirall,  
 Lord Treasur-  
 er, and others.  
 c Scena joci  
 moribet  
 orishabet. O-  
 rid. Fastorum  
 l. 4 p. 81. Aut  
 immunda cre-  
 pent ignomi-  
 nio saque dicta.  
 Horace de Ars  
 te Poetica p.  
 304. Nullum  
 invenire Pro-  
 logum potuisset novus Quem diceret, nisi haberet cui malediceret. Terentij Phormio,  
 Prologus. d Dat veniam cornis, vexat censura columbas. Lucenat. Satyr. 2. e See Hay-  
 woods Apologie for Actors. The third blast of Retrait from Playes and Theaters, p.  
 116, 117. f Cum nulli hominum generi aut professioni ab improbis isto sermone par-  
 tatur, ab omnibus tamen ad spectaculum convenitur. Cyprian de spectaculo lib.

we all our moderne Stageplayes with an impartiall eye;  
 z There is hardly one of them among an hundred, wherein Re-  
 ligion or religious men, or some particular persons, officers, cal-  
 lings, professions, are not notoriously, satyrically derided, person-  
 ated, traduced, defamed, by such who neither consider nor bewaile  
 their owne iniquities, whiles they curiously survey, and mali-  
 ciously divulge the faults of others. Not to particularize those  
 late new scandalous invective Playes, wherein b sundry per-  
 sons of place and eminence have beene particularly perso-  
 nated, jeared, abused in a grosse and scurrilous manner; the  
 c frequent scoffer, reproaches, scandals, Satyrs, and disgrace-  
 full passages that are darted out in Stageplayes, against Mini-  
 sters, Lawyers, Courtiers, Physicians, Marchants, Citizens,  
 Tradesmen of all sorts; against Judges, Justices, Maiors, and  
 such like Officers; but especially against all zealous practi-  
 call professors of Religion, d who seldome scape the Players  
 lash: (by meanes of which, both Governours, Govern-  
 ment, Religion, and Devotion are brought into contempt.)  
 doe abundantly confirme the Satyricall invectivenesse of  
 Stageplayes. Which vicious quality is sufficient to make  
 them odious unto Christians.

*Objection.* If any here object in defence of Stage-playes;  
 e that they inveigh not against particular persons, officers,  
 or professions; but onely against their vices; which is not  
 onely lawfull, but usefull, but commendable.

*Answer.* To this I answer. First, that the Objection it  
 selfe is meereley false; since not onely f Cyprian, and the fore-  
 quoted Authors, but even Players and Play-haunters them-  
 selves can testifie, that all sorts of persons, of professors are  
 abused often on the Stage: their virtues, their graces being  
 there more frequently censured, derided, traduced, then  
 their vices. Secondly, admit the Objection true; yet for



8 Players to censure, to proclaime mens vices or abuses on the Theater, must needs be sinfull. First, because they have no authenticke commission, either from God or man to doe it. For though <sup>h</sup>every private man may secretly admonish or reprove another for his sinnes, as opportunity shall require: yet <sup>i</sup>none must publikely censure sinnes or sinners, but Magistrates, Ministers, and such like publike persons, who are deputed by God himselfe to this very office; vpon which no common Players must encroach. Secondly, because Players are of all others, the unmeetest persons to reprove mens vices. <sup>k</sup>He, who will effectually rebuke the sinnes, the enormities of other men, must be free from open crimes himselfe; else his reproofes will want authority, and rather exasperate or encourage the reprov'd in their sinfull courses, then reclaim them from them. <sup>v</sup>Now Players are commonly the most criminous and enormous persons of all others, <sup>x</sup>being for the most part deeply guilty of all those vices, those abuses which they condemne in any: Therefore their reproofes are vaine and fruitlesse. Thirdly, because Players are alwayes peccant in the manner of their reproofes. He, who reprehends anothers faults in a lawfull Christian way, must be sure to observe these circumstances. First, he must doe it <sup>y</sup>with the spirit of meeknesse, of compassion, without wrath or passion. Secondly, <sup>z</sup>he must doe it with discretion, in a decent, and prudent manner; having a due respect both to the person, time, and place, to the vice or fault reprov'd. Thirdly, he must doe it <sup>a</sup>out of conscience, love, and friendship: With an unfained desire to reforme the persons, the vices reprehended; <sup>b</sup>not to vent his owne private spleene, or to disgrace the party rebuked.

g See Goston Playes confuted, Aetion 2. The third. blast of Re-trait from Playes, p. 117. Doctor John Whites Sermon at Pauls Crosse March 24. An. 1615. sect. 11 accordingly. <sup>h</sup>Levit 19. 17. Prov. 24. 24. 25. Matth. 18. 15. Heb. 3. 13 <sup>i</sup>Matth 18. 16. 17. Rom. 13. 3. 4. Isay 58. 1. Rom. 14. 3. 4. 2 Tim. 4. 2. 1 Tim. 5. 20. <sup>j</sup>Matth. 7. 3. 4. 5. Rom. 2. 3. 2. 1. 2. 2. 3. Accusare vitia officium est bonorum hominum & benevolorum. Quod cum malefici agunt, alienas partes agunt, &c. August. lib. 2. De Sermone Domini

in monte, cap. 30. Non amplius possumus increpare eos quia nobis reguntur, cum ipsi quoque eadem Febre teneamur, & ipsi egemus medicina, quos Deus posuit ut alijs maderemur. Chrys. in Ephes. hom. 10. Tom. 4. Col. 95. 5. C. Quomodo nos vitam corrigere valeamus alienam, qui negligimus nostram? Gregor. Magn. homil. 17. in Evangelia. <sup>v</sup>See Act. 4. Scene 1. <sup>x</sup>Damnata foris quod intus operantur, admittunt libenter quod cum admerint, criminantur. Turpis turpes infamat, & evasisse se conscium credit, quasi conscientia satis non sit. Idem in publico accusatores, in occulto rei, in semetipsos pariter censors & nocentes, Cyprian. Epist. lib. 2. Epist. 2. Donato. <sup>y</sup>Gal. 6. 1. 1 Tim. 5. 1. 2. 2 Thes. 3. 15. <sup>z</sup>Mat. 10. 16. Ephes. 5. 15. Col. 4. 5. Prov. 2. 9, 10, 11, 12. <sup>a</sup>Levit. 19. 17. Gal. 6. 1. 1 Cor. 5. 2 Cor. 4. 5. 5. 2 Cor. 7. 8, 9. 2 Tim. 3. 16. 17. Titus. 1. 13. Prov. 25. 12. c. 9. 89. 2 Thess. 3. 15. 2 Tim. 2. 26, 27. <sup>b</sup>Levit. 19. 17. Exod. 23. 1. 2. Prov. 10. 18. Nulli detrahas, nec in eo tefanctum, putes si ceteros laceres, Hier. Ep. 4. c. 8.

c Matth. 18.  
16, 17.

Gal. 2. 11, 14.

1 Tim. 5. 20.

Sime vis cor-  
ripere delin-  
quentem, aper-  
te increpa.

Quid enim

prodest si alijs

mala referas

mea? si me

nesciente, pec-

catis meis, imò

detractio-  
nis

bus tuis alium

vulneres, & cū

certatim om-

nibus narres

si singulis

loquaris, quasi

nulli dixeris

alteri? hoc est,

non me emen-

dare, sed vitio

tuo satisfacere.

Hieroni.

Epist. 4. c. 10.

d Dum alienos

errores emen-

dare nituntur,

ostendant su-

os, Hierom.

Epist. 28.

e Vae illi, qui

suam renuit

corrigere vi-

tam, & alie-

nam non desi-

nit detrudere.

Bernard. De

Interiori Do-

mo. c. 42. Col.

1082. B.

f Hi temere judicant de incertis, & facile reprehendunt, magis amant vituperare &

damnare, quam emendare atque corrigere: quod vitium vel superbix est, vel impuden-

tix. August lib. 2 de Sermonibus Domini in monte cap. 30. g Doct. Iohn Whites Sermon

at Paulus Crosse, March the 24. Anno 1615. Sect. 11. h Exod. 23. 1. Psal. 15. 3.

i Genes. 21. 9. 2 sam. 6. 16. 20. Psal. 119. 136. k Prov. 14. 9. cap. 10. 23.

l James 4. 11.

Fourthly, <sup>c</sup> he must openly reprove the delinquents to their faces, that so they may take notice of their vices to reforme them: not covertly behinde their backs, for this is meere detraction, not reproofe: A publication of mens vices vnto others to their great disgrace; not a discouery of them to themselves for their amendment. Now our Vice-censuring, Sinne-proclaiming Actors, ( <sup>d</sup> who commonly discover, but not correct their owne enormities, whiles they display and censure others, <sup>e</sup> which makes them truly miserable ) transgresse in all these circumstances. Their reproofes are alwayes satyricall, edged with private malice, or pointed with revenge: they are never serious, seasonable, private, discreet: <sup>f</sup> their ayme is onely mens defamation, not their reformation: since they proclaim mens vices vnto others, not lay them open to themselves: they dare not looke the delinquents in the face, but are alwayes clamouring behind their backs: their rebukes proceed not from true Christian love, which delights to cover, not propalate and divulge mens finnes: therefore they must needs be evill. Fourthly, ( as a reverend worthy of our Church observes ) there is nothing more dangerous in a state, then for the Stage and Poet to deride sinne, which by the Bishops and Pastors of the Church is gravely and severely to be reprovved; because it causeth Magistrates; Ministers, and Statesmen to lose their reputation, and sinne to be lesse feared. Lastly, admit that Players had sufficient authority to censure the vices, the abuses of particular persons, officers, and professions ( which I cannot beleieve they have, till they can shew me an act of State, or a Commission for it in the Scripture, ) yet this is infallible, <sup>h</sup> that they ought not to receive or raise an ill report of any: <sup>i</sup> to deride or scoffe at any mans vices, and <sup>k</sup> so to make a moske of sinne, <sup>l</sup> or to speake evill of any one, as they doe: since God himselfe prohibites it,



since <sup>m</sup> Michael the Archangel, ( whose example all must imitate ) disputing with the Divell about the body of Moses, durst not bring any railing accusation against him, but said; The Lord rebuke thee: yet our desperate wicked Players ( who<sup>n</sup> in this are worthy the severest penalty, that being so superlatively vicious themselves, they dare presume to censure others ) to testifie to the world, that they are within the number of these ° scoffers; and <sup>p</sup> despisers of those who are good, which are prophesied of in the latter times; dare open their blacke <sup>q</sup> infernall mouthes, in bitter invective Enterludes, against all grace and goodnesse; against the very profession and professors of Religion; against all qualities, callings and degrees of men, scarce glancing lightly at their vices. Therefore their Playes must needes be inexcusably sinfull, even in this respect.

<sup>m</sup> Jude 9.  
<sup>n</sup> Improbissimū omnium, & maxima pena digni sunt, qui de ijs rebus alios accusare audent quibus ipsi constricti tenentur. *Isoctes, Oratio de Permutatione* page 617.  
<sup>o</sup> lude 8. 18.  
<sup>p</sup> 2 Tim. 3. 3.  
<sup>q</sup> Iames 3. 6.



### ACTVS 3. SCENA SEPTIMA.

**L**ASTly, admit the stile or subject matter of Stage-playes to be no wayes such, as I have hitherto demonstrated it to be; yet at the very best it is \* but idle, frothy, superfluous, unprofitable; as vaine, as empty, as vanity it selfe. From whence I raise this cleventh dispute.

That whose stile and subject matter, in its very best acceptance, is but vaine, but frivolous, and ridiculous, bringing no glory at all to God, nor good to men; must needes be sinfull and unlawfull unto Christians.

But such is the stile and subject of most Stage-playes, as

\* Saint Cyprian excellently writes.

\* *Ociosum* verbum est, quod sine utilitate loquentis dicitur, & audientis: ut si omisissis feriis de rebus frivolis loquamur, & fabulas narremus antiquas. *Hierom. Comm. in Matth. l. 2. cap. 12. 8.*

36. 37. See *Theophilact. Ibidem.* \* Hoc etiam si non essent simulachra dicata, obundantia christianis fidelibus non essent, quæ & si non haberent crimen, habent in se & maximam, & parum congruentem fidelibus, vanitatem, & c. Fugienda itaque sunt ista Christianis fidelibus, ut jam frequenter diximus tam vana tam perniciofa sachiilega spectacula; & oculi nostri sunt, & aures custodienda. *Cyprian, de spectaculis.*

There-

Therefore they must needs be sinfull and unlawfull unto Christians.

The Major is uncontroulable; since God himselfe inhibits Christians, <sup>r</sup> to utter vaine knowledge; to reason with unprofitable talke, or with speeches which will doe no good, <sup>t</sup> to walke in vanity, or things that will not profit; and <sup>e</sup> to follow after vaine things which will not profit, because they are but vaine. Christians <sup>v</sup> must not lay out their money for that which is not bread, and their labour for that which satisfieth not, <sup>x</sup> they must not delight in vanitie, or in things that increase vanity, and make not man the better; but they must pray with David; <sup>y</sup> Turne away mine eyes from beholding vanity: since the Scripture is expresse; <sup>z</sup> that the speaking, loving, or lifting up of the soule to vanity, folly, and unprofitable things, is an <sup>a</sup> undoubted character of such wicked men, who shall not ascend into Gods holy hill; not any property of Gods children: Who as <sup>b</sup> they must abandon all idle, fabulous, unprofitable discourses; <sup>c</sup> Because that for every idle word that men shall speake they shall give account at the day of judgement: so they must likewise direct even all their actions, speeches, recreations <sup>d</sup> to Gods glory; <sup>e</sup> the edification of others, and <sup>f</sup> their owne spirituall good; to which Stage-playes, no wayes tend. Therefore the Major is unquestionable.

For the Minor; That the stile and subject matter of Stage-playes is in its very best acception, but vaine, but frivolous and ridiculous, bringing no glory at all to God, nor good to men: is most apparant. First, by the concurring testimony of sundry Fathers, and other learned Writers, Hence *Hilarie, Ambrose, Chrysostome, Augustine, Bruno* and others, in their Commentaries and expositions on the 118. alias the 119. Psalm verse 37. Turne away mine eyes from beholding vanity: together with *Iohn Salisbury, lib. I. De Nugis Curialium, cap. 8. Master Goffon, Doctor Rei-*

<sup>r</sup> Iob 15. 2. 3.  
Reijce verbum quod non edificat audientes. Vanusenim sermo cito polluit mentem, & vanæ conscientia est  
index, Bernard de Interiiori Domo cap. 43.  
<sup>s</sup> Ierem. 2. 5.  
8. c. 16. 19.  
<sup>t</sup> 1 Sam. 12.  
21. Nimirum sapere est abiectionis vitile nugis. Horace, Epist. lib. 2.  
Epist. 2. p. 292.  
<sup>v</sup> I say 55. 2.  
<sup>x</sup> Eccles. 5. 7.  
& 6. 11. 12.  
<sup>y</sup> Psal. 119.  
37.  
<sup>z</sup> Psal. 4. 2.  
Psal. 10. 7.  
Psal. 12. 2.  
Psal. 24. 3. 4.  
<sup>a</sup> Kings 17. 15  
<sup>b</sup> Mores hominis lingua pandit, & qualis sermo ostenditur, talis animus comprobatur; quoniam ex abundantia cordis os loquitur. Bernard. de interiori Domo. cap. 43. Col. 1082. <sup>b</sup> 1 Tim. 4. 7. <sup>c</sup> Mat. 2. 36. 37. Vanus sermo non erit absque iudicio, quia ab omni rectitudinis statu deperit qui per verba vana dilabuntur. Bernard de Interiiori Domo c. 43. <sup>d</sup> 1 Cor. 10. 31. 32. 33. <sup>e</sup> Col. 3. 16. 17. Iude 20. <sup>f</sup> I say 55. 2. 3, 1 Sam. 12. 21. 1 Tim. 6. 18. 19.



nolds, Master Northbrooke, and others in their Treatises against Stage-plays; interpret this<sup>f</sup> vanity in the Psalmist. of Stage-plays, and such like spectacles, which they<sup>g</sup> condeme as vanity. Hence Clemens Alexandrinus writes of plays; <sup>h</sup> that they are fraught with obscene and vaine speeches, rashly uttered: Hence Gregory Nazianzen stiles Plays; <sup>i</sup> the vanities of life, and the hydra of pleasures. Hence Chrysostome writes of Plays: <sup>k</sup> that they are fraught with laughter, wantonnesse, and words full of folly and vanitie. Hence Anastatius Sianita writes of the Severiani: <sup>l</sup> That their positions were more ridiculous, absurd and foolish, then those things that are acted in any Stage-plays. Hence Bernard writes, <sup>m</sup> That the true souldiers of Christ, reject and abominate Players and Stage-plays, as vanities and false frenzies. Hence Iohn Salisbury stiles Plays, <sup>n</sup> the spectacles and rudiments of vanitie. Hence Cyprian, Lactantius, Cyril of Hierusalem, Augustine, Basil, Salvian, Macarius Egyptian, and others, <sup>o</sup> formerly quoted, have utterly condemned Stage-plays, as the very pompes and vanities of this wicked world, which Christians haue abjured in their Baptisme. If then we beleeeve these severall Fathers, together with <sup>p</sup> Plautus, <sup>q</sup> Macrobius, <sup>r</sup> Apuleius, three Heathen Authors; or Master Goffson, Master Northbrooke, Master Stubbs, and Doctor Reynolds, in their bookes against Stage-plays: or the third Blast against Stage-plays and Theaters, together with Cesar Bulingerus De Theatro, lib. I. cap. II. de Ludis p. 141. We must needs acknowledge, both Plays themselves, together with their stile and subject matter, to be meere idle uselesse vanities; Since all these repute and stile them such.

**¶** Secondly, our owne experience, will readily subscribe un-

*f* Averte oculos meos ne videant vanitatem: hic notantur illi, qui diversis spectaculis & ludis Theatralibus occupantur, &c. *h* Vtinam hac interpretatione possint revocare ad diversam Circensium ludorum atque theatralium spectacula frequentantes. Vanitas est illa quam cernis. Pantomini alpicis? vanitas est, &c.

*Ambros. Enar. in Psal. 118.*

*Oben. 5. Tom. 2. p. 430. F.*

*h* Spectacula verbis obscenis & vanis temere profusis plena sunt. *Psalagoga. l. 2. c. 11.*

*i* Vitæ vanitates, voluptatum Hydra. *Ad Sen. luctum Epist. p. 1063.*

<sup>k</sup> In Theatro risus, ineptitudo, verba multæ fatuitatis ac stultitiæ plena, &c. *Homil. 42. in Acta Apost. Tom. 3. Col. 612. A. homil. 92. ad populum Antiochiæ. Tom. 5. Col. 347. A.* *l* Vestra dogmata magis sunt ridicula quam que in omnibus scenicis Orchestris, & Thylemicis ludis aguntur. In his *Via due. Bibl. Patrum. Tom. 6. pars I. p. 600. m* Mimos, fabulatores, scurrilesque cantilenas, & ludorum spectacula milites Christi, tanquam vanitates & infanias falsas respuunt & abominantur. *Ad Milites Templi Sermo. Col. 8. 2. L. n* Spectacula & tyrocinia vanitatis. *De Nugis Curialium. l. 1. c. 7. 8. o* See 52. *p* Asinaria, Prologus. *q* De somno Scipionis. *l. 1. pag. 20. & Saturnal. lib. 2. cap. 7. r* Floridorum lib. 4.

ſ2 Pet. 2. 18.

Proiecit am-  
pullas & ſeſ-  
quipedalia  
verba. Horace,  
De Arte Poet-  
ica. p. 300.

⁊ Quid dig-  
num tanto ſe-  
rit hic promiſ-  
ſor hiatu ?  
Parturiunt  
montes, naſcia-  
tur ridiculus  
mus. Horace  
De Arte Poe-  
tica. p. 300.  
⁊ Nunquid  
tibi videtur  
ſapiens, qui o-  
culos vel aures  
iſtis expandit ?  
Ioannes Salis-  
burienſis l. 1.

De Natio Cus-  
rialium c. 8.

⁊ Vanum enim  
eſt quod ad ni-  
hil utile eſt.

Vana illa ſunt  
omnia qua bon-  
um nullum  
habent finem.

Chryſoſt. Hom.

12. in Ephes.

Tom. 4. Col.

963. D

⁊ See Act. 1.  
accordingly.

⁊ See the third

Blaſt of Re-  
trait from

Playes and Theaters. The Preface to the Practiſe of Piety; *Salvian de Gubernatione Dei lib. 6.* The Schoole of Abuses; and Scene 5. before.

to it as an undoubted truth. For what are all our Stage-  
playes, but the frothy excrements of ſuperfluous idle  
braines; which being impregnated with ſome *ſwelling*  
*words*, or high-towring conceited plots of *vanitie*, (which  
they ſecretly adore with *higheſt admiration*, as being worthy  
the moſt ſuparlative Stage-applauſe,) doe travell in paine un-  
till they have brought forth their long-conceived iſſues on  
the Theater, wch prove but *ridiculously vaine* at beſt? What  
are they, but meere miſcelanies of over-ſtudied, well-ex-  
preſſed vanities? Their ſubiect, their action, their circum-  
ſtances; what elſe are they but vanitie of vanities, but ridi-  
culous follies or frenſies in the higheſt degree, unworthy  
of a *wiſe-mans ſight*, much leſſe his approbation? Their  
Actors, their ordinary *Speſtators*, what are they but ridicu-  
lous, fooliſh, vaine, fantaſticke perſons, who delight in no-  
thing more then toyes and vanities? Their very fruits, their  
ends, what are they elſe, but either the nourishing, or the in-  
crease of ſanne and vanitie? If we ſurvey the good, the  
profit which accrues from Stage-playes, we ſhall find, that  
they are good for naught; that they bring no glory at all  
to God, no benefit, no comfort unto men; *⁊ therefore they*  
*muſt needs be vaine*. If we reſpect Gods glory; where  
ſhall we finde God more diſhonoured, more provoked  
then in Stage-playes? which had the *⁊ Divell himſelfe* for  
their author, ſubject, and compoſer, who proves ſometimes  
their Actor too. Where are Gods Name, his Word, his  
Attributes, his Miſiſters, his Saints, his Subſtitutes, his  
Children, his Worſhip, his Graces, more blaſphemed, pro-  
phaned, traduced, or derided, *⁊ then in Stage-playes*? Where  
is God more offended, more affronted with ſwarms of  
crying ſinnes, then in the Play-houſe? And how can it bee  
otherwiſe? We know it was the received opinion of the



ancient Pagans; that their <sup>a</sup> Devill-Idols (to whose <sup>\*</sup> solemn honour and worship, all Stage-plays were at first devoted) were so well pleased with these Theatricall Enterludes, that if they did but honour and adore them with them, they would forthwith pardon, yea, forget their sinnes against them, and of enemies, become propitious, kinde, and friendly to them. And can any Christian then conceive such base conceits of God, or <sup>b</sup> so farre derogate from his Majestie, his purity, his Deitie, as to deeme him honoured or delighted, not grieved, not offended with such Stage-plays <sup>c</sup> wherewith Devill-Idols were attoned? Doubtlesse, that which the Devill himselfe hath invented, appropriated to his owne honour and advantage, <sup>d</sup> can never bring any praise or glory unto God: therefore our Stage-plays cannot doe it. If we reflect upon the good they bring to men, alas, what is it? <sup>e</sup> Where doe they sucke in more poyson, more corruption; where doe they more blunt their virtues, or make greater shipwracke of all their Christian graces, then at Stage-plays, the grand-empoisoners of mens soules? I have knowne, heard, and read of thousands, who have wrackt their credits, their estates, their virtues, yea, their very bodies and soules at Playes, at Play-houses: but never could I yet heare or read of any who have beene meliorated or reclaimed by them. I have read of sundry pestiferous effects, and sinfull fruits of Stage-plays, of which you shall heare at large <sup>f</sup> heereafter: but never could I finde in all the Fa-

*symplegmatis plurimis intermixtos se esse derisionis in materiam norunt? delectantur ut res est salpistrarum sonitu ac plausu, factis & dictis turpibus, fascinorum ingentium rubore. Iam vero si viderint in Fœmineas mollitudines enervantes se viros, vociferantur hos frustra, sine causa alios cursitare, amicitiarum fide salva contunderere se alios, & crudelis mutilare se castibus, certare hos spiritu, buccas vento distendere, votisque inanibus concupere, manus ad cœlum tollunt, rebus admirabilibus moti prosiliunt, exclamant, in gratiam cum hominibus redeunt. Hæc si dijs immortalibus oblivionem afferunt simultatum; si ex Comædijs, attellanis, mimis ducunt latissimas voluptates, quid moramini, quid cessatis, quin & ipsos dicatis Deos ludere, lascivire, saltare, obscœnas compingere cantiones, & clunibus fluctuare crispatis? Quid enim differt, faciant hæc ipsi, an ab alijs fieri in amoribus ac delicijs ducant? Arnobius adversus Gentes. l. 7. p. 232, 234, 236. \* See Bullingerus De Theatro, lib. I. c. 17. <sup>b</sup> Itane, istud non est Deorum imminuere dignitatem, dicare & consecrare turpissimas res ijs quas censor animus respuat, & quarum actores inhonestos esse ius vestrum, & inter capita computari indicavit infamia? Arnobius ibidem. p. 233. <sup>c</sup> See Act. 2, accordingly. <sup>d</sup> See 1 Cor. 6. 14. 15. <sup>e</sup> See here p. 68, 69, and Act. 6. Scene 4, 5, 6. Bodinus de Republica l. 6. c. 1. The third Plaft of Retrait from Playes, and Master Boltons Discourse of true happinesse, p. 73, 74. accordingly. <sup>f</sup> Act. 6 throughout.*

g See Act. 6.  
Scene 5. & 10.  
accordingly.  
h Ha Nugæ  
seria ducunt  
in mala. *Hor-*  
*race de Arte*  
*Poetica* p. 312.  
i Qui igitur in  
Christo est,  
quomodo po-  
test vanitates  
aspicere, cum  
Christus in  
carne sua om-  
nes mundi hu-  
jus crucifixe-  
rit vanitates?  
*Ambrosius Enar-*  
*in Psal. 118:*  
*Orton. 5. Tom.*  
*2. pag. 430. F.*  
k Libenter ve-  
teres spectant  
fabulas, Nam  
nunc novæ  
quæ prodeunt  
Comædiæ  
multo sunt ne-  
quiores. *Plauti*  
*Casina, Prolo-*  
*gus. p. 106.*

thers, in any moderne Writers, so much as any one necessary virtue, grace or reall benefit that hath resulted from them. I have read of 8 divers Republicks, Emperours, Magistrates, and Authors of all sorts, who have suppressed Stage-plays, as intollerable evils in a Christian or well-ordered Commonweale; they being the Seminaries of all kinde of vices; the chiefe corrupters of mens minds and manners: But never could I meet with any, who affirmed them to be good or usefull in a State. Since therefore it is evident by all the premises; that Stage-plays in their best condition, are but <sup>h</sup> mere Nugatorie, ridiculous, superfluous vanities, which leads to serious evils; and bring no glory at all to God, nor good to men; we may conclude them to be not onely incongruous, but unlawfull unto Christians, <sup>i</sup> who must not cast their eyes upon the vanities of this wicked world, since Christ himselfe hath crucified them in his flesh, that we for ever might abandon them.

You have scene now, Christian Readers, the common stile and subject matter of popular Stage-plays, and I dare confidently averre, that there is scarce one Stage-play this day acted (our <sup>k</sup> moderne Playes being farre more lewd then those of former times) whose subject, parts and passages are not reducible to all, to some, or one at least of these recited particulars: therefore we must needs passe sentence of condemnation against them, even in this respect.



#### ACTVS 4. SCENA PRIMA.

4. **F**ourthly, as Stage playes are sinfull, and utterly unlawfull unto Christians in regard of their stile and subject matter, so likewise are they in respect both of their Actors and Spectators.

If we seriously survey the lives, the practises, the conditions of our common Stage-players, we may truly write of them



them, as <sup>1</sup>William of Malmesbury doth of Edricke; that they are the very dregs of men; the shame, the blemish of our English Nation; ungracious bellmoes; crafty shifting companions, who purchase money, not by their generositie, but by their tongues and impudency; they being wise to dissemble, apt to counterfeite, prone to dive into the secrets both of King & State, as faithfull subjects; and more ready to divulge them on the Stage as notorious Traitors. What <sup>m</sup>Tully records of Catiline; that there was never so great a faculty of corrupting youth in any man, as in him; he bearing a most lewd affection to other mens wives himselfe, and serving likewise as a most wicked Pander to the unchaste desires of others; promising to some the fruite of their lusts, to others the death of their Parents, not onely by instigating, but likewise by assisting them. Or what a grave historian reports of <sup>n</sup>Vortiger a British King; that he was prone to the enticements of the flesh, and a bond-slave almost to every vice, &c. May be truely veriefied of most common Actors; who are usually the very filth and off-scouring, the very lewdest, basest, worst and most perniciously vicious of the sonnes of men; as all times, all Authors have reputed them. The ancient Pagan Romans, (as <sup>o</sup> histories, as <sup>p</sup> Fathers both relate) accounted Stage-players such infamous,

turpissimè; aliorum amoris flagitiosissime serviebat: alijs fructus libidinum, alijs mortem parentum, non modo impellendo; verum etiam adiuuando pollicebatur. Oratio 2. in Catilinam. <sup>n</sup> Vortigernus Rex Britannia, nec manu promptus, nec consilio bonus; imò ad illecebrascarnis pronus; omniumque ferè vitiorum mancipium. Quippe quem subjugaret avaritia, inquietaret superbia, inquinalet luxuria, &c. William Malmesbury, De Gestis Regum Angl. lib. 1. cap. 1. pag. 8. <sup>o</sup> Livie Histor. Romanae 1. 7. sect. 3. Valerius Maximus 1. 2. c. 4. sect. 4. Cicero. Oratio pro P. Quintio. Gellius. Noct. Attic. 1. 14. c. 17. Suetonij Tiberius, sect. 35. Tacitus Annalium 1. 14. sect. 2. 3. Macrobius Saturnal. 1. 2. c. 7. Amilius Probus. Excellentium Imperatorum vitæ. Prefatio. <sup>p</sup> Tertullian de spectacul. c. 22. Chrysost. Hom. 38. in Mat. Arnobius. Advers. Gentes 1. 7. p. 233. August. De Civ. Deil. 2. c. 13. 14. 27. 29. Cassiodorus Variatum. 1. 7. c. 10. Gratian Distinctio 33. 48. 86. & Causa 4. Quæstio 1. Ioannis Saresburiensis De Nugis Curialium 1. 1. c. 7. 8. Ioannis de Burgo Pupilla Oculi pars 7. c. 5. O. Toftatus in Mat. Tom. 3. in Mat. G. Quæst. 38. fol. 40. E. Angelus de Clavasio in Summa Angelica: Titulus. Histrion; & Infamia. Anselmus Tom 1. p. 356. C. D. Alvarez Pelagius, De Planctu Ecclesiæ 1. 1. Art. 49. f. 8. l. 2. Art. 28. H. f. 134. Aftexanus De Casibus. 1. 4. Tit 7. Art. 4. Agrippa De vanitate scientiarum cap 20. Alexander ab Alexandro. Gen. Dirum. 1. 3. c. 9. Cælius Rhodiginus. Antiqu. Lectionum 1. 14. c. 17. Photij Nomocanonis. Titulus 13. c. 21. 22. & Theodori Balsami. Comment. Ibid. Lod. Vives. Comment. in Aug. De Civ. Deil. 2. c. 13. a. D. Reynolds Overthrow of Stage-players. p. 60. to 74. Barnabas Briffonius, & Ioannis Mariana De Spectaculis. 1. with sundry others accordingly.

<sup>l</sup> Edricus, fax hominum, dedecus Anglorum, flagitiosus belluo, verus futus nebulo, cui non nobilitas opes pepererat, sed lingua & audacia comparaverat. Hic dissimulare cautus, tugere paratus, consilia regis, ut fidelis, venabatur, ut proditor, dissimulabat. De gestis Regum Anglorum. 1. 2. c. 10. p. 62.

<sup>m</sup> Quæ quanta in vilo homine iuventutis illecebra fuit, quanta in illo qui & alias ipse amabat

9 De agitatoribus, siue Theatricis, qui fideles sunt, placuit eos, quandiu agitant, a communione separari. Concil. Arelatense 2. Can. 20. Si Augur aut Pantomimi credere voluerunt, placuit ut prius agitibus suis renunciant, et tunc demum suscipiantur, ita ut vltcrius non revertantur. Quod si facere contrainters dictum tentaverint, projiciantur ab Ecclesia. Concil. Eliberis. 2. um. Can. 62. Constantinopolitani. 6. in Trullo. Can. 51. 62. 71. r Clemens Romanus Constit Apostol. lib. 8. cap. 28. Cyprian Epist. lib. 1. Epist.

10. Fucratio; Tertullian, de pudicitia. cap. 7. Chrysost Hom. 3. De Davide & Saule. f. Marth. 7. 6. r See Act. 6. Scene 5. & Act. 7. Scene. 6. 7. accordingly. & Quanta confessio est male rei, cuius actores cum acceptissimi sint, sine nota non sunt? Tertullian, De Spectaculis cap. 22. \* Necessitate erat histrioines perditissimis fuisse moribus, & deploretur nequitia, cum in ea civitate pro civibus non haberentur, cuius erant tam multa millia hominum flagitiosorum, & facinorosorum cives. Note, in August. De Civit. Dei. lib. 2. c. 13. See Bullingerus de Theatro. l. 1. c. 50. De Scenæ & Orchestre obscenitate. & c. 51. De Insamia Theatri. y Cognosco te primogenitum Satanæ. Irenæus. Contr. hæreses l. 3. c. 3. p. 254. Eusebius Ecclesiast. hist. l. 4. c. 14. & Ioh. 8. 44. Eph. 2. 2, 3. See Act. 1. & 2. a De Republica. l. 6. c. 1.

vitious, base, unworthy persons; as they did by publicke Edicts, not onely deprive them of all honour and preferment in the Common-weale; but likewise disfranchise and remove them from their tribe; as degenerating from that Roman stocke, and noble parentage from which they were descended. The ancient Councells, Fathers and Christians in the Primitive Church, did ipso facto, excommunicate all Stage-players, till they had utterly renounced, relinquished their diabolically profession: reputing them the very pollution, shame, and blemish of the Church; The very depravers and destroyers of youth; the very instruments of sinne and Satan; yea, such accursed miscreants, as were altogether unworthy, both of the Society of Christians, and of those blessed Sacraments, those holy Ordinances of the Lord, which are not to be given to such unholy dogs, nor cast before such filthy swine as they. Plato, Aristotle, the Massilienses, With sundry Christian, yea, Pagan States and Emperours, (as I shall prove hereafter) exiled all professed Stage-players out of their Common-weales, as the Jewes and Primitive Christians, excluded them from the Church. Needs therefore must they be extremely vitious, intollerably pernicious (and so by consequence their very Stage-plays to) whom Church and State have thus joyntly vomited out as putred, noysome and infectious members, unfit to live in either; as \* Ludovicus Vives well concludes. What Polycarpe, once replied to Marcion the Heretique; y I know thee to be the first-borne of Satan; may be fitly applicable to our Common-Actors; the Arch-agents, Instruments, and Apparitors of their originall Founder and Father, the Devill; their very profession being nothing else, as a Bodine well observes, but an apprenticeship of sinne, a way or Trade of wickednesse, which leads downe to hell; and their



lives (a badge of their profession) much like the life of *Vortiger*,<sup>b</sup> which was tragically vicious in the beginning, miserable in the midst, filthy in the end. What the conditions, lives, and qualities of Stage-players have been in former Ages, let *Cyprian*, *Nazianzen*, *Chrysostome*, *Augustine*, *Nicholaus Cabasla*, *Cornelius Tacitus*, *Marcus Aurelius*, with<sup>c</sup> others, rectifie. The first of these informes us; <sup>d</sup> That Stageplayers are the Masters, not of teaching, but of destroying youth, insinuating that wickedness into others, which themselves have sinfully learned. Whence he writes to *Eucratius*, to excommunicate a Player who trayned up youths for the Stage; affirming, that it could neither stand with the Maiestie of God, nor the Discipline of the Gospel, that the chastity and honour of the Church should be defiled with so filthy, so infamous a contagion. The more than Sodomiticall uncleanness of Players lives, he farther thus discyphers. <sup>e</sup> O (writes he) that thou couldest in that sublime watch-tower insinuate thine eyes into these Players secrets; or set open the closed dores of their bed-chambers, and bring all their innermost hidden Cels unto the conscience of thine eyes; Thou shouldest then see that which is even a very sinne to see: thou mightest behold that, which these groaning under the burthen of their vices, deny that they have committed, and yet hasten to commit: men rush on men with outrageous lusts. They doe those things which can neither please those who behold them, nor yet themselves who act them. The same persons are accusers in publike, guilty in secret, being both censurers and nocents against themselves: They condemne that abroad, which they practise at home. They commit that wil-

<sup>b</sup> Eius vitæ cursus sævus in principio, miser in medio, turpis in exitu, asseritur *Will. Malmsh. De Gestis Regum Anglo-rum*. l. 2. c. 10. p. 62.

<sup>c</sup> Ludovicus Vives, Notæ in Augustinum De Civitate Dei. l. 2. c. 13. a.

<sup>d</sup> Histrion qui apud vos constitutus in iustis adhuc artis suæ decore perfectus erat, & magister & doctor non erua diendorum, sed perendorum puerorum id quod male didicit, ceteris quoque insinuas; talis non debet nobiscum communicare.

Quod puto ego, nec maiestati divinæ,

nec evangelicæ disciplinæ congruere, ut pudor & honor ecclesiæ tam turpi & infamæ contagione sædatur, &c. *Cyprian. Epist. lib. 1. Epist. 10. Eucratio*. <sup>e</sup> O si possis in illa sublimi specula constitutus oculos tuos inferere secretis, recludere cubiculorum obduras fores, & ad conscientiam luminum penetralia occulta referare; aspicias ab impudicis geri, quod nec aspicere possit frons pudica. Videas, quod crimen sit & videre: Videas quod vitiorum furore gementes gessisse se negant, & gerere festinant: libidinibus insanis, in viros viri prorunt. Fiunt, quæ nec ipsi, nec illis possunt placere, qui faciunt. Mentior nisi alios, qui talis est increpat, turpis turpes infamat, & evasisse se conscium credit, quasi conscientia satis non sit. Eidem in publico accusatores, in occulto rei, in semet ipsos censores pariter & nocentes. Damnant foris, quod intus operantur. Admirantur libenter, quod cum admiserint, criminantur, &c. *Idem Epist. lib. 2. Epist. 2. Donato*.

lingly,

*f* Nihil turpe  
ducunt præter  
modestiam.  
Nam illorum  
alij quidem  
turpitudinis  
administri,  
artem hanc for-  
lam tenent, ut  
ob varia petu-  
lantia genera  
magnopore  
semet efferant,  
mimi rerum  
ridiculan ad-  
sueti colaphis  
& pugnis, qui  
novaculis pu-  
dorem omnem  
ante ipsos cri-  
nes refecue-  
rant, lasciva  
feditatis &  
impuritatis  
omnis officina,  
qui omnium  
in oculis, tam  
perpeti, quam  
designare om-  
nia, quæ cun-  
que nefanda  
sunt, artis loco  
ducunt, &c.

*Ad Selencum de Recta Educatione. page 1062. g* Histrones sordidi, infames, &c.  
propterea mille illi mortibus digni sunt, quoniam quæ fugere protus cunctæ imperant  
leges, ea illi non verentur imitari. *Hom. 6, in Marth. Tom. 2. Col. 52. c* *h* Vnde crea-  
dis nuptiarum infideatores proficisci? Nonne ab huiusmodi scenis? Vnde qui  
thalomos aliorum effodiunt? nonne ab Orchestrailla? hinc etiam seditiones exci-  
tantur, hinc tumultus oriuntur. Qui enim his ludis aluntur, quique vocem ventris causa  
vendunt, qui dicere, facere omnia promptissimi sunt atque in eo suam operam collo-  
cant, hi maxime solent populum rumoribus inflammare, & tumultum in civitates immit-  
tere &c. *Hom. 3 8, in Mar. Tom. 2. Col. 299. A. B.*

lingly, which when they have committed, they reprehend. I  
am verily a liar, if those who are such abuse not others: one fil-  
thy person defameth others like himselfe; thinking by this  
meanes to escape the censure of those who are privy to his sinne,  
as if his owne conscience were not sufficient both to asense him  
and condemne him. Thus farre Saint Cyprian, & Gregory Na-  
zianzen records of Stage-players; that they repate nothing  
filthy or dishonest but modesty; that they are the servants, the  
furtherers of all lewdnesse; this being their onely Art and  
profession, exceedingly to magnifie themselves for severall kinds  
of wantonnesse; they being imitators and actors of ridiculous  
things, accustomed to blowes and buffets, who have shaven off  
as with a Razor, all their modestie, before ever they had cut  
their haire, in the wanton shop of all lewdnesse and impuritie;  
accounting it a kinde of Art, as well to suffer, as to personate, on  
the stage all horrible beastly wickedneses whatsoever, in the  
open view of all men. And so he proceedes against them.  
Saint Chrysostome, as he writes of Stage-players; & that they  
are infamous persons, &c. well worthy of a thousand deaths, be-  
cause they personate those villanies, obscenities, adulteries, which  
all lawes command men to avoyd. So he informes vs like-  
wise, <sup>h</sup> that the Players and Play-haunters of his time were  
most notorious adulterers, the authors of many tumults and se-  
ditions, filling the peoples eares with idlerumors, and Cities with  
commotions: that they were ready both to speake, and act all  
wickedneses whatsoever, it being their whole profession thus to  
doe; and that they were farre more savage than the most cruell  
beasts. Saint Augustine, as he at large informes us;



that the ancient Romans accounting the art of Stage-playing and the whole Scene infamous, ordained, that this sort of men should not onely want the honour of other Citizens, but also bee disfranchised and thrust out of their Tribe, by a legall and disgracefull censure, which the Censors were to execute: because they would not suffer their vulgar sort of people, much lesse their Senators to be defamed, disgraced or defiled with Stage-players: which act of theirs, he styles; An excellent true Roman prudence to be enumerated among the Romans prayses. So he likewise gives this ignominious epithite unto Players: *Scenici nequissimi*, most wicked Stage-players: intimating thereby, that Players commonly exceed all others in all kinds of wickedness. *Nicholaus Cabasila* hath published upon record.

<sup>1</sup> That nothing can be found more wicked, more detestable then a Stage-player. <sup>1</sup> *Cornelius Tacitus* relates: That in *Tiberius* his reigne, the Roman Actors grew so immodest, so exorbitant, that they attempted many things seditiously in publike, many things dishonestly in private houses: Or that they grew at last to such an height of wickedness, as that after many complaints against them by the Pretors, they were by *Tiberius* and the whole Senate exiled out of Italy. <sup>m</sup> *Marcus Aurelius* himselfe doth testifie, that the adulteries, rapes, murders, ruenous and other outrages which Stage-players did occasion and commit, were so excessive; and the mindes which they corrupted with their lewdness, so numerous; that he was enforced to banish them out of Italy into *Hellepont*, where he commanded *Lambert* his Deputie, to keepe them close at worke. We<sup>n</sup> reade likewise, that

*i* Romani cum artem ludicram scenamque totam probro ducebant, genus id hominum non modo honore civium reliquorum care, sed etiam tribu moveri notatione censoria voluerunt. Præclara sanè, & Romanis laudibus annumeranda prudentia. Ecce enim rectè quisquis civis um Romano rum esse scenicus eligisset, non solum ei nullus ad honorem dabitur locus, verum etiam Censoris nota tribu tenere propriam minime sinebatur. O animam civitatis laudis avidum, Germaneque

Romanum, &c. Romani verò hominibus scenicis nec plebeam tribu, quædò minus senatoriam curiam deonestari sinunt. *De Civit. Dei. lib. 2. cap. 13. See cap. 14. 27. and 29.* <sup>k</sup> Talia in publicum cantabantur a nequissimis scenicis. *De Civit. Dei. lib. 2. cap. 4.* <sup>l</sup> Nihil enim potest mimo inueniri scelestius. *De vita in Christo lib. 2. Biblioth. Patrum Tom. 14. pag. 112.* <sup>1</sup> Varijs deinde & sapius inritis pratorum questibus, postremo Cæsar de immodestia histriouum retulit. Multa ab ijs in publicum seditiosè, fada per domos tentari. Osum quendam ludicrum levissimè apud vulgum oblectationis, eo flagitiorum ac virum venisse, vt auctoritate Patrum coerendum sit. *Pulsi tùm Italia histriones. Annaliam lib. 4. cap. 3. See lib. 1. cap. 14.* <sup>m</sup> *Marcus Aurelius. lib. 1. cap. 14. and lib. 2. Epistle 12. to Lambert.* <sup>n</sup> *Marcus Aurelius. lib. 1. cap. 14. Suetonii. Nero sect. 16. Plinie panegyric. Traiano dictus p. 45. Alexander ab Alexandro Genialium Dierum lib. 6. cap. 9. See Act. 6. Scene. 5. and Act. 7. Scene 7.*

o 14 Eliz cap.

5. and 35.

Eliz. cap. 7.

p The third

Blast of Re-

trait from.

Playes and

Theaters.

London

1588. p. 110.

to. 118.

\* Players t<sup>e</sup>c

Schoolema-

sters in the

Schoole of

Abuse.

\* The dispo-

sition of lay-

ers for the

most part.

p Talis homis

ni est oratio,

qualis vita.

Argumentum

est luxuriæ

publicæ oratio-

nis lascivia.

Non potest a-

lius esse inge-

nio, aliis ni-

mo color. Illo

vitiat, hoc

quoque affla-

tur. Seneca

Epist. 114.

r Natura se-

quitur semina

quique lux.

f Navita de

ventis, de tau-

ris narrat ara-

tor, Enumerat

miles vulnera

Pastor oves.

Nero, Traian, with divers other Reman Emperours, did  
quite exile all Stage-players out of their Dominions, be-  
cause their lives, their practises were so vitious, so hurtfull and  
pernicious to the pablike good. Such were the lives, the inso-  
lencies, the exorbitances of Stage-players in former times.  
What the lives, the qualities of our owne domestique  
Actors are, or have beene heretofore; o Two severall Acts  
of Parliamen<sup>t</sup>, which adjudge and stile them Rogues; toge-  
ther with two penitent reclaimed Play-Poets of our owne,  
(who were thorowly acquainted with their practises and  
persons too) will at large declare. The first of these two  
Play-Poets, who out of conscience renounced his professi-  
on, and then wrote against the abominations of our Stage-  
playes, writes thus of Stage-players: p As I have had a say-  
ing to these versifying Play-makers, so likewise must I deale with  
shamelesse inactors. When I see by them yong boyes, inclining of  
themselves to wickednesse, trained up in filthy speeches, unna-  
turall and unseemely gestures, to be brought up by these School-  
masters, in bawdry and in idlenesse, I cannot chuse but with  
teares and grieve of heart lament. O with what delight can the  
father behold his sonne bereft of shamefastnesse, and trained up  
to impudencie? How prone are they of themselves and apt to  
receive instruction of their lewd teachers, which are the School-  
masters of sinne in the Schoole of abuse? what doe they teach  
them, I pray you, but to foster mischief in their youth that it may  
alwayes abide with them, and in their age bring them sooner un-  
to hell? \* And as for these Stagers themselves, are they not  
commonly such kinde of men in their conversation, as they are in  
profession? are they not as variable in heart as they are in their  
parts? are they not as good practisers of bawdery, as inactors?  
Live they not in such sort themselves, as they give precepts unto  
others? Doth not their talk on the Stage, declare the nature  
of their disposition? doth not every one take that part which is  
proper to his kinde? Doth not the Plough-mans tongue walke  
of his Plough: the Sea-faring mans of his Mast, Cable and  
Saile; the Souldiers of his Harneffe, Speare and Shield; and  
bawdy mates of bawdy matters? Aske them, if in the laying



out of their parts, they choose not those parts which are most agreeable to their inclination, and that they can best discharge? And looke what every of them doth most delight in, that he can best handle to the contentment of others. If it bee a roisting, bawdy, or lascivious part, wherein are unseemely speeches, and that they make choyse of them as best answering, and proper to their manner of play: may we not say, by how much the more he exceeds in his gesture, he delights himselfe in his part? and by so mach it is pleasing to his disposition and nature? If (it be his nature) to be a bawdy Player, and he delight in such filthy and cursed actions, shall we not thinke him in his life to be more

Object.

disordered, and to abhorre virtue? But they perhaps will say; that such abuses as are handled on the Stage, others by their examples are warned to beware of such evils to amendment. In-

Answ.

deed if their authority were greater then the words of the Scripture, or their zeale of more force than of the Preacher, I might easily be perswaded to thinke, that men by them might be called to good life. But when I see the Word of truth proceeding from the heart, and uttered by the mouth of the Reverend Teachers, to be received<sup>t</sup> of the most part into the eare, and but of a few

<sup>t</sup> See Matth.  
13. 1. to 20.

rooted in the heart, I cannot by any meanes beleieve, that the words proceeding from a prophane Player, and uttered in scorning sort, enterlaced with filthy, lewde, and ungodly speeches, have greater force to move men unto virtue, than the words of truth uttered by the godly Preacher, whose zeale is such as that of Moses,<sup>v</sup> who was contented to be rased out of the booke of life, and of Paul,<sup>x</sup> who wished to be separated from Christ for the welfare of his brethren. If the good life of a man be a<sup>y</sup> better instruction to repentance than the tongue, or word, why doe not Players, I beseech you, leave examples of goodnesse to their posteritie? But which of them is so zealous, or so tendereth his salvation, that he doth amend himselfe in those points; which as they say, others should take heed of? Are they not notoriously knowne to be those men in their life abroad, as they are on the Stage, Roisters, Brawlers, Til-dealers, Bosters, Lovers, Ruffians? So that they are alwayes exercised in playing their parts, and practising wickednesse, making that an Art, to the end they

<sup>v</sup> Exod. 32.

32.

<sup>x</sup> Rom. 9. 3.

<sup>y</sup> Facere, maiorem vim habet ad docendum quam dicere. Chrysost. hom. 19. ad hebraeos. Tom. 4. Col. 1608.

\* The chiefe  
end of Playes.

2 See Mar-  
cus Aurelius  
Epistle 12.  
to ~~the~~ <sup>the</sup> ~~be~~ <sup>be</sup> ~~rr~~ <sup>rr</sup>,  
accordingly.

\* Players in-  
famous per-  
sons.

\* Players ban-  
nished out of  
Rome, and  
kept from the  
Communion  
in the Primi-  
tive Church.

2 Epist. lib. 1.  
Epist. 10. Eu-  
cratio.

Obiect.

Ans.

2 In his Playes  
confuted.  
Action 1.  
and 3. and in  
his Schoole of  
Abuses.

might the better gesture it in their parts. For who can better play the Russian, than a very Russian? who better the Loven, than they who make it a common exercise? To conclude, the principall end of all their Enterludes, is to feed the world with sights and fond pastimes; 2 to Juggle in good earnest the money out of other mens purses into their owne hands. What shall I say? They are \* infamous men, and in \* Rome were thought worthy to be expelled, albeit there was libertie enough to take pleasure. In the Primitive Church they were kept out from the communion of Christians, and never remitted till they had performed publike penance. And thereupon 2 Saint Cyprian in a certaine Epistle counsellet a Bishop, not to receive a Player into the Pension of the Church, by which they were nourished, till there was an expresse act of penance, with protestation to renounce an Art so infamous. Some have objected; that by these publike Playes many forbear to doe evil, for feare to be publikely reprehended; and for that cause they will say it was tollerated in Rome, wherein Emperours were touched, though they were present. But to such it may be answered; that in disguised Players, given over to all sorts of dissolutenesse, is not found so much as to will to doe good, seeing they care for nothing lesse than for virtue. And thus much for these Players. Thus this Play-Poet, and sometimes an Actor too. Master Stephen Gosson, another reclaimed Play-Poet, writes thus of Stage-Players. That they are uncircumcised Philistims, who nourish a canker in their owne soules: ungodly Masters, whose example doth rather poyson then instruct men. Wherefore (writes he) sithence you see by the example of the Romans, that Playes are Rats-bane to government of Common-weales, and that Players by the iudgement of them are infamous persons, unworthy of the credit of honest Citizens, worthy to be removed their Tribe; if not for Religion, yet for shame, that the Gentiles should indge you at the last day, or that Publicans and Sinners should presse into the Kingdome of Heaven before you; with draw your feet from Theaters with noble Marius; set downe some punishment for Players with the Roman Censors; stee your selves to be Christians, and with wicked Spectators



Elators be not puld from Discipline to libertie; from virtue to pleasure, from God to Mammon: so shall you prevent the scourge by repentance, that is comming towards you, and fill up the gulfe, that the Divell by Playes hath digged to swallow you. Thus he. To him I will annex the testimonie of I. G. in his \* Refutation of the Apologie for Actors. Therefore (writes he) let all Players and founders of Playes, as they tender the salvation of their owne soules, and others, leave off that cursed kinde of life, and betake themselves to such honest exercises and godly mysteries as God hath commanded in his Word to get their living withall. For who will call him a wise man, that playes the foole and the vice? Who can call him a good Christian that playeth the part of the Devill, the sworne enemy of Christ? Who can call him a iust man that playeth the dissembling hypocrite? Who can call him a straight dealing man, that playeth a coseners stricke? and so of all the rest. The wise man is ashamed to play the foole; but Players will seeme to be such in publike view to all the world: A good Christian hateth the Devill, but Players will become artificiall Devils, excellently well. A iust man cannot endure hypocrisie, but all the acts of Players is dissimulation, and the proper name of Player (witnesse the Apologie it selfe) is hypocrite. A true dealing man cannot indure deceit, but Players get their living by craft and cosenage. For what greater cheating can there be, then for mony, to render that which is not monies worth. Then seeing they are fooles, artificiall Divels, hypocrites and coseners, most evident it is that their art is not for Christians to exercise, as being diabolicall, and themselves infamous: such indeed as the Lacedæmonians had, & we also have great reason to extrude out of our Common-wealth: for they are idle, vitious, dishonest, malicious, preiudiciall and unprofitable to the same. They are idle, for they can take no paines, they know not how to worke, nor in any lawfull calling, to get their living: but to avoide labour and worke, like brave and noble beggers, they stand to take mony of every one that comes to see them loyter and play. Hence is it that they are vitious, for idlenesse is the mother of vice, and they cannot exercise their offices but in vices, and in treating of and with vitious men. They are dishonest, for they get not to

\* London  
1615. p. 64.  
65.

Of what sort  
of men Play-  
ers be.

*e* In vita San-  
cti Malachia.  
*d* Animus im-  
butus malis  
artibus haud  
facile libidi-  
nibus caret.

Salustij. *Bela-  
lum Catilina-  
rium* p. 22.

See Master  
Gossons  
Schoole of  
Abuses, ac-  
cordingly.

*e* Animo per  
libidines cor-  
rupto nihil  
honesti inest.

Tacitus *An-  
nal.* II. sect. 9

*f* Si divino  
iudicio sepius  
contingit, ut  
per id quod  
nequiter vi-  
uunt, & illud  
perdant quod  
salubriter cre-  
dunt. *Greg.*

*Magnus, Mo-  
ral.* l. 25. c. 15.  
*g* Matth. 7.  
17, 18.

*b* An tu quic-  
quam in istis  
esse credis bo-  
ni, quorum  
professores  
turpissimos  
omnium, ac  
flagitiosissi-  
mos cernis?  
Non discere  
debemus ista,  
sed dedicisse.

*Seneca Ep.* 38.

Malorum magistrorum mala doctrina est; vel potius, malorum seminum mala seges.  
*Gregor. Nazianzen. Oratio.* 38. p. 584.

case by doing good workes, but by speaking filthie, vile, and dis-  
honest words: They are malicious, for they are accustomed,  
either for their friends or themselves, when they love not a man  
to speake evill of him; and colourably underband to mocke and  
flout at any. They are prejudiciall and unprofitable to the Com-  
mon-wealth, for they copen and mocke vs with vaine words,  
and we paye them good money, &c. From all which ancient  
and moderne testimonies, I may not unfittly write of Stage-  
players, as Saint Bernard doth of the ancient Irish in Conne-  
reth in Malachias his time. *e* Nusquam adhuc tales expertus  
fuerat in quantacunque barbarie. Nusquam repererat sic  
propternos ad mores; sic ferales ad ritus; sic ad fidem impios;  
ad leges barbaros; cervicofos ad disciplinam; spurcos ad vi-  
tam, Christiani nomine, re Pagani. And no wonder is it, that  
Players are so transcendently vitious and unchaste, since they  
are trained up from their cradles, in the very<sup>d</sup> art, the Schoole  
of Venerie, lewdnesse and prophannesse; which quickly eateth  
ont<sup>e</sup> all their honesty, their modestie, their virtues, and fraughts  
them full with vice. Since then it is abundantly evident by  
the premises, as also by experience; that common Actors  
are thus excessively vitious, unchaste, prophane, and<sup>f</sup> dis-  
solute in their lives, which drawes them on to a dissolute Reli-  
gion; the most of our present English Actors (as I am cre-  
dibly informed) being professed Papists, as is the Founder  
of the late erected new Play-house: the Playes which issue  
from them must needs resemble these their Actors, & the  
fruit being never better than the tree that beares it; the  
stream no purer than the Springs that feed it. From whence  
I deduce this twelfth Syllogisticall Argument against Stage-  
playes.

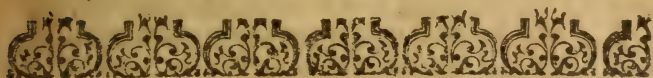
That whose ordinary Actors and Composers, are for the  
most part dissolute, infamous, unchaste, prophane, de-  
boyft, and vitious men, must needs be sinfull and un-  
lawfull unto Christians, <sup>h</sup> because no good thing can pro-



ceed from such. Witnesse, *Matth.* 7. 17, 18. *Levit.* 5. 2. 3. *Iob* 14. 4. *Eccles.* 9. 18.

But such are the ordinary Actors and Composers of Stage-plays: witnesse the premises.

Therefore they must needs be sinfull and unlawfull unto Christians: even in this respect.



## ACTVS 4. SCENA SECVNDA.

SEcondly, as the vitiouſnesſe of the Actors, even ſo the ſevilneſſe of the moſt aſſiduous Spectators of Stage-plays, inſallibly evidenceth them to be evill. If we looke backe to former Ages, we have the expreſſe teſtimony of ſundry Fathers and<sup>k</sup> Councels, that all the godly Chriſtians in the Primitive Church, did wholly withdraw themſelves from Stage-plays; that all thoſe Pagans who either acted or frequented Playes, did immediately upon their converſion to the Chriſtian faith, and their very firſt admittance into the Church of Chriſt, even publiſhly renounce all future acting, or reſort to Plaies: and that none but Pagans, unchaſte, prophane, and graceleſſe perſons, <sup>l</sup> who were caſt out of the Church by publiſh Censures, did uſe to flocke unto them. Hence was it that Tertullian writes thus harſhly: <sup>m</sup> So many perſons as there are ſitting in the Play-houſe, ſo many uncleane ſpirits are there preſent: intimating, that all the Play-hunters of his Age, were little better than incarnate Devils; whence he ſeriously deborts all Chriſtians from Playes. Hence, not onely <sup>n</sup> Clemens Alexandrinus, <sup>o</sup> Cyprian, <sup>p</sup> Lactantius,

<sup>i</sup> Tertul. Apologia, c. 38.  
<sup>42.</sup> De Spectaculis. lib. Miz-  
nutius Felix  
Octavius. p.  
34. 123. The-  
ophilus Anti-  
ochenus, ad  
Autolicum.  
lib. 3. Bibl.  
Patrum. To.  
2 p. 170.  
G. H. Tatia-  
nus Oratio  
adverſ. Græ-  
cos. Ibid. p.  
180. 181.  
Athenagoras:  
pro Chriſtia-  
nis legatio.

Ibid p. 138. 139. Epiphanius. Compend. Doctrina, &c p. 922. <sup>k</sup> Concilium Carthag. 3. Can. 11. Constantinop. 6. Can. 51. 62. Arelatenſe 2. Can. 20. Elibertinum. Can. 62. Aphricanum. Can. 12. See Act. 7. Scene 2, 3. <sup>l</sup> Chryſoſt. Hom. 3. De Davide & Saule. Tertull De pudicitia. c. 7. Concil. Carthag 4. Can 88. <sup>m</sup> Amphitheatrum omnium Dæmonum templum eſt: tot illic immundi ſpiritus confident, quot homines capit. De Spectaculis. l. To. 2. Operum. p. 393. <sup>n</sup> Oratio. Adhort. ad Gentes, & Pædag. 1. 3. c. 11. <sup>o</sup> De Spectaculis. l. 2. De Vero Cultu. c. 20. <sup>q</sup> Oratio 48. & De Reſta Educatione ad Selucum. p. 1063. 1064.

Nazi-

r Epistola. 18.  
 c. 1. & Co-  
 ment in Eze-  
 kiel 1. 6. c. 20.  
 f Homil. 3.  
 De Davide &  
 Saule, hom. 6.  
 7. and 38. in  
 Matth.  
 r De Civit.  
 Deil. 2. c. 3.  
 to. 14. De  
 Consensu Es-  
 vangelistarum.  
 l. 1. c. 33.  
 Confess. l. 3.  
 c. 2. 14.  
 6 De Guber-  
 natione Dei  
 lib. 6.  
 x De Nugis  
 Curialium. l. 1  
 c. 7. 8.  
 y See A&t. 6.  
 Scene. 3. 4. 5.  
 & A&t. 7.  
 Scene 3. 4. 5.  
 z The second  
 and third blast  
 of Retrait  
 from Playes  
 and Theaters,  
 M. Goston,  
 M. North-  
 brooke, M.  
 Stubs, D. Reiz-

nolds, Ioannes Mariana, in their Treatises against Stage-playes, with sundry others.  
 See A&t. 6. Scene 16. a Oratio pro Publ. Quintio Epist. ad Marinum lib. 7. Epist. 1. De  
 Legibus l. 1. & 2. b Epist. 7. 90. & 123. c Tristiu l. 2. & De Arte Amandi l. 1. d Iu-  
 nenal. Satyr. 6. 8. 15. See A&t. 7. Scene 6. e Suetonii Tiberius, Claudius, Caligula, Tacitus,  
 Annal. l. 14. c. 2. 3. Dion Cassius, Rom. Historiæ l. 55. & 59. Herodian. l. 1. Iuvenal.  
 Satyr. 8. Lampridij Heliogabalus p. 200. 202. Iulij Capitolini Verus p. 67. 69. Tre-  
 bellij Pollionis Gallieni Duop. 309. 310. 314. 315. 319. Flavij Vopisci Carinus. p.  
 446. 447. 449. f Hæc omnia (writing of Stage-playes) nescio quantum ad populum  
 gratia habent, nullius certe momenti sunt apud principes bonos, Flavij Vopisci Carinus.  
 p. 449. g See Marcus Aurelius Ep. 12. to Lambert. & A&t. 6. Scene 5. A&t. 7. Sc. 7. h  
 See A&t. 6. Sc. 2. i See A&t. 6. & 7. throughout. k Vnde credis nuptiarum insidiatores  
 proficisci? nonne ab huiusmodi scenis? Vnde illos qui thalamos aliorum effodiunt? non-  
 ne ab Orchestra illa. Nonne hinc complures adulteris? c. Hom. 38. in Math. Tom. 2.  
 Col. 299. l Sed tu præcipue curuis venare Theatris, Invenies illic quod ames, quod lu-  
 dere possis, Quodque semel tangas, quodque tenere velis, De Arte Amandi. l. 1. p. 160. 161.

Ifidor.



<sup>m</sup> Isidor Hispalensis, <sup>n</sup> Primasius, <sup>o</sup> Remigius, <sup>p</sup> Haymo, and <sup>q</sup> Anselme write, That the Play-house and the Stewes were one and the same in ancient times; because after the Playes were ended, the Whores who resorted to the Play-houses, or were harbored in them, did prostitute themselves upon the Theater, unto the lust of others. they when all derive the Word fornication; a fornicibus, seu locis theatralibus; from Brothels and Play-houses, where Whores were kept and prostituted after the Playes were acted. Such and no other were Play-houses is Stage-frequenter in former Ages. And are they not now the same? If we seclude those children, those novices, whose ignorance, childishnesse, vanitie, folly, or injudiciousnesse allure them to playes or such like Gugaes, <sup>r</sup> which men of riper yeares and indgement doe contemne; together with some few sociable ingenuous dispositions, whom the <sup>s</sup> pressing importunitie of carnall friends, or vehement sollicitations of lewde acquaintance doe casually draw to Stage-playes, against the <sup>t</sup> secret reluctances of their owne gain-saying consciences; <sup>v</sup> what else are the residue (at least the Maior part) of our assiduous Play-haunters, <sup>x</sup> but Adulterers, Adulteresses, Whoremasters, Whores, Bawdes, Panders, Ruffians, Roavers, Drunkards, Prodigals, Cheaters, idle, infamous, base, prophane, and godlesse persons, who <sup>y</sup> hate all grace, all goodnesse, and make a mocke of piety? What are they but the very filth, the drosse, the scumme, of the Societies and places where they live? the very <sup>z</sup> Mothes, the Drones and Cankermormes of the Common-weale? the <sup>a</sup> shame and blemish of Religion? the most putred, scandalous, noxious, and degenerate branches both of Church and State, which should be spued out, bee lopped off from both, had they their iust demerits? If any Play-haunter deeme this censure over-harsh, his own conscience must

<sup>m</sup> Idem Verò Theatrum, idem & prostibulum; eo quod post ludos exactos meretrices ibi prosternantur Originum l. 18. c. 42. p. 160.

<sup>n</sup> Enarratio. in Rom. 10. fol. 53.

<sup>o</sup> Explanatio in Gal. 5. v. 19.

<sup>p</sup> Exegesis in Ephes. 5. v. 3.

<sup>q</sup> Com. in Ephes. 5. v. 3.

<sup>r</sup> Tom. 2. pag. 285. See Casw-darus.

<sup>s</sup> Variarum. l. 7. Epist. 10. &

<sup>t</sup> Pulenge rus De Theatro:

<sup>u</sup> l. 2. c. 50. 51: accordingly.

<sup>v</sup> Singula de nobis anni

<sup>w</sup> prædantur euntes: Eria

<sup>x</sup> puere jocos, Venerem, con-

<sup>y</sup> vivia, ludos, Horace Epist.

<sup>z</sup> l. 2. Epist. 2. p. 289.

<sup>a</sup> Rogantibus pestifera, largi, blande & affabile odiz

<sup>m</sup> est. Seneca De Benefe. l. 1. c. 14. <sup>r</sup> Et sic grandis in suos pietas, impietas in Deum est. Hierom Epist. 25. c. 9. <sup>v</sup> Aequalis habitus illic, similemque videbis Orchestram & populum. Iuvenal. Satyr. 3. p. 21. <sup>x</sup> See the third blast of Retrait from Playes and Theaters, and M. Northbrooke, M. Stubbs, M. Giffon, in their Treatises against Stage-playes. Petrarch. De Rened. Vtr. Fortunæ. l. 1. Dialog. 30. accordingly. <sup>y</sup> See Act. 6. Scene 12. 13. <sup>z</sup> See Act. 6. Scene. 6. <sup>a</sup> Cyprian. Epist. l. 1. Epist. 10. Chrysost. Hom. 34. De Davide & Saule See Act. 6. Scene. 4. 5.

b Præter alia  
hoc summum  
ex amore sui  
vitium in ani-  
mo hominis  
existit, quod  
iustus sui ipsius  
& incorruptus  
iudex esse ne-  
quit: cæcus  
est enim rei as-  
mate cognitor  
qui amat, nisi  
quis assueverit,  
pu'bra potius  
in prædio ha-  
bere: atque se-  
ctari, quam  
cognata que-  
sint & dome-  
stica. Plutarch.  
De Adulatione  
& Amicitia  
Disc. Tom. I.  
p. 174.

c Theatro,  
quo quisquis  
malus icrit,  
redibit pelsi-  
mus: Nam bo-  
nis itur illud  
ignotum est:  
qui si casu ali-  
quo ignari  
adeant, conta-  
gio non care-  
bunt. De Re-  
medio vir-  
fortuna l. I.  
Dialog. 30.  
d 2 Tim. 4. 5.

subscribe unto it,<sup>b</sup> if selfe-love hath not blinded it; since hee can hardly cull out any who dis-affect or come not vnto Stage-playes, so suparlatively vicious, or unchaste, as those who most frequent them. This, all the fore-quoted Authors largely testifie in their Quetations in the Margent: to whom I shall onely adde the suffrage of I. G. in his *Refutation of the Apologie for Actors*. p. 55. 56. But now, (saith he) to draw to the conclusion of my discourse, I will onely describe briefly, who for the most part they are who runne madding unto Playes. In generall the vulgar sort, in whom Cicero pro Planco, saith, there is no reason, counsell or discretion. But to particularize some onely among all. The prophane Gallant to feed his pleasure; the Citie Dames to laugh at their owne shames; the Countrey Clowne, to tell wonders when hee comes home, of the vanitie he hath seene; the Bawdes to intice; the Whoores and Cartezans to set themselves to sale; the Cut-purse to steale; the Pick-pocket to filch; the knave to bee instructed in cosening trickes; Youth to learne amorous conceits; some for one wicked purpose, some for another; none to any good intent, but all fruitlessly to spend their time. But among any others, that goe to the Theaters, when shall you see an ancient Citizen, a chaste Matron, a modest Maid, a grave Senator, a wise Magistrate, a iust Iudge, a godly Preacher, a religious man not blinded in ignorance, but making conscience of his wayes. You shall never see any of those at Playes, for they count it shamefull and ignominious, even an Act of reproach that may redound unto them. I shall close up this with that of Petrarch,<sup>c</sup> The way to the Play-house is altogether unknowne to good men; to which when any ill man goeth, hee returns the worst of any: and if any good men goe thither ignorantly by accident, they shall not want contagion; So infectious, so vicious is the company that usually resorts to Plaies: the very best of them in their best condition, <sup>d</sup> bring for the most part, lovers of pleasures, more than lovers of God; having onely an outward forme of godlinesse (and most scarce so much) but denying the power thereof. From all which premises, I shall derive two unanswerable arguments, to prove the unlawfulness of Stage-playes.

The



The first of them, being the thirteenth in number, may be cast into this forme.

That which the very best, the holiest Christians, have alwayes constantly avoyded, condemned as evill; the very worst and most notoriously vitious only of Christians, of Pagans, of ancient and moderne times, affected, applauded, frequented with pleasure and delight; *is certainly evill, and so unlawfull unto Christians.*

But such is the case of Stage-playes.

Therefore they are certainly evill, and so unlawfull unto Christians.

The Minor is evident by the premises, by experience, and by the seventh act ensuing. The Major is manifest by its ownelight. For first the *Primitive Christians and godly men*, (whose steps we ought to follow) *abhorre, reject, condemne nought else but sinfull, scandalous pernicious pastimes, (not Christian, laudable or lawfull recreations) repugnant to the Scriptures, to the inward principles of grace implanted in their soules; or to the discipline, puritie and honour of the Church, the Saints of God who went before them; the onely rules by which their lives, their iudgements, their affections are directed. Secondly, unregenerate gracelesse persons,* *as they commonly hate nought else but goodnesse, so they most really affect, admire, frequent the pleasures, the delights of sinne, which are most homogeneous to their lusts, most suitable to their sinfull dispositions. No man can finde any true contentment or delight in any thing, but that which is suitable to his nature; because* <sup>1</sup> *all pleasure, all com-*

*e* Quoniam quod apud malos deprahenditur dici bonum non potest. Seneca de Vita Beata, c. 24. Etenim malorum ille geniorum exercitus non nisi de malis voluptatem capit. Nazianzen, De Rebus & Educatione ad Seleucum. p. 1064. f Heb. 13. 7. Phil. 3. 17. g Psal. 97. 10. Psal. 101. 3. Psa. 119. 104. 128. Amos 5. 15. Gal. 5. 17. Prov. 29. 27. 2 Tim. 2. 22. 23. h Argumentum boni est

malis displicere. Seneca de Vita Beata cap. 24. Nihil nisi grande aliquod bonum a Nerone damnatum. Tertul. Apologia, ad Vers. Gentes. cap. 5. See Psal. 36. 4. Psal. 34. 21. 2 Chron. 19. 2. Amos 5. 10. Mich. 3. 2. Prov. 29. 27 accordingly. i Prov. 2. 13, 14. 15. c. 10. 23. c. 17. 10. c. 21. 10. May 5. 18, 19. Jer. 4. 22. Hosea 4. 8 Mich. 7. 3. Rom. 1. 32. 2 Thess. 2. 12 Titus 3. 3. Hominis mali, mala sunt voluptates. Euripides. Ephigenia, p. 645. k Similia enim similibus gaudent. Macrobius Saturn. 1. 7 c. 7. p. 694. l Si militanicum est finis ille Arist. Rhetor. 1. 1. c. 11. p. 80. Magnam vim habet ad coniungendas amicitias studiorum ac naturae similitudo. Cicero pro Ant. Cluentio Oratio. p. 407. Ad connectendas amicitias vel tenacissimum vinculum, morum similitudo. Plin. Epist. lib. 14. Epist. 19. p. 178. Semper similem ducit Deus ad similem. Homeri Odyssea. lib. 17. p. 498.

plecency whatſoever, ariſeth from ſimilitude and proportion. Now nothing is ſo connaturall, ſo conſonant to the corruptions of depraved Stage-haunters as ſinfull, luſtfull, or polluted objects. Therefore Theatricall Enterludes, which wicked men moſt delight in, and many of them ſo adore, as to make *Theaters* their *Chappels*, yea, *Playes* their weekly *Sermons*; muſt needs be ſinfull and polluted, as their natures are: elſe they could never ſlocke unto them daily with delight, to their no ſmall expence. So that this firſt Argument is unanſwerable.

The ſecond, (in courſe the fourteenth) Argument againſt *Playes*, from hence, is this.

Thoſe things to which lewde company, unchaſte, deboiſt prophane, and graceleſſe perſons, ſlocke by troopes, with greedineſſe and delight, is undoubtedly ſinfull, yea, utterly unlawfull unto Chriſtians.

But ſuch company, ſuch perſons as theſe, (eſpecially Strumpets, Pandors, Bawdes, Adulterers, Whoremasters, Drunkards, Prodigals,) doe ſlocke by troopes to Stage-playes, with greedineſſe and delight.

Therefore they are undoubtedly ſinfull, yea, utterly unlawfull unto Chriſtian:

The Minor is ſufficiently confirmed by the premiſes; by the third Blaſt of Retrait from *Playes* and *Theaters*, pag. 66. and by the ſuffrage of *Nazianzen*; who ſtiles Stage-playes the *miferable Spectacles of wicked men*. The Major is irrefragable.

Fiſt, becauſe the Scriptures enjoyned all Chriſtians; <sup>m</sup> not to keepe company with wicked men; <sup>n</sup> not to have concord, fellowſhip or communion with them, in wicked things eſpecially: <sup>o</sup> not to walke in the counſell of the ungodly, to ſtand in the way of ſinners, nor ſit in the ſeat of the ſcornfull, <sup>p</sup> but wholly to withdraw and turne themſelves from every one who walkes diſorderly: after the example of *David*; <sup>q</sup> who hated the aſſemblies of the ungodly: and <sup>r</sup> would not know a wicked perſon; giving them this reſolute farewell: <sup>s</sup> Depart from me all ye workers of iniquity, for the Lord hath heard the voyce of my weeping.

Second-

*Miseram-*  
*orum specta-*  
*cula, De recta*  
*Educacione*  
*ad Salutum.*

p. 1063.

1 Cor. 5. 9.

10, 11. Pro. 1.

10. to 17.

Prov. 28. 7.

Ephes 5. 11,

12. 2 Cor. 6.

14, 15.

o Psal. 1. 1, 2.

Pro. 4. 14, 15.

p 2 Tim. 3. 4,

5. 2 Thieſſ. 3.

6. Prov. 5. 3.

8, 9. Jer. 9. 2.

Rev. 18. 4.

Tales habeto

focios quorum

contubernio

non infameris.

Heirom. Epist.

2 c. 6.

7 Psal 26. 4, 5

r Psal. 101. 3,

4, 5, 7.

f Psal 68.

Psal. 119. 115

Psal 129. 19.



Secondly, because Christians must <sup>t</sup> not conforme themselves to the wicked of the world, much lesse comply with them in <sup>v</sup> their unlawfull pleasures of sinne, which are but for a season; since <sup>x</sup> Christ hath suffered for them in the flesh to this very end, that they should no longer live the rest of their time to the <sup>y</sup> lusts of men, but to the will of God: the time past of their lives, being sufficient for them to have wrought the will of the Gentiles.

Thirdly, because ill company, are not onely an evident <sup>z</sup> appearance of evil, which Christians must avoyd; but likewise a most <sup>a</sup> dangerous insinuating, bewitching temptation; a prevalent perswasive provocation unto evil; and so much the more dangerous, by how much the more numerous. Lewde companions (especially such as haunt our Theaters) are of a most <sup>b</sup> infectious, leprous, captivating ensnaring qualitie: they are all of <sup>c</sup> Catilines disposition, they will quickly corrupt all those who entertaine their friendship, or intrude into their fellowship; making them as unchaste, deboysh, and vitious as themselves at last, though they were <sup>d</sup> veriuously disposed at the first; how much more then will they poison and corrupt all such who are naturally inclined unto vice? To entercommon therefore with such contagious persons in their Play-house Conventicles, their Theatricall Enterludes must needes bee sinfull, because it is a strong allēctive, a vehement temptation unto sinne.

*Object.* If any here object, that many good Divines, many gracious, pious Christians resort oft-times to Stage-playes, as well as vitious persons; with whom men may accompany without any danger: therefore there is no such hazzard, such pravity or infection in Play-haunters society as is suggested.

*pist.* 78. *Cent.* 3. *Epist.* 63. Dedit hæc contagio labem, &c dabit in plures. *Idem.* *Saty.* 7. 2. *c* Omnes quos flagitium, egestas, conficius animus exagitabat, hi Catilina proximi familiaresque erant: quod si quis etiam a culpa vacuus in amicitiam eius inciderat, quotidiano usu atque illecebris, facile par, similisque cæteris efficiebatur. *Valustij, Bellum Catilinarium.* pag. 12. *d* Sæpe malorum consortia etiam bonos corrumpunt, quanto magis eos qui ad vitia proni sunt. *Concilium Toletanum* 4. *Can.* 61.

*1 Rom.* 12. 12.  
*Col.* 2. 20.  
*1am.* 4. 9.  
*2 Heb.* 1. 1. 4.  
25.  
*x* *1 Pet.* 4. 1.  
2, 3, 4.  
*y* *Quantò enim hominibus placent, tantò sunt Deo odibiles.*  
*Bernard.* *De Ordine Vitæ,*  
*Col.* 1126. A  
*z* *1 The.* 5.  
22.  
*a* *Prov.* 1. 10.  
to 16. c. 7. 5.  
to the end.  
*2 Pet.* 3. 17.  
*Inimica est multorum conversatio*  
*Nemo non aliquid nobis vitium aut commendat, aut imprimit, aut nescientibus allinit. Vti que quo major est populus cui commissemur, eò periculi plus est.* *Seneca* *Epist.* 7.  
*b* *Sodales malis, lues & pestis animorum.*  
*Hysim Epist.*  
*Centur.* 1. E=

e Plerique Sacerdotes & Clerici male vivendo, formā cæteris in malum existunt, qui in bonis esse exemplum debuerunt. *Isidor hispalensis De summo. Bono lib. 3. cap. 38. f. Ses. A. 7.*

Scene 4.  
g Concil. Laodicense.  
Can. 54. Carthag. 3. Can. 11. Constantinop. 6. in Trullo Can. 24. Venetici. Can. 11. Aquiligranense sub. Lud. pio. Can. 82. 100. 145. Moguntinum, Can. 10. Agathenses. Can. 28. 39. Turonicum 3. Can. 7. 8. Ca-

bilonense 2. Can. 9. Rhemensis. Can. 15. Moguntinum. sub Rabano. Arch. Can. 13. Parisiensis. sub. Lud. & Lothario. lib. 1. cap. 38. Colonien. 1536. pars 2. cap. 25. Nicenum. 2. Can. 22. Basilinse sub Eugenio. Surius, Tom. 4. pag. 223. Moguntinum sub Sebastiano. Anno 1549. cap. 74. Lateranenses sub Innocentio 3. Can. 16. Capitula Græcarum Synodorum. Surius Concil. Tom. 2. pag. 757. Can. 59. Concil. Lingonense 1404. Senonense 1525. Carnotense 1526. Burdigense 1582. Biturigen. 1584. Aquense 1588. Turonicum 1587. apud Bochellium. Decreta Ecclesiæ Gallicanæ. lib. 6. Titulus 19. *b.* Decreta Eusebij Papæ Anno 309. cap. 4. Surius Concil. Tom. 1. pag. 112. Decreta Innocentij 1. Can. 11. *b.* p. 529. Reformatio Cleri Germaniæ Responsio 1524. cap. 4. Surius Tom. 4. p. 713. Decreta Odonis Parisiensis, inter Communia præcepta, cap. 13. apud Carranzam Fol. 255. Decreta Pauli quinti apud Ioannem Langhecrucium. De vita & honestate Ecclesiasticorum l. 2. c. 21. 22. Justiniani Codex. l. 1. Tit. 45. \* Vbi nam hodie est clericorum decor continentie in gestu, victu, vestitu, & risu? In convivij, tabernis, ludis, & Theatris vbique vagantes crebrius reperiuntur, quam in locis Deo dicatis, *Onus Ecclesiæ c. 23. sect. 1.*

I Answer, First, that perchance some few exorbitant, scandalous histronically, (but farre from good) Divines, at leastwise from good Christians, may sometimes visit Theaters and publike Enterludes, to the scandall of Religion, the blemish of their function, *and ill example of others*; for which they should, they ought to receive an heavy censure, were Ecclesiasticall Discipline duly exercised. But I dare presume there is not one zealous, faithfull, conscionable, painefull Minister this day living, who dares to grace a Play or Play-house with his presence: since not onely *divers Fathers*: but likewise *twenty five severall Councils*, besides *undry Canonick Constitutions*, have expressly inhibited all sorts of Clergie-men whatsoever, under paine of suspension, and perpetuall deprivation, to be either *Actors or Spectators of any publike Stage-play*, or to countenance it by their presence: which I would all *scandalous* \* *Play-haunting Ecclesiasticks* (of which there are now too many) would cordially consider; that so they might reforme their error, for feare of degradation, which they well demerit, and good Dioceans may justly inflict for this their crime.

Secondly, I answer; that perchance some puny new-converted Christian Novices, being altogether unacquainted with the hurtfulnesse, the wickednesse of Stage-players, may sometimes be occasionally drawne unto Stage-plays; partly to beare others company, whose displeasure they



might else incurre: partly through the importunate solicitations of lewde acquaintance; partly by the novalty or subject of the Play it selfe; partly to <sup>i</sup>acquaint themselves the better with the dangerous consequences and fruites of Play-houses, that so they may more iustly condemne them, more pe-remptorily abandon them for future times; yet principally because they are not fully convinced of their sinfulness. But that many, that <sup>k</sup>any gracious, godly, grownen, faithfull Christians, who are thorowly instructed in the wayes of godlinesse, or in the noxious qualities of Playes, doe constantly, doe frequently resort to Play-houses, to Stage-playes, (especially out of a loue or liking unto Playes themselves) I utterly deny.

First, because <sup>l</sup>no truly sanctified Christian (who cannot possibly delight in any knowne evil) can ever patiently heare, or delightfully behold, the severall grosse abominable wickednesses that are daily acted and committed on the Stage, but his very heart would forthwith boyle within him, yea, his eyes gush forth with teares, out of an holy indignation against them. Secondly, because it is <sup>m</sup>impossible, that true godly Christians shou'd take any reall pleasure in these Theatricall Enterludes which wicked men most affect: since the <sup>n</sup>gracious, the gracelesse, are as contrary one to the other in their chiefe delights, as light and darkenesse; righteousness and unrighteousnesse; Christ and Belial; Believers and Infidels. Thirdly, because <sup>o</sup>all godly Christians in the Primitive Church, have wholly abandoned Stage-playes, as sinfull, as unchristian pleasures; Therefore all pious Christians must needs abhorre them now; they being <sup>p</sup>guided by the selfe same Word and Spirit as the Primitive Christians were; so that they <sup>q</sup>cannot chuse but have the very selfe-same judgement with them in all things, and so

<sup>i</sup> Intelligere malum laudabile est, facere autem vituperabile. Nec qui intelligit malum ipse facit malum, Opus im-  
perfectum in Matth. Hom. 24. Chrysost. Tom. 2. Col.

770 A  
<sup>k</sup> See Goffon, Playes cōfuted The 3 Blast of Retrait from Playes and Theaters, p. 51, 52.  
<sup>l</sup> accordingly, 12 Pet. 2.8. Acts 17 16. Gal. 5. 17. Psal. 119. 37. See Chrysost. Hom. 38. in Mat, Goffon Playes confuted. The third Blast of Retrait from Playes, Pertrarch. De Remedio Vtr. Fortunæ 1, 1 Dialog. 28 30. accordingly.

<sup>m</sup> Hebr. 11. 24, 25. Psal. 1. 1, 2. Psal 26. 4, 5, 6. Amos 3. 3. Quibus mala bene sapiunt, bona illis ignota sunt: & curis nobilioribus sunt insueti, qui vilibus delectantur. Petrarch, De Remedio Virtusque Fortunæ 1. 1. Dialog. 28. <sup>n</sup> 2 Cor. 6. 14, 15, 16, Prov. 29. 27. <sup>o</sup> See Act. 7. Scene 1, 3, 4, 5. <sup>p</sup> Ephel. 4. 1. to 7. Phil. 3. 16. 1 Cor. 12. 4, 5, 8, 11. 2 Cor. 4. 13. <sup>q</sup> Rom. 15. 5, 6. 1 Cor. 1. 10. 2 Cor. 13. 11, Phil. 1. 27, 2 Cor. 4. 13.

¶ 1 Cor. 14.  
20. Has res  
homo sapiens  
videat, quæ  
non alijs vide-  
antur conti-  
nere aliquid  
gratiæ quàm  
infantibus  
parvulis, &  
populariter  
institutis *Ar-  
nobius ad Vers.  
Gentes 1. 7.*  
p. 236.  
¶ 1 Cor. 3. 1.  
Hebr. 5. 13.  
¶ 2 Pet. 2. 13.  
14.  
¶ See Tertul-  
lian & Cypri-  
an De Specta-  
culis. Lactan-  
tius De vero  
Cultu, cap. 20  
Chryf. Hom.  
3. De Davide  
& Saule &  
Hom. 6, 7, &  
38. in Matth.  
Salvian De  
Gubernatione  
Dei with all  
the other Fa-  
thers and Au-  
thors, in Act. 7

¶ Tolle Theatra iube, non tuta licentia Circi est. *Ovid. Tristium lib. 2. p. 135.* ¶ Ad  
peertior a faciles sumus, quia nec dux potest, nec comes deesse; Non primum iter tar-  
tium est ad vitia, sed etiam præcepta. *Seneca Epist. 97.* 2. Rerum natura sic est, ut quoties  
bonus malo conjugitur, non ex bono malus melioratur, sed ex malo bonus contaminetur:  
malum enim coinquinat bonum, bonum autem non coinquinat malum. Junge lutum fa-  
rina, non farina sordidat lutum, sed lutum farinam. *Chrysof. Hom. 28 in Matth. Tom. 2.*  
Col. 782. A

in case of Stage-playes, as well as in other things. Thirdly,  
admit some godly Christians do commonly resort to Play-  
houses, (which I cannot beleieve) yet these are few in num-  
ber; and those for the most part *children*, not onely in  
spirituall, but even in naturall understanding; being *babes*  
in yeares, as well as in grace: Yea, they are nought else but  
*blemishes of Religion*, and scandals to the Church, to all  
their fellow Seints, who *v blasse*, who much condemn them  
for their Play haunting. The saints who flocke to Stage-  
playes (if there be any such) are but a despicable, undiscer-  
nable company, unable to draw others unto goodnesse;  
where as the gracelesse wicked ones who daily visite them,  
are many in number, contagious in quality, more apt to  
poyson, to infect all those who dare approach them, than  
one who is full of running Plague-sores. Therefore it  
must of necessity be *dangerous* to resort to Stage-playes. We  
all know by wofull experience, *That mans corrupt nature*  
*is farre more pendulously propense to vitious, than to good ex-*  
*ample:* and that evill things are farre more apt to defile that  
*which is good, than good things to rectifie that which is evill.*  
*Whence it alwayes comes to passe (as Chrysostome well ob-*  
*serves) that as oft as good and bad men associate themselves to-*  
*gether, the ill are never meliorated by the good, but the good are*  
*alwayes contaminated, corrupted by the evill: even as when*  
*Clay and Meale are kneaded together, the Clay defiles the*  
*Meale, not the Meale refines the Clay.* Saint Paul informes  
us; *a that a little leaven, leaveneth the whole lumpe: King*  
*Solomon; b that one sinner destroyeth must good; and the*  
*sententious Satyrists; That one scabbed sheepe destroyes a*  
*whole flocke, one dandriffe Swine, the whole heard; one rotten*



grape the whole cluster : <sup>d</sup> Much more then will these troopes of wicked ones, who meet at Theaters (which are able to corrupt the strongest Christian) deprave those few unstable tender babes in Christ, who intrude into their company; as Seneca well argueth in our present case: It is a good observation of a grave Historian : <sup>e</sup> that is farre better for a Kingdome, to have a bad King and good Councillors to advise him, than a good King and bad Counsellors : his reason is (and it is <sup>f</sup> Saint Bernards too) because one bad man, may happily be reformed by many good; but many evill men can by no meanes be over-ruled, or rectified, by any one man be he never so good. I may aptly accomodate this reason to our present purpose thus. Admit some few good Christians resort sometimes to Stage-plays; yet since they alwayes meet with farre more, farre greater troopes of lewde, deboist companions there, who (without Gods preventing grace, which Play-haunters cannot challenge) will certainly corrupt them in a moment : it must needs be sinfull, be dangerous to resort unto them : since the fewer good ones, are <sup>h</sup> more likely to be vitiated, by the major multitude of wicked ones, whose wickednesse exceeds their goodnesse; than the wicked ones to be reclaimed by their goodnesse, of which they are vncapable. Lastly, the presence of some godly men at Stage-plays, can never make Play-assemblies good, in God or mans

<sup>d</sup> Subduenda est tener animus populo, & parum tenax recti. Facile transsitur ad plures. Socrati, Ciceroni, & illis excutere mentem suam difficultas similis multitudo potuisset adeo nemo nostrum, qui cum maxime concinnamus ingenium ferro impetum vitiis, tam magno comitatu Venientium potest. Vnum exemplum aut avaritiae aut luxuriae multum mali facit. Convector delicatus paulatim enervatur & emolliuit. Vicinus dives cupiditatem irritat : malignus comes, quamvis candido & simplici, rubiginem suam affricuit.

Quid tu accidere his credis in quos publice factus est impetus : Seneca Epist. 7. Maiorum hominum consuetudo aliquid vitij pueris affricat. Plutarch. de Educat. Puerorum. Tom. 1. p. 21. <sup>e</sup> Notum est illud pietati tuae, quod in Mario Maximo legisti; meliorem esse Rem publicam, & prope tutiorem, in qua princeps malus est, ea in qua sunt amici principis mali : siquidem vinus malus potest a pluribus bonis corrigi; multi autem mali non possunt ab uno, quamvis bono, vlla ratione superari, & id quidem ab Homulo ipsi Traiano dictum est, cum ille diceret Domitianum pessimum fuisse, amicos autem bonos habuisse. *Ælij Lampridi Severus* p. 249, 250. <sup>f</sup> Non tantum valeat in bonum, bonum unum, quantum duo mala in malum. *De precepto & Dispensatione*, c. 28. Col. 936 A. <sup>g</sup> Nullum tempus ad nocendum angustum est malis. *Seneca Medea, Act. 2. fol. 146.* <sup>h</sup> Vnum verò est pro quo vitari malorum societas debeat, ne si fortasse corrigi non valent, ad imitationem trahant : & cum ipsi a sua nequitia non mutantur, eos qui sibi coniunctos fuerint pervertunt. Corruptunt enim bonos mores colloquia prava, itaque infirmi quicumque societatem malorum declinare debent, ne mala quae frequenter aspiciunt & corrigere non valent, delectentur imitari. *Anselmus in I Cor. cap. 6. Tom. 2. pag. 202. C.*

Gal. 1. 2.  
 Iſay 1. 21.  
 & 2 Chron. 19.  
 2. c. 20. 35.  
 36, 37. Ezech.  
 18. 24. Reu.  
 18. 4. Pfal.  
 106. 39, 40.  
 Iſay 1. 4. 21.  
 Iſay 1. 4. 10.  
 13, 14. c. 66.  
 2. 4. Ier. 7. 11.  
 Ezech. 14. 13.  
 to 22.  
*m* Qui congregatur vana cum  
 ijs qui ſpectacula & theatra  
 conveniunt, & cum diabolo  
 idem ſentiant, vnus ex  
 iſtis connumerabitur, & vae  
 habebit. *Clem. Rom. Conſt. r.*  
*Apoſt. 1. 2. c. 56*  
 Omnes turpitudine rerum  
 vnum ſunt, qui

ſteeme. When good and bad men ioyne together in Religious duties; the goodneſſe of <sup>the</sup> the leſſer part denominates the whole, and makes it good in Gods, in mens account: becauſe the end, the cauſe of this convention, is Gods glory. But when good and bad confederate themſelves together in any delights of ſinne, <sup>k</sup> God looks not on the goodneſſe of the good, but upon the wickedneſſe of good and bad, condemning all for a <sup>1</sup> Congregation of euill doers, becauſe the obiect, the end of theſe their conventicles are unlawfull. When gracious and graceleſſe perſons ſhall ſit promiſcuouſly together in a Play-houſe, beholding ſome prophane laſcivious Enterlude with delight; nor onely God himſelfe, but even Saints and Angels frowne upon them, as a fraternitie of euill doers; and a Satanicall unchriſtian aſſembly, (as the <sup>m</sup> Fathers teſtifie;) becauſe the moſt of the are ſuch, & the end for which they meet is ſuch. Wherefore, ſince the whole Conventicle of Play-haunters in Gods, in Angels, in holy mens eſteeme, is alwayes euill, notwithstanding the preſence of ſome few godly ones; theſe Playes themſelves muſt certainly be execrably odious to all good Chriſtians, (who <sup>n</sup> muſt abandon all lewde companions) even in this reſpect.

sibi rerum turpi i voluntate ſociantur. Nam hoc ipſo quod aliquis rem obſcenam curat, dum ad immunda properat immaundus eſt. *Salſian. de Gubern. Dei. l. 6. p. 187. 201.* O-diſſe debemus iſte conuentus & ceterus Ethnicorum. Quid luci cum tenebris? quid vitæ & morti? Quid facies in illo ſuffragiorum impiorum aſtuario deprahenſus vbi nemo te cognoſcit Chriſtianum? Recogita quid dere fiat in celo. Dubitas enim illo momento quo in Eccleſia Diaboli fueris, omnes Angelos proſpicere de celo, & ſingulos denotare, quis blaſphemias dixerit, quis audierit, quis linguâ, quis aures Diabolo aduerſus Deum adminiſtraverit? Non ergo fugies ſedilia hoſtium Chriſti, illam cathedram peſtilentiarum, &c. *Tertullian. De Spectaculis. cap. 26, 27.* <sup>n</sup> Pfal. 26. 4, 5. Rev. 18. 4. 2 Cor. 6. 17. Vita malos, cave iniquos, ſuge improbos, ſperne ingratos, a te fuga turbas hominum, maxime eorum qui ad vitia proni ſunt: periculoſum eſt enim vitam cum malis ducere, & cum his qui prave vivunt ſociari. *Iſidor. Hiſpal. De differentiis mundi. lib. 2. c. 229. H.*





## ACTVS 5. SCENA PRIMA.

**F**ifthly, Stage-players must needs bee abominable, unlawfull unto Christians, both in regard of their manner of Action, and of all those severall parts, concomitants and circumstances that attend them. From whence I raise this fiftenth Argument.

*Argument.*

I 5.

o Quod enim  
nec bonum  
est, nec bene  
fieri potest  
(which is the  
case of Stage-  
players) purum  
proculdubio  
malum est.  
*Bernard. Ep.  
pist. 7. Col.  
1395. L.*

That whose manner of action, parts, concomitants, and severall circumstances are sinfull; must certainly be *abominable and unlawfull unto Christians*, 1 *Theff. 5. 22.*

But such are the manner of action, parts, concomitants, and severall circumstances of Stage-players.

Therefore they are certainly abominable and unlawfull unto Christians.

The Major needs no confirmation; because such as the forme, the parts and circumstances are, such questionlesse is the whole. The Minor I shall evidence by a particular discussion.

First, of the very manner of acting Stage-players: wherein I shall examine: First, the hypocrisie; Secondly, the obscenitie and lasciviousnesse; Thirdly, the grosse effeminacy; Fourthly, the extreame vanitie and follie, which necessarily attends the acting of Playes.

I

Secondly, of the severall parts that are usually acted in Stage-players; which are as sinfull as various.

2

Thirdly, of the ordinary apparell wherein Playes are acted: which is, First of all, womanish, belonging to the female Sex: Secondly, costly, fantastick, strange, lascivious, whorish, provoking unto lewdnesse.

3

Fourthly, of the severall concomitants or circumstances of Stage-players: which I shall reduce to these foure Heads. Lascivious dancing. Amorous obscene songs: Effeminate lust-exciting Musicke. Profuse, inordinate lascivious laughter,

4

Indoſti, ſto-  
lidique & de-  
pugnare parati  
Si diſcor-  
det, equos me-  
dia inter cars  
mina poſcant,  
Aut uſum, aut  
pugiles: his  
nam plebecu-  
la gaudet. Ve-  
rum equitis  
quoque iam  
ingravit ab  
aure voluptas  
omnis ad in-  
cer-  
tos oculos, &  
gaudia vana.  
Quatuor aut  
plures aulae  
praemuntur in  
horas, Dum  
fugiant equitū  
turmae, pē-  
ditumque cater-  
vae. Mox tra-  
hitur manibus  
regum fortuna  
retortis. Eſſe-  
da feſtinant,  
pilenta, petor-  
dita, naves:  
Captivum

portatur ebur, captiva corinthus, &c. *Epist. lib. 2. Epist. 1. pag. 283, 284.* See God-  
wins Roman Antiquities, lib 2. Sect. 3. cap. 2. to 14. 9 Tacianus Contr. Gracos  
Oratio. Cyprian. *Epist. lib 2. Epist. 2. Clemens Alexand. Oratio Adhort. ad Gentes,*  
fol. 8, 9. Arnobius. lib. 7. advers. Gentes pag. 230. to 242. Laſtantiuſ De vero cultu.  
cap. 20. Tertullian. De Spectac. lib. Augustin. De Civit. Dei. lib. 2. cap. 3. to 16. De  
Sermonē Domini in Monte. lib. 2. cap. 3. Chryſoſt. Hom. 38. in Matth. Salvia. De  
Gubern. Dei lib. 6. Gellius Noctium Atticarum. lib. 7. cap. 5. Gesson Playes confuted  
Actio 2. Maſter Diſke of the Deceitfulneſſe of the Heart. cap. 2. p. 21. I. G. in his Re-  
ſutation of the Apologie for Aſtōrs, and ſundry others calling orderly. v See Act. 3.  
Scene 1, 2, 3, 4. \* Grex agit in Scena mimum, pater ille vocatur, Filiuſ hic, nomen di-  
vitiſ ille tenet, Mox ubi ridendas incluſit pagina poſtes. Vera redit facieſ, diſſimulata  
perit. *Petroni Satyricon. p. 41.* See *Bulengeruſ De Theatro lib. 1. cap. 49. De Mimis.* Vi-  
diſſiſſiſſe in Scena tragicos iſtoſ aſtōreſ, qui vt reſpoſulat iam Oronteſ ſunt, Pri-  
ami, aut Agamemnoneſ, idem paulo poſt Cecropem aut Erechtheum agnſ, iuſſu Poetae  
mendiciſ procedit. Fabula autem ſinita, exuta veſte auro interta, & perſona depoſita  
cothurniſ, pauper ac humiliſ errat, &c. *Luciani in Necromantiſ.*

ter, and vaine theatricall applauſeſ: omitting all other ad-  
juncts, ſhewes, and circumſtanceſ of Playeſ, which *P Ho-*  
*race*, and ſome otherſ mention, as not ſo pertinent to our  
preſent purpoſe.

To begin, with the firſt branch of the firſt particular, to  
wit, the hypocriſie, feining, or diſſimulation that iſ exerciſ-  
ed in acting Stage-playeſ. If we ſeriouſly conſider the  
very forme of acting Playeſ, we muſt needeſ acknowledge  
it to be nought elſe but groſſe hypocriſie. 1 All thingſ are  
counterſeited, feined, diſſembled; nothing really or ſincerely  
acted. Playerſ are alwayeſ counterſeiting, repreſenting the  
perſonſ, habitſ, officeſ, calliſgſ, partſ, conditionſ, ſpeecheſ, acti-  
onſ, liveſ, ; the paſſionſ, the affectionſ, the anger, hatred, cruel-  
ty, love, revenge, diſſentionſ; yea, the very vices, ſinneſ, and  
luſtſ; the adulterieſ, inceſtſ, rapeſ, murderſ, tyrannieſ, theſtſ,  
and ſuch like crimeſ of other men, of other ſexeſ, of other crea-  
tureſ; yea, oft-timeſ of the *Divell* himſelfe, and Pagan *Divell*-  
godſ. They are alwayeſ \* acting otherſ, not themſelveſ:  
they vent notorious-lying fableſ, as undoubted trutheſ: they  
put falſe gloſſeſ upon Hiſtorieſ, perſonſ, virtueſ, viceſ, all  
thingſ that they act, repreſenting them in feined colourſ:  
the whole action of Playeſ iſ nought elſe but feining, but  
counterſeiting, but palpable hypocriſie and diſſimulation  
which God, which men abhorre: therefore it muſt needeſ  
be ſinfull.



If any here object: That the acting of Playes is no hypocrisie, no dissimulation, it being onely done in sport, in imitation, with no sinister intent at all, to hurt, to cheate, or circumvent men.

I answer; First, that admit it be but a meere imitation of other mens persons, parts and vices, yet it must needs bee sinfull: because the very imitation of wicked men, of Pagans, of Idols, of Idolaters, especially in their lewdest wickednesses (the most vsuall subject of our Enterludes) is *without all question evil*, *as the Scriptures plainly teach us*. Secondly, I answer, that by the feining used in our Stage-playes, many of our Spectators are deceived, all cheated. Deceived, with forged fabulous histories instead of truthes; with false representations of true stories: *with palliated vices in lein of virtues*: with virtues vizarded under the names of vice; with bad Playes oft-times which all dislike, instead of good, as some in some respects account them. Cheated, with shadowes instead of substance: with sinfull, heathenish, unchristian spectacles, in place of honest recreations: These Stage-hypocrisies, which at the very best, are pure vanity, and so not valuable; doe cheate many of their honesty, their civility, their chastity, their estates, their reputation, their virtues, their salvation: *most of their money, all of their time*: too deare a price for so fruitlesse, so wretchlesse a purchase. Besides, *they involve men in the guilt of sundry sinnes*, which they little feared or suspected, to the eternall hazzard of their soules, which is a great deceit. Yea, the very end why Players act their Enterludes, is *onely to cheate mens money out of their purses by dishonest means*, not giving *quid pro quo*: The very groundworke therefore of this objection, is but forged. Thirdly, admit that no man were cheated, or prejudiced by that counterfeiting, which accompanies the acting of all Stage-playes; yet the meere acting of the persons, parts, gestures, offices, actions, passions; especially of the Sexes, Vices, Anger, Furie, Love, Revenge and Villanies of other men, be it in sport, in representation onely, is hypocrisie.

Object.

Answer.

Exod. 23. 22.  
Psal. 1. 1.  
Pro. 1. 15. 16.  
5. 8, 9.  
Rom. 1. 32.  
1 Thess. 5. 22.  
Ier. 10. 2, 3.  
2 Pet. 2. 2. 15.  
18. 1 Pet. 4.  
1, 2, 3, 4. See  
Here, p. 18. to  
28.  
Neque enim  
est apud eos  
virtutes colere  
sed vitia cole-  
rare, quodam  
quasi virtutis  
minio.  
Bernard super  
Canticum Sere-  
mo 66 fol.  
161. E.  
See Marcus  
Aurelius Epi-  
stle 12. to  
Lambert. The  
third Blast of  
Retrait from  
Playes p. 115.  
116. and Act.  
6. Scene 1. 2.  
accordingly.  
See Act. 6.  
Scene 17.  
The third  
Blast of Re-  
trait Playes  
and I heaters.  
p. 116. & Act  
6. Scene 2.

2 Hypocritæ  
nomen trans-  
latū est a specie  
e rû qu Spe-  
ctaculisteſta  
fac e incedunt,  
&c ut populū  
dum in ludis  
agerent, fallē-  
rent, modo in  
specie viri, mo-

do in forma femine et reliquis prestigijs. Vnde et Mimū hypocrita dictus, quia imitator est & simulator. *Ca'epine, Suidas, Cooper, Thomasius, Eliot, Ruder, Menſſen, and Holſke* : in their Dictionaries in the words. *Hypocrita* & *Hypocritis*. *Calvus Rhodig. Antiqu. Lect. l. 8. c. 8. p. 356*. In Ecclesia, vel in omni vita humana, quisquis vult, videri quod non est, hypocrita est. Hypocritæ sunt, qui tegunt sub persona quod sunt, ut ostendant in persona quod non sunt. Hypocritarum ergo nomine simulatores a: ceperis *August. De Serm. Dom. in Monte cap. 3. and 30. Tom. 4. pars 2. p. 637, 669*. Hypocrita autem is est, qui aliam pro alia figuram induit: veluti si pauper quispiam principis sibi personam asciscat, tandiu clarus apparens, quandiu theatrum assidet. *Chrysost. in Matth. 6. Tom. 2. Col. 1185. A. Theophylast. Enar. in Matth. 6. Ambrose De Elia & Iejunia. c. 10. Tom. 1. p. 254. H. Bernard. Super. Cantica. Serm. 33. Zacharias Chrysopolitanus. In Vnum ex quatuor. l. 1. c. 1. q. Bibl. Patr. Tom. 12 pars 1. p. 45. E. Chrysologus. Sermo 172. accordingly. a Calvin. Instit. l. 4. c. 19. sect. 18. See Coopers Dictionarie. b Master Dike of the Deceitfulness of mans Heart. The Rich Cabinet, London 1616. page 116, 117. c Hæc ubique in theatris ab hypocritis splendidissimis vocibus comædiantur. *Irenæus. Cont. Hæreses lib. 2. cap. 19*. Ne obscures faciem tuam quemadmodum hypocritæ faciunt. Hypocrita, hoc est histrion, vocatur is, qui in Theatro alienam personam sumit. Ut servus existens (apenimero domini, & privatus regis. Sic in hac vita ad suos mores orchestras atque theatrum exeunt ij, qui alia corde gerentes, alia extrinsecus hominibus præ se ferunt. *Basil. De Iejunio Serm. 2. Tom. 1. p. 322*. Ideo dixit hypocritas, eo quod simulatione alienam personam induant, sicut in scena qui tragædiæ agunt, pro eorum dictis quorum personas gerunt motus suos exercent ut aut irascantur, aut mereant, vel exultent. *Amb. De Elia & Iejun. c. 10. Tô. 1. p. 25 q. H. Chrys. Hom. 31. in Mar. Tô. 2. Col. 170. D. et Enar in Mat. 5. Col. 1185. A*. Sunt enim hypocritæ simulatores, tanquam pronuntiatores personarum alienarum sicut in theatricis fabulis. Non enim qui agit partes Agamemnonis in tragædia, verbi gratia, sive alicuius alterius, ad historiam vel fabulam que agitatur pertinentis, verè ipse est, sed simulatur eum, & hypocrita dicitur. *Aug. de Serm. Dom. in Monte l. 2. c. 3. Tom. 4. pars 2. p. 617*. Ergo hypocritarum nomen ex antiquis theatralibus assumptum est disciplinis, quia erant simulatores (simulator quippe Græce hypocrita sonare probatur) qui tanquam oratores in concione fabulose agebant partes personarum in theatris; & omnia eorum negotia tragica vel comica, ac si essent ipsi quorum personas gerebant, monstrabantur. Narrabant enim non suas sed eorum historias & continentiam, motus quoque & voces eorum, & vultus, videntibus ob favorem vulgi vicissim repræsentabant. Iraſcunt & illi qui bona opera ficto laudis officio, non ad Deum, sed ad suam gloriam ostendant. Agunt enim partes iustorum & personarum eorum, cum sint simulatores, ob favorem hominum assumant non quod habeant iustitiæ opera, sed quia simulant se habere. Alias autem si iusta essent non ad se, imo ad Deum, cuncta que faciunt boni referrent Nunc autem quia ut minus secundum tragicam pietatem in theatricis, & c. *Pascatus Raberius in Mat. Evang. l. 4. Bibl. Patrum Tom. 9. pars 2. pag. 986. A. B.**



the Margent, *file Stage-players hypocrites; Hypocrites, Stage-players, as being one and the same in substance: there being nothing more familiar with them, then to describe an hypocrite by a Stage-player; and a Stage-player by an hypocrite.* If therefore we give any credit to the Fathers, or Authors here alleadged; we must needs acknowledge, the very acting of Stage-plays to be hypocrisie; and <sup>d</sup> Players themselves to be meere hypocrites, (their very profession being nothing else, but an artificiall hypocrisie,) and so an abominable, and unchristian exercise. For God, <sup>e</sup> who is truth it selfe, <sup>f</sup> in whom there is no variablenesse, no shadow of change, <sup>g</sup> no feining, no hypocrisie; as he hath given a vniforme distinct and proper being to every creature, <sup>h</sup> the bounds of which may not be exceeded: so he requires that the actions of every creature should be <sup>i</sup> honest and sincere, <sup>k</sup> deveyde of all hypocrisie, as all his actions, and their natures are. Hence he enioyes all men at all times, <sup>l</sup> to be such in shew, as they are in truth: to seeme that outwardly which they are inwardly; to act themselves, not others: to <sup>m</sup> imitate those men, those graces which his word prescribes them; not those accursed villanies, which wicked men (who are now in hell) haue left behinde them. <sup>n</sup> God requires truth in the inward parts; in the soule, the affections; yea, in the habit, speeches, gestures, in the whole intire man. Now this counterfeiting of persons, affections, manners, vices, sexes, and the like, which is inseparably incident to the acting of Playes; as it transformes the Actors into what they are not: so it infuseth falsehood into every part of soule and body, as <sup>o</sup> all hypocrisie doth; in causing them to seeme that in outward appearance which they are not in truth: therefore it must needs bee odious to the God of truth; as well as the common accursed hellish art of face-painting, which the <sup>p</sup> Fathers, with

<sup>d</sup> Histrio enim aliter in animo sentit, toris autem quod non est mentitur, *Tacitus Oratio contr. Graccol.*  
<sup>e</sup> Iohn 3. 33.  
<sup>f</sup> c. 7. 28. Rom. 3. 4.  
<sup>g</sup> Mal. 3. 6.  
<sup>h</sup> Iam. 1. 17.  
<sup>i</sup> Numb. 23.  
<sup>j</sup> 19. Rom. 3. 4.  
<sup>k</sup> Titus 1. 2.  
<sup>l</sup> Job 14. 5.  
<sup>m</sup> c. 26. 10. Psal. 104. 5. to 25.  
<sup>n</sup> Rom. 13. 13.  
<sup>o</sup> Phil. 1. 8. c. 4.  
<sup>p</sup> 8. 1 Pet. 2. 22.  
<sup>q</sup> 1 Cor. 5. 8.  
<sup>r</sup> Iam. 3. 17.  
<sup>s</sup> Luke 12. 1.  
<sup>t</sup> Mat. 23. 27.  
<sup>u</sup> 28. 2 Cor. 5.  
<sup>v</sup> 12. Rev. 3. 15.  
<sup>w</sup> 16. 17. 18.  
<sup>x</sup> Ephes. 6. 6.  
<sup>y</sup> Phil. 4. 8. 9.  
<sup>z</sup> 2 Thess. 3. 4.  
<sup>aa</sup> Hebr. 10. 30.  
<sup>ab</sup> Iam. 1. 22. 25.  
<sup>ac</sup> 1 Pet. 3. 11.  
<sup>ad</sup> c. 4. 19. 1 Ioh. 3. 22.  
<sup>ae</sup> <sup>af</sup> Psal. 51. 6.  
<sup>ag</sup> <sup>ah</sup> Omnis hypocrisis mendacio plena est, & aliud quidem est, &

aliud fingit. Christus autem cum sit veritas mendacio adversatur. Qui igitur Christum discunt, hypocrisin fugiunt. *Theophylact. Enar. in Luc. 12. p. 158. C.* <sup>p</sup> Clemens Alexandrinus. *Pedagogi. l. 2. 10.* Tertullian. *De Cultu Faminarum. c. 3. to 9.* & de Velandis virginibus. *Tract. Ambrose Hexameron lib. 6. c. 8.* De Virginitate lib. 1. Hieron. *Epist. 7. c. 2. 3.* Epist. 8. c. 5. Epist. 10. c. 1. 3. August. *de Doctrina Christiana l. 4. c. 21.* See my Vnloveliness of Love-lockes. pag. 2.

others,

9 I Sam. 21.  
13, 14, 15. 800  
D. Willet,  
Calvin, and  
others. Ibis  
dem.  
r Gen. cap. 42  
& 43. See the  
Commenta-  
tors on those  
chapters.  
f Omnis simu-  
lacio & omnis  
duplicitas  
mendacium  
est. Ergo non  
solum in falsis  
verbis, sed eti-  
am in simula-  
tis operibus  
mendacium  
comprobatur.  
*Ambrose Sermo*  
44. Tom. 5.  
p. 31.  
r Rom. 2. 8.  
¶ Dupliciter  
autem damnā-  
tur hypocritæ,  
pro occulta i-  
niquitate, pro  
aperta simula-  
tione. *Bernard*  
*De Ordine vi-*  
*ta. Col. 1226. A*  
*See August. de*  
*Consuetu. vir-*  
*orum. c. vir-*  
*ium. c. Isidor*  
*hisp. l. Sentent.*  
*lib. 3. c. 24.*  
p. 455. accor-  
dingly.

\* De Spectac.

lib. c. 23. y De Spectaculis lib. 2. See 2. a, b, c. and d, before. a Iam vero ipsum opus personarum quæro an Deo placeat, qui omnem similitudinem vetat fieri, quanto magis imaginis fixæ? Non amat falsum auctor veritatis; adulterium est apud eum omne quod fingitur Proinde vocem, sexus, ætates mentientem; amores, iras, gemitus, lachrymas adseverantem, non probabit qui omnem hypocrisin damnat, *De Spectaculis c. 23.*

But

others much condemne, even from this very ground; be-  
cause it sophisticates and perverts the workes of God, in put-  
ting a false glosse upon his creatures. And this the persona-  
ting of Stage-playes alwayes doth, as much, nay more then  
it. Neither will this qualifie the matter, that this Stage-  
hypocrisie is onely in merriment. For <sup>9</sup> if *Dauids counter-*  
*feiting of himselfe to be mad before Achish King of Gath, for*  
*the safe-gard of his life;* or <sup>r</sup> *Iosephes iesting dissimulation*  
*with his brethren, were sinfull,* as good Divines repute it;  
(because there was a lie involved in it. Much more must this  
wanton acting hypocrisie be abominably sinfull, because  
it is meereley voluntary, there being no impulsive cause to  
move men to it. If <sup>t</sup> the damnation of those who doe evill,  
that good may come of it, be iust: much more must their  
condemnation be righteous, their sinne exceeding great,  
who commit hypocrisie (a great, a <sup>v</sup> double iniquity) on the  
open Theater, to no other end, but to make others sinfull  
sport to passe away their precious time. Since then it is  
evident by the premises, that the very acting of Stage-  
playes is hypocrisie, as <sup>x</sup> *Tertullian* and <sup>y</sup> *Cyprian*, together  
with *Irenæus*, *Basil*, *Ambrose*, *Augustino*, *Chrysostome*, *Ta-*  
*tianus*, *Pascatus*, *Rabertus*, and the other <sup>z</sup> fore-quoted *An-*  
*thor* largely teach us; we may hence conclude them to bee  
odious unto God. Wherefore I shall here close up this  
Scene, with this sixteenth Play-condemning Argument.

That, whose very action is but meere hypocrisie, but  
grosse dissimulation, must questionlesse bee execrable  
and unlawfull unto Christians; Witnesse, *Matth. 23.*  
*13, 14, 15. 23, 27, 28, 29. c. 24. 51. Luke 12. 1. Gal. 2.*  
*13. 1 Tim. 4. 2. Iam. 3. 17.* and that excellent passage of  
of <sup>a</sup> *Tertullian* to our purpose, recited in the Margent.



But such and no other is the very action of Stage-players: as the precedent Authors: together with the third blast of Retrait of from Stage-plays and Theaters, p. 110. to 117. expressly testifie.

Therefore they must questionlesse be execrable and unlawfull unto Christians, even in this respect.



## ACTVS 5. SCENA SECVNDA.

Secondly, as the hypocrisie, even so the lasciviousnesse of Sacting Stage-plays, doth draw an inexpressible guilt upon them, as this seventeenth Argument will demonstrate.

That whose very action is \* obscene, lascivious, amorous, and unchaste, must needs be hatefull and unlawfull unto Christians.

But such is the very action of Stage-plays.

Therefore they must needs be hatefull and unlawfull unto Christians.

The Maior is without all controversie, since God himselfe enjoynes all Christians, <sup>b</sup> to live chastly, soberly, holily, and godly in this present world, as becommeth Saints; <sup>c</sup> not walking in lasciviousnesse, lusts, or wantonnesse, as the Gentiles; or other carnall persons doe: but <sup>d</sup> abstaining from these and all other fleshly lusts which warre against the soule. <sup>e</sup> Lasciviousnesse (together with all amorous wanton gestures, complements and imbracements which issue from it) is a fruit of the flesh; <sup>f</sup> an evill that proceeds from within, and so defiles the heart of man from which it springs. It is a <sup>g</sup> sinne of which God takes especiall notice, and will certainly charge it on mens consciences at the last. <sup>h</sup> A sinne to be seriously repented of. A sinne to which the <sup>i</sup> Gentiles and other wicked men were gi-

*Argument.*  
17.

\* Quid multa? authores omnes cum sacri, tum profani spurcitiam scenæ exagitant; non modo quod fabulæ obscene in scena agerentur, sed etiam quod motus gestusq; essent impudici, atque adeo prostibula ipsa in scenam saepe venirent; & scena prostarent. Vnde & obsecrum, ait Varro, quod non nisi in scenâ palam dicitur. *Buleng. De Theatrol. 1.*

c. 50. p. 296. <sup>b</sup> Titus 2. 12. 14. Ephes 4. 17, 18, 19. Rom. 13. 12, 13, 14. 1 Pet. 1. 14. 15. c. 4. 2. 3. c. 2. 11. 12. c. Rom. 13. 13. Eph. 4. 17. 19. 1 Pet. 4. 3. 2 Cor. 12. 21. Titus 3. 3. Jude 4. <sup>d</sup> 1 Pet. 2. 11. 12. <sup>e</sup> Gal. 5. 19. <sup>f</sup> Mar. 7. 20, 21, 22, 23. <sup>g</sup> Jude 4. 1am. 5. 5. <sup>h</sup> 2 Cor. 12. 21. <sup>i</sup> Ephes 4. 19. 1 Pet. 4. 3. Jude 4.

4 May 3. 16.  
to 26.

Gal. 5. 19.  
21. 1 Cor. 6.  
9, 10. Rev. 21.  
27.

in Clemens  
Alexand. Pæ-  
dagogi. l. 7.  
c. 1 to 10. l. 3.  
c. 3. Ambr. De  
officijs. l. 1. c. 8  
& l. 3. c. 12.  
Basil. de Vera  
Virginitate  
lib. & Affectu  
ca. cap. 13.  
Tertullian  
de Velandis  
Virginibus. De  
cultu Fæmi-  
narum. Cy-  
prius. De ha-  
bitu Virginum  
Hierom. Epist.  
7, 8. 16. & 23  
Bernard. de  
Modo bene  
vivendi Sermo  
9. Gratian  
distinctio 41.  
Concilium  
Valentinum.  
Can. 15. Con-  
cil. Senonense  
Decreta Mo-  
rum. Can. 25.  
Calvin, Hoo-

ven over. A sinne, <sup>k</sup> for which God threatens to punish the daughters of Zion. A sinne which <sup>l</sup> disinherits and shuts men out of heaven. A sinne which sundry <sup>m</sup> Fathers have plentifully condemned, as mis-beseeming Christians, whose very outward gestures and deportment ought to be modest, chaste, and holy, <sup>n</sup> as becometh the Gospell of Christ. The Maior therefore is unquestionable.

The Minor is abundantly ratified; First, by the concurrent testimony of sundry Fathers and moderne Authors, who from hence condemne all Stage-playes, because the acting of them is obscene, and amorous: Witnesse Tertullian. *De spectaculis lib. cap. 17.* <sup>o</sup> We are commanded (writes he) to put away all wantonnesse and incontinency: by this meanes therefore we are divorced from the Theater, the private consistory of uncleannesse, where nothing is approved, but what in all other places is disapproved. Yea, its greatest praise is for the most part concinnated of that lasciviousness, that filthinesse which the Stage-player affecteth; which the Actor likewise representeth by women, who have banished the modesty of their sex, that so they may more easily blush at home, than on the Stage. Which finally the Pantomimus doth suffer in his body from his childhood, that so he may be expert in his profession. Yea, the very Stewes themselves, the sacrifices of publike lust, are brought forth upon the Stage, they being more miserable in the presence of women, from whom alone they were concealed; and before the eyes of every age, of every degree, the place, the hire, the testimoniall are represented, yea, published unto those

per, Babington, Perkins, Elton, Dod, Andrewes, Williams, Lake, and all other. Expositors on the seventh Commandement, accordingly. <sup>n</sup> Ephes. 5. 3. 4. Phil. 1. 27. 1 Tim. 2. 10. Titus 2. 3. 1 Pet. 2. 12. c. 3. 1 to 7. Similiter impudicitiam omnem amoliri jubemur: hoc igitur modo etiam a Theatro separamur; quod est privatum consistorium impudicitiae, ubi nihil probatur quam quod alibi non probatur. Ita summa gratia ejus de spurcitia plurimum concinnata est, quam attellanus gesticulatur, quam mimus etiam, per mulieres representat sexum pudoris exterminans, ut facilius domi quam in scena erubescant. Quam denique Pantomimus a pueritia patitur in corpore ut artifex esse possit. Ipsa etiam prostituta publicæ libidinis hostia in scena proferantur, plus misera in presentia feminarum, quibus solis larebant: perque omnis ætatis, omnis dignitatis ora transducuntur, locus, stipendium, elogium, etiam quibus opus non est, pradicatur, et id.



to whom there is no need <sup>p</sup> I forbear to mention more, it being meet they should lie obscured in darknesse, in their dungeons, lest they should defile the light. Let the Senate blush, let all degrees blush at this, since those very murderers of their owne chastity, fearing their actions should be manifested to the people, blush once a yeere. Now if all uncleannesse must be execrable to us, why should it be lawfull to heare those things which it is unlawfull to speake? for since we may know that all scurrillity, and every vaine word is condemned by God, how can it be lawfull to heare those things which are a wickednesse to commit? why should those things which defile a man being uttered onely with his mouth, not seeme to pollute him, when they passe through his eyes and eares by his consent? since the eyes and eares, lie open to the soule: neither can he be made or reputed, cleane, whose appariters are defiled. Thou hast therefore an interdiction of the Theater, from the interdiction of uncleannesse. Thus Tertullian, <sup>q</sup> Clemens Alexandrinus, <sup>r</sup> Cyprian, <sup>s</sup> Arnobius, <sup>t</sup> Lactantius, <sup>v</sup> Tatianus, <sup>x</sup> Cyril of Ierusalem, <sup>y</sup> Saint Basil, <sup>z</sup> Gregory Nyssen, declaime much against the lasciviousnesse, the lewdnesse which attends the acting of Playes; especially the <sup>a</sup> Florialian Enterludes, whose transcendent filthinesse, was so execrably odious, as I dare not to relate it. Gregory Nazianzen, considering the filthinesse that accompanies Playes; doth from thence stile Play-houses, <sup>b</sup> the lascivious shops of all filthinesse and impuritie: Playes; the petulantcies of Players, fraught with all incontinency: the dispo-

<sup>p</sup> Taceode reliquis, ea que in tenebris & speluncis suis delitescere debebat, ne diem contaminarent. Erubescat senatus, erubescant ordines omnes, Ipse ille pudor sui interemptrices de g. stibus suis ad lucem & populum expauescentes semel anno erubescunt. Quid si nobis omnis impudicitia execranda est, cur liceat audire, quæ loqui non licet? Cum etiam scurrilitatem & omne varum verbum iudicatum à Deo sciamus, cur & que liceat videre quod facere flagitium est? Cur

quæ ore prolata communicant hominem, ea per oculos, & aures admissa non videantur hominem communicare: cum spiritui appareant aures & oculi, nec possit nundus præstari, cuius apparitores inquinantur. Habes igitur & theatri interdictionem, de interdictione impudicitie. *Ibidem* Tom. 2. p. 395. 396. <sup>q</sup> Pxdagogi. l. 2. c. 10. l. 3. c. 11. <sup>r</sup> De spectaculis lib; & Epist. l. 2. Epist. 2. Donato. <sup>s</sup> Adversus Gentes lib. 4. p. 149. 150. lib. 7. p. 233. <sup>t</sup> De Vero Cultu cap. 20. Divinar. Instit. Epitome c. 6. <sup>v</sup> Oratio adversus Græcos. <sup>x</sup> Catechesis Mystagogica 1. <sup>y</sup> Hexæm. Hom. 4. & De Ebrietate & luxu Oratio. <sup>z</sup> In dictum Evangelij. Quatenus fecistis, &c. <sup>a</sup> Celebrantur ludii illi cum omni lascivia, convenientes memorie meretricis. Nam præter verborum licentiam, quibus obscenitas omnis effunditur, exuuntur etiam vestibus populo flagicante meretrices, quæ tunc mimorum funguntur officio, & in conspectu populi videntur que ad satietatem impudicorum luminum cum pudendis moribus detinentur. *Lactantius De falsa Relig. l. 1. c. 20. p. 75. See August. de Civit. Dei. l. 2. c. 8. & Ludovici Vives Nota Ibidem. b. b* Lascivæ fœditatis & impuritatis omnis officina. *De Educatione ad Seleucum p. 1063. c* Mimorum petulantias omni impudicitia & contumelia refertas. Lascivorum hominum inhonestas disciplinas & indecoras, qui nihil turpe ducunt præter modestiam. *Ibid.*

<sup>d</sup> Turpitudinis administri, &c. *Ibid.*

<sup>e</sup> *Ecclesiast.*

*hisl. l. 8. c. 24.*

<sup>f</sup> Cuncta enim

quæ ibi fiunt

turpissima

sunt, verba,

vestitus, ton-

sura, incessus,

voce, cantus,

modulationes,

oculorum ex-

pressiones, ac

motus, tibie,

fistule, & ipsa

fabularum ar-

gumenta: omnia

in (inquam)

turpissima, plena sunt:

Tantum lasciviam in audi-

entium atque

videntium animos infundunt, ut vno

omnes animo

radicitus, e

mentibus mo-

destiam eveile-

re, & pernicio-

sa voluptate

cupiditates suas

implere con-

ari videantur.

*Hom. 38.*

*in Matth.*

*Tom. 2. Col.*

*298. C. D. g*

*De Civit Dei. l. 2. c. 4. to c. 13. l. 4. c. 3. 10, 26, 27, 28. l. 1. c. 6. 7 l. 7. c. 26,*

*27. l. 8. c. 5. 13, 14, 18, 20, 21, 27. b*

*Veniebamur etiam nos aliquando adoleſcentes ad*

*ſpectacula ludibriaque ſacrilegiorum: ludis turpiſſimis qui diis deabusque exhibebantur, obſpectabamur. Cæleſti virginī, & Berecynthiæ matri ſeorum omnium ante eius*

*ſoleſticam die ſolemni lavationis eius, talia, per publicum cantitabantur a nequiſſimis ſce-*

*nicis, qualia non dico matrē deorū, ſed matrē qualiumcunq; ſenatorū, vel quorumlibet*

*honestorū virorum; imo vero qualia nec matrē ipſorū ſcenicorum deceret auire. Illam*

*enim turpitudinem obſcænorū dictorum atque factorum ſcenicos ipſos domi ſuæ pro-*

*laudendi cauſa coram matribus ſuis agere puderet, quam per publicum agebant coram de-*

*orum omnium matrē ſpectante & audiente vtriuſque ſexus frequentiſſima multitudine.*

*Quæ ſi ille cæciſſitate adeſſe potuit circumſuſa, ſaltem offenſa caſtitate debuit abire*

*conſuſa, Aug. de Civit. Dei. l. 2. c. 4. 5. ſec. l. 7. c. 26, 27.*

neſt and unſeemly diſciplines of laſcivious men, who repute nothing filthy but modeſty: and Players <sup>d</sup> the ſervants of filthineſſe, the counterſeuters of ridiculous things, who are ready in the open view of all men, to ſuffer or act all deteſtable things whatſoever. <sup>e</sup> Eusebius Pamphilus from the ſelfe ſame ground, calls Stage-players, men of waton and lewde geſtures, who did wonderfully delight the Spectators, and made Maximus the tyrant ſport. Saint Chryſoſtome writes, <sup>f</sup> That all things which are acted on the Stage, are moſt filthy and laſcivious: the words, the apparell, the geſtures, the cenſure, the muſicke, the glances of the eyes, the ditties, the pipes, the very arguments of the Playes themſelves; All things, I ſay, are full of filthy laſciviousneſſe. Whence they infuſe ſo great laſciviousneſſe into the hearers and ſpectators minds, that all of them may ſeeme to endeavour, even with one conſent to eradicate all modeſtie out of their hearts, and to ſatiſſie their luſts with pernicious pleaſure, Saint Auguſtine, as he much declaimes againſt the obſcenity of acting of Playes; <sup>g</sup> in ſundry places; ſo hee informes us from his own experience; <sup>h</sup> That on the ſolemn day of the lotion of Berecynthea, the mother of the Gods, ſuch things were publiſely chanted by moſt wicked Stage-players; as did not beſeeme, I ſay not, the mother of the Gods to heare; but even the mother of any of the Senators, or of any honeſt men; yea, the mothers of the Stage-players themſelves. For humane modeſtie hath ſuch a reſpect towards parents which wickedneſſe it ſelfe cannot wholly take away. The Players themſelves might bluſh, to act in private at their owne houſes for exerciſe ſake before their owne mothers, that filthineſſe of obſcene words and deeds, which they did publiſely act before the mother of the

Gods,



gods, in the sight and hearing of a most numerous multitude of both sexes: which if she being inticed by curiosity could be circumfusedly present at these Playes, she ought at least to depart ashamed from them, her chastity being offended with them. What things are sacrileges, if these were sacrifices? or what is pollution if this were lotion? And these were called dishes, as if some feast were celebrated, wherewith the unclean Devils might be fed, as with their banquets. For who may not discern what spirits they are which are delighted with such obscenities? unlesse he be ignorant whether there be at all any unclean spirits deceiving men under the name of Gods, or unlesse he leade such a life, in which he may rather desire the favour and feare the wrath of these, than the true God. Thus he. That pious Father<sup>k</sup> Salvian, records the obscenity of acting Stage-playes to be such, that no chaste, no modest face could once behold it, no gracious tongue relate it, without sin or shame. If then we will give any credit to these recited Fathers, with sundry other here recited in the ensuing Scene. Or to the third Blast of Retrait from Playes and Theaters; to Master Northbrooke against vaine-Playes and En'cludes; To Master Gosson his Playes confuted, to Master Sins in his Anatomic of Abuses, p. 101. to 107. To Doctor Reineolds in his Overthrow of Stage-playes, to Barnabas Briffonius, Ioannis Mariana, or Bulengerus, De Spectaculis & Ludis Scenicis. l. i. c. 50, 51, 52. or to Bishop Babington, Bishop Andrewes, Osmund Lake, Master Perkins, Master Elton, Master Dod, Master Downham, with sundry others on the seventh Commandement, who concur with the alleaged Fathers in the lascivious filthinesse of Play-acting; We must needs acknowledge the very acting of Stage-playes, to be necessarily obscene, and so unlawfull unto Christians, as they all conclude. Secondly, those severall<sup>l</sup> meretricious amorous passages, ditties, parts, and com-

Quæ sunt sacrilegia si illa erant sacra? aut quæ inquinatio, si illa lavatio? Et hæc fercula appellabantur convivium, quo velut suis epulis immunda demonia pascerentur. Quis enim non sentiat cujusmodi spiritus talibus obsecravit acibus delectentur, nisi vel neficiens utrum omnino sint ulli immundi spiritus deorum nomine decipientes: vel talem agens vitam, in qua istos potius quam Deum verum, & optet propities & formidet iratos? *Idem* See Iulius Firmicus de Erroribus profanarum Religionum cap. 13. & Talia sunt quæ illic sunt, ut ea non solum dicere, sed etiam recordari aliquis sine pollutione

non possit. Omnia quidem tam flagitiosa sunt, ut etiam explicare ea quisquam atque eloqui salvo pudore non valeat, &c. *De Gubernat. Dei* l. 6. p. 185, 186. <sup>l</sup> Amans saltatur Venus, & per affectus omnes meretriciæ vilitatis impudica exprimitur, imitatione bacchari. Saltatur & magna sacris comptacum infulsum mater, & contra decus ætatis illa Pessima Dindymone in bubulci vnius flagitiosa amplexu fingitur appetitione gestire, &c. *Arnobius adversus Gentes* l. 4. p. 149, 150. *Seel* 7. p. 230. to 242.

*m* Aristophanes, Plautus, Terence, Menander, and others. *n* Est autem aliud osculum incestum venustum nomen. Oscula meretricia: oscula impudicitie virus sæpè immittunt. *Clementis Alexandrini, Pädagogi lib. 3. cap. 11. l. 2. c. 16.* Sunt turpia & immunda oscula. *Chrysost. Hom. in Psal. 140. Tom. 1. Col. 1109. B.* Obscène osculantur *Hom. 13. in 2 Cor. Tom. 4. Col. 832. D.* Summa igitur cautione communicandum est osculum, ut non aliter quam pia salutatio, vel potius adoratio quædam habeatur: quæ si parum impura cogitatione inquinata fuerit a vita æterna nos alienet. *Athenagoras pro Christianis Legatio. Bibl. Patr. Tom. 2 p. 139. A* See Doctor Reinolds Overthrow of Stage-plays p. 12, to 18. *o* Vanis gestibus ac nutibus minus risum provocat. *Minucius Felix. Octavius pag. 1:1. 122. p* Timeo autem ne fortè magnum hoc venenum totum revelem, velut cujusdam basilisci serpentis faciem, ad perniciem magis legentium, quam ad correctionem. Polluit enim revera aures magnæ hujus audaciæ blasphemia collectio, & hæc turpitudinis coacervatio ac enarratio. *Epiphanius Contr. hæreses lib. 1 Tom. 2, Hæreses 26. Col. 70. B.*

plements which we meet with both in *m* ancient and moderne Play-poems, (which can neither be acted nor uttered without much obscenity,) will evidently evince the very acting of Playes to be lascivious. And doth not daily experience testifie as much? Survey we but a whiles, those venomous unchaste, incestuous kisses, (as the *n* Fathers stile them:) those wanton dalliances, those meretricious imbracements, complements; those enchanting, powerfull, overcoming solicitations unto lewdnesse; *o* those immodest gestures, speeches, attires, which inseparably accompany the acting of our Stage-plays; especially where the Bawdes, the Panders, the Lovers, the Wooers, the Adulterers, the Womans, or Love-sicke persons parts are lively represented, (whose *p* poysonous filibinesse, I dare not fully anatomize, for feare it should infect, not mend the Reader,) must needs at first acknowledge, the very action of our Stage-plays to be execrably obscene; to be such as none but persons separately lewde, unchaste, immodest, can seriously affect, much lesse approve or act. Therefore Stage-plays themselves must questionlesse be abominable unto Christians, even in this regard:





## ACTVS 5. SCENA TERTIA.

**T**Hirdly, as the hypocrisie, and obscenity, even so the effeminacy of acting Stage-playes, doth manifestly evince them to be evill; as this eighteenth Argument will demonstrate. *Argument.*  
18.

That whose very action is effeminate, must needs be unlawfull unto Christians.

But the very action of Stage-playes is effeminate.

Therefore, it must needs be unlawfull unto Christians:

The Major is evident, by the authority of 9 Scriptures, Fathers, and other Authors who condemne effeminacie, as an unchristall, odious, shamefull sinne, which not onely mis-be-seemes all Christians, all persons whatsoever, y making them vile and detestable unto others, but likewise scuts men out of heaven, and without repentance damnes their soules.

The Minor is ratified by the concurrent suffrages of sundry Fathers, who for this very cause among divers others, condemne all Stage-playes. Witnesse Clemens Alexandrinus, *Padagogi lib. 2. cap. 10.* Where he files Players y effeminate enervated dancers, & *Padagogi lib. 3. cap. 3.* where he writes thus. *Now verily the intemperance of life is growne so excessive, iniquity insulting and sporting it selfe, that whatsoever is lascivious and unchaste, is diffused into Cities. Boyes being taught to deny nature, doe counterfeit the female Sex, &c. O miserable spectacle! O horrible wicked exercise! O how great is this iniquity! &c.* Witnesse

Lovelockes, p. 21, 22, 48, 49. 1 Militem Christi verum nihil molle decet. *Ambrose Ennar. in Psal. 38.* Viris nihil magis pudori esse oportet, quam si muliebri aliquid in se habere videantur. *Salvian De Guber. Deil. 5. p. 264.* & Nihil est nequius aut turpius effeminato viro *Cicero Tuscul. Quæst. 1. 5.* Molliter vivit, hoc dicunt, malus est. *Seneca. Epist. 82.* x 1 Cor. 6. 9, 10. Gal. 5. 19, 21. y Fracti, enervatique saltatores, &c. *ibid.* z Pus- eri docti abnegare naturam mulieres simulant. O miserandum spectaculum! O nefandum studium! O quanta est hæc iniquitas! See *Athanasius Contra Gentes. p. 10. A B.* accordingly,

*Philo*

9 1 Cor 6. 9;  
10. Gal. 5. 19  
21 Ephes. 4.  
19. Rom. 13.  
13. Ilay 14.  
16, 17.  
Clemens Alex-  
and. *Padag.*  
1 i. c. 10. 1 3.  
c. 2. 3. Am-  
brose *Irenæo.*  
Epist. *Tom. I.*  
p. 233. *Sedu-*  
lus in 1 Cor.  
6. with other  
Fathers here  
ensuing.  
Calvin, Bar-  
bington, Per-  
kins, Dod,  
Williams,  
Lake, An-  
drewes, and  
others on the  
seventh Com-  
mandement.  
See my *Vn-*  
lovelinesse of

*a* Pueros transferunt in amicarum habitum & ordinem, cum summa aetatis & sexus injuria, &c. *Ibid.*

*b* Est plane in artibus scenici Liberi & Veneris patrocinium, quæ privata & propria sunt scenæ, de gestu & corporis fluxu Nam mollitiem Veneri & Libero immolantur, illi per sexum, illi per fluxum dissoluti, &c. *Ibid.*

*c* Huic dedecori condignum dedecus superinducitur Homo fractus omnibus membris, & virultra muliebrem mollitiem dissolutus, cui ars sit verba manibus expedire, & propter

unum nescio quem, nec virum, nec feminam commovetur civitas tota, ut defaltentur fabulose antiquitatum libidines *Ibidem.* *d* Evirantur mares, omnis honor & vigor sexus enervati corporis dedecore emollitur, plusque illic placet, quisquis virum magis in feminam fregit. In laudem crescit ex crimine, & eo peritior quo turpior judicatur, &c. *Epist. l. 2. Epist. 2. Donato.* *e* Magister & Doctor, non erudiendorum sed perdendorum liberorum, erudiens & docens contra institutionem Dei quemadmodum masculus frangatur in feminam, & sexus arte mutetur, & diabolo divinum plasma maculanti, per coram turpi atque enervati corporis delicta, placeatur. Quod puto ego nec majestati divinæ, nec evangelicæ disciplinæ congruere, ut pudor & honor ecclesiæ tam turpi et infami contagione fadetur. Nam cum in lege prohibeantur viri induere vestem muliebrem & malefacti ejusmodi iudicentur; quanto majoris est criminis, non tantum muliebria vestimenta induere, sed & gestus quoque turpes & molles & muliebres magisterio impudicæ artis exprimere? *Epist. l. 1. Epist. 10.*

*Philo Iudeus. De Vita Contemplativa.* p. 1209, 1210. *Those* (writes he) who onely please with scurrilous jests to recreate mens mîndes, *a* transforme youtbes into the very habit and order of Strumpets, to the great injury and dishonour of their age and sexe: a thing which Moses doth much condemne. Witnesse Tertullian *De Spectaculis*, lib. c. 10. p. 17. Together with *Isidor Hispalensis. Originum* lib. 18. cap. 51. *b* In all scenicall arts (say they) there is plainly the patronage of *Bacchus* and *Venus* which are peculiarly proper to the Stage. From the gesture and flexure of the body, they sacrifice effeminacy to *Venus* and *Bacchus*; the one of them being effeminate by her sexe, the other by his flnx, &c. Witnesse *Saint Cyprian, De spectaculis* lib. where he writes thus. *c* To this vile shamefull deed, another equall wickednesse is super-added. A man enfeebled in all his joyns, resolved into a more than womanish effeminacy, whose art it is to speake with his hands and gestures, comes forth upon the Stage: and for this one, I know not whom, neither man nor woman, the whole Citie flocks together, that so the fabulous lusts of antiquity may be acted. Yea, *d* men (writes he in another place) are unmaned on the Stage: all the honour and vigour of their sex is effeminated with the shame, the dishonesty of an unsinewed body. He who is most womanish and best resembles the female sex, gives best content. The more criminous, the more applauded is he; and by how much the more obscene he is, the more skilfull is he accounted. What cannot he perswade who is such a one? &c. And in another Epistle of his, he writes to *Encratius*, to Excommunicate a Player, *e* who did traine up Boyes for the Stage,

for



for that he taught them against the expresse instruction of God himselfe, how a male might be effeminated into a female, how their sex might be changed by Art, that so the diuell who defiles Gods workmanship, might be pleased by the offences of a depraved and effeminated body. I thinke it will not stand with the Majestie of God, nor the discipline of the Gospel, that the modestie and honour of the Church should be polluted with such a filthy and infamous contagion. For since men are prohibited in the Law to put on a womans garment, and such who doe it are adjudged accursed. How much more greater a sinne is it, not onely to put on womans apparell, but likewise to expresse obscene, effeminate womanish gestures, by the skill or tutorship of an unchaste Art? The most unchaste gestures and actions of Stage-players (writes<sup>f</sup> Lactantius) what else doe they but reach and provoke lust? whose enervated bodies, effeminated into an womanish pace and habit, resemble unchaste women by their dishonest gestures, &c. One being a Youth (writes<sup>g</sup> Saint Chrysostome) combes backe his haire, and effeminating nature with his visage, his apparell, his gesture, and the like, strives to represent the person of a tender virgin: which he condemnes as a most abominable effeminate act: There is another sort of Actors (writes<sup>h</sup> Nazianzen) more unhappy then these, to wit, those who lose the glory of men, and by unchaste infections of their members, effeminate their manly nature, being both effeminate men and women, yea, being neither men nor women, if we will speake truly. For they continue not men, and that they should become women, they attaine not. For what they are by nature, that they\* continue not, in

*f* Histriionum queque impudicissimi motus, quid aliud nisi libidines docent, & instigant? quorum enervata corpora, & in muliebrem incessum habitumque mollita, impudicas feminas in honestis gestibus mentiuntur. *De Vero Cultu lib. 6. cap. 20. p. 506. g* Homil. 38. in Math. Col. 298 C. Alius cum sit adolescens, componere reductam habet, & naturam aspectu, vestitu, ceterisque ejusmodi effeminando ad teneriusculæ imaginem puellæ, deducere contendit, &c.

*h* Alia vero natio quædam est his ipsis infeliciores, qui nimirum gloriam masculorum amittunt, & impudicis membrorum inflexionibus naturam virilem frangunt, mulieres pariter ac mares effeminati: imò nec viri nec feminae si recte loqui vellemus. Nam viri quidem haud manent: ut autem feminae fiunt non consequuntur. Quippe quod a natura sunt, id morum respectu non manent: quod vero improbe esse cupiunt, id natura non sunt, Quo fit, ut ænigma quoddam sit luxurie, vitiorumque; gryphus, inter feminas viri, inter viros feminae. Num hæc potius prædicationes, inspectiones, iucunditates, an lachrymas atque gemitus merentur? Nimirum, in his risus regnat, natura vitiat, & adulterina fit, voluptatum flamma multiplex accenditur, &c. *De Recta Educat. ad Selucum. p. 1061. \* Ipsi sunt virilibus membris vitam degunt, neque amplius viri esse potentes, neque mulieres facti. Epiphanius Contr. Hæreses, lib. 3 Tom. 2. Col. 910. C. Hic ita amputatur virilitas, ut nec convertatur in feminam, nec vir relinquitur. Augustine De Civit. Dei l. 7. c. 24.*

regard of manners: and that which they wickedly desire to be, that they are not by nature. By which it commeth to passe, that they are certaine riddles of luxurie, and intricacies of vices, being men among women, and women among men. Whether doe these things rather deserve applauses, aspections and mirth, or teares and sighes? Verily laughter raignes in these; Nature is vitiated and adulterated, and a various flame of pleasures is kindled.

\* Viri quoque abdicato sexu, nec se amplius mares esse ferentes, mulierum naturam affectaverunt, tanquam ita honorifica grataque matri Decorum facturi essent. Omnes autem in turpissimis vivunt, & certamen in se suscipere pravitatis videntur, &c. Ibidem.

& Non ambulet iuxta te calami stratus. procurator, non histrio fractus in fax minimam. *Ibid.*  
\* Lib. 1, c. 50.  
51, 52.  
Legum Dialogus 7:  
De Legibus lib. Epist. 2.  
in Epistola. 7. and 53.  
Annalium. l. 14, sect. 2.

To these I might acumulate the parallell testimony of \* Athanasius *Contra Gentes Oratio* p. 10. A. B. of Theophylus *Antiochenus ad Antolicum*, lib. 3. of Tatianus *Oratio adversus Gracos*. Of Minucius Felix. *Octavius*, p. 70. 101. 223. Of Augustine *De Civitate Dei* lib. 2. cap. 3. 10 14. and lib. 7. c. 24. Of Salvian, lib. 6. *De Gubernatione Dei*. Of Hierom. *Epist.* 2. cap. 6. 7. <sup>k</sup> *Epist.* 9. cap. 5. *Epist.* 10. c. 4. *Epist.* 13. c. 2. *Epist.* 48. c. 2. *Epist.* 88. cap. 4. Of Eusebius *apud Damascenum parallelorum* lib. 3. cap. 47. Of Cassiodorus *Variarum*, lib. 1. cap. 27. 30. lib. 3. cap. 51. and lib. 7. cap. 16. Of Damascen *Parallelorum* lib. 3. cap. 47. Of John Salisbury, *De Nugis Curialium* lib. 1. cap. 8. together with the concurrent suffrages of Ludovicus Vives *De Causis Corrupt Artium* lib. 2. p. 82. 83. & Note in Augustinum *De Civit. Dei* lib. 2 cap. 3. 10 14. Of Radolphus Gualther *Homilie* 11. in *Nabum*. 3. p. 214. 215. Of Francis Petrarcha *De Remedio viris que fortuna* lib. 1. *Dialogus* 30. Of Agrippa, *de Vanitate Scientiarum*. cap. 20. 59. 64. 71. Of Peter Martyr, *Locorum Communium Classis*. 2. cap. 11. sect. 62. 66. cap. 12. sect. 15. 19. and *Commentary on Judges*. page 310, 311. Of Bodine, *De Republica*. lib. 6. cap. 1. Of Ioannis Mariana, Barnabas Brissotius, and \* Bulengerus, *De Theatris, spectaculis & ludis scenicis*; of the third Blast of *Rewait* from *Playes and Theaters*, page 110, 111, 112. of Master Northbrooke, Master Sinbs, Master Goffson, and Doctor Reinolds in their severall Treatises against Stage-playes. Of Bishop Babington, Master Perkins, Master Dod, <sup>1</sup> Master Lakes, Master Downeham, and sundry other on the seventh Commandement. Yea, of <sup>1</sup> Plato, <sup>m</sup> Cicero, <sup>n</sup> Seneca, <sup>o</sup> Tacit-



ius, p *Iuvenall*, q *Marcus Aurelius* \* *Plinie*, and other Pa-  
gan Authors; who all with one consent, not onely testifie,  
but likewise positively condemne the grosse, the execrable  
effeminacy which attends the acting of all Stageplayes; which  
the very *Cynicke* himselfe would blush for to behold. And  
must not our owne experience beare witnesse of the invi-  
rility of Play-acting? May we not daily see our Players me-  
tamorphosed into women on the Stage, not only by putting on the  
female robes, but likewise the effeminate gestures, speeches,  
pace, behaviour, attire, delicacy, passions, manners, arts and  
wiles of the female sex, yea, of the most petulant, unchaste, insi-  
nuating Strumpets, that either Italy or the world affords?  
What wantonnesse, what effeminacy parallell to that which  
our men-women actors, in all their feminine, (yea, some-  
time in their masculine parts) expresse upon the Theater?  
was ever the invirility of *Nero*, *Heliogabalus*, or *Sardanapa-  
lus*, those Monsters, if not shames of Men and Nature:  
was ever the effeminate lewdnesse of *Flora* or *Thais*, com-  
parable unto that which our artificiall Stage-players (tray-  
ned up to all lasciviousnesse from their Cradles) continually  
practise on the Stage, without blush of face, or sorrow of  
heart, not onely in the open view of men, but even of that  
\* *all-eyed God*, who will one day arraigne them for this  
their grosse effeminacie? And dare wee men, wee Christi-  
ans yet applaud it? y *Pitty is it to consider, how many inge-*

p *An melior*  
cum *Thaida*  
sustinet, aut  
cum *Vxorem*  
*Comædus* a-  
git, vel *Dorida*  
multo *Cultam*  
*palliolo*: mu-  
lier nempè ip-  
sa videtur,  
Non persona  
loqui, vacua  
& plana om-  
nia dicas, In-  
fra ventricu-  
lum, & tenui,  
distantia ri-  
mâ. Nec tamen  
*Antiochus*, nec  
erit mirabilis  
illic *Aur* *Stra-*  
todes, aut cum  
molli *Deme-*  
*trius* hæmo.  
*Natio* *Co-*  
*mæda* est: ri-  
des? *Iuvenal*.  
*Satyr. 3. pag.*  
*20.*  
q *Epist. 12. to*  
*Lambert.*  
\* *Panegy.*  
*Traiano Di-*  
*ctus* p 45.  
r *Obsænis*

partibus corporis oculis omnium eam ingerunt turpitudinem, quam erubescat videre  
vel *Cynicus*. *Ioannes Saresburiensis. De Nugis Curialium, lib. 1. cap. 8.* f Sed & alius  
morbus petulantier erupit in civitates, eorum qui patrant, & qui patiuntur muliebria,  
effeminati corpore juxta atque animo ne scintillam quidem recinentes generis mascu-  
li, propalam plectentes cincinnos ornantesq; & cerussa fucosq; oblinentes faciem pingem-  
tesque, vnguentis quoque fragranter exquisitis Nec pudet eos marem sexum data op-  
era mutare in feminam His parcendum non est, si audimus legem, quæ jubet andro-  
gynum & sexum suum adulterantem impune occidi, die ipsa ac hora quæ præhenditur:  
cum sit probrosus, & familie suæ patriæque dedecus, atque adeo totius generis humani,  
&c. *Philo Indæus. De Specialibus legibus, pag. 1059.* r Of which reade *Suetonij*,  
*Nero* sect 28. *Iustin Hist. 11.* *Athenæus Dipnos. lib 12. cap 12, 13.* *Diodorus Siculus.*  
*Bibli. hist. lib. 2. sect. 23.* *Orosius hist. lib. 1. cap 19.* *Invenal. Satyr. 8.* & *Alij* *Lampris*  
*dij Heliogabalus.* v For which see *August De Civ. Dei. l. 4. c. 6.* *Lactantius De*  
*falsa Relig. c. 20.* *Alexander al Alex. l. 6. c. 8.* *Plutarchi Alexander Calepini Flora.*  
x *Deus totus est visus, Plin. Nat. Hist. l. 1. c. 7.* y See *Cyprian, Epist. 1.1. Epist. 10.*  
The third Blast of Retrait from Playes p. 110, 111.

2 See page 50  
51, 52.

a See Master  
Gossors  
Schoole of  
Abuse with  
the Authors  
quoted. p. 50,  
51, 52, 53.  
who thus stile  
it.

b Populus Az  
theniensis Al-  
cibiadis vitijs  
semper levis si-  
ma nomina  
imponeret lu-  
dos & facili-  
tatem appel-  
lans, *Plutar-  
chi Alcibiades.*  
So we deale  
with this vice  
of Players.

c Se esse adul-  
terio liberos  
existiment qui  
naturam adul-  
terant? *Cle-  
ment Alexand.  
Pedagogi. l. 3.  
cap. 3.*

a Manus Deo  
inferunt, quan-  
do illud quod  
ipse formavit,  
reformare &  
transfigurare  
contendunt:  
quia opus Dei  
est omne quod  
nascitur; Dia-

boli quodcunque mutatur. *Cyprian. De Habitu Virginum. lib. 1. e See Augustine De Civir. Dei. l. 2. cap. 13, 14, 29. Macrobius Saturnal lib. 2. cap. 7. & Act. 7. Scene 7. accordingly. f Ephel. 6. 2. Gen 13. 19. Deut 6. 7. g 2 Tim. 2. 26. Ephel 2. 2. Hebr. 2. 15. h Consuetudo est altera natura. Theodoret Sermo. 5. De Natura hominis Aristot. De memoria & Reminiscencia lib. Claudian. De Consulatu Mal. Theod. Panegy. p. 162. Erasmus De Puerorum Educatione p. 12. Petrarch. De Remed. Viriisque Fortuna. lib. 1. Dialog. 24. Galatians de Moribus lib. p. 21. Case Ethicorum lib. 2. cap. 1. accordingly. i Jerem. 13. 23.*

now, Witty, comely, yonthes, devoted unto God in baptisme, to whom they owe themselves, their service; are oft-times by their gracelesse Parents, even wholly consecrated to the Stage, (the <sup>2</sup> Devils Chappell, as the Fathers phrase it) where they are trained up in the <sup>a</sup> Schoole of Vice, the Play-house, (as if their natures were not prone enough to sinne, unlesse they had the helpe of art to backe them) to the very excesse of all effeminacy, to act those womanish, whorish parts, which Pagans would even blush to personate. And is this a laudable, as many; a <sup>b</sup> triviall, veniall, harmelesse thing, as most repute it? Is this a light, a despicable effeminacie, for men, for Christians, thus to adulterate, emasculate, metamorphose, and debase their noble sexe? thus purposely, yea, affectedly, to vnman, vnchristian, vncreate themselves, if I may so speake, and to make themselves, as it were, neither men nor women, but Monsters, (a sin as bad, nay worse than any <sup>c</sup> adultery, offering a kinde of violence to Gods owne worke,) and all to no other end but this; to exhilerate a confluence of unchaste, effeminate, vaine companions, or to become competent Actors on a Stage; <sup>c</sup> the greatest infamy that could befall an ancient Pagan Roman, or a Christian? Is this a meane, a pardonable wickednesse, to violate the Lawes of God, of Nature? to educate those in the very discipline and schoole of Satan, <sup>e</sup> who should be trained up in the admonition, feare, and nurture of the Lord? that so they may be more deeply & enthralled to the Devils bondage all their dayes, (since <sup>h</sup> custome is another nature, it being as difficult a thing for such who are accustomed to evill, to doe good, as for an *Ethiopian* to change his skin, or a *Leopard* his spots,) and be made more sure partakers with him in his eternall torments at their deathes? O therefore let vs now at last

consider



consider with our selves, the execrable effeminacy which attends the very acting of our Stage-plays; together with the danger accompanying this sinne, (which is *no lesse*, without repentance, then the <sup>k</sup> eternall losse of heaven;) and then we shall, we cannot but abhorre all Stage-plays, even in this regard.

1 Cor. 6. 9.  
10. Gal. 5. 19.  
20.



## ACTVS 5. SCENA QVARTA.

**F**ourthly, as the grosse effeminacie, even so the palpable vanitie, the ridiculous folly of acting Playes; doth manifest them to be evil; as this nineteenth Play-affronting Argument will evince.

That whose very action, in its best acception, is but ridiculous folly and vanity, <sup>1</sup> must certainly be unseemely, <sup>2</sup> *unlawfull unto Christians.*

But such is the very action of Stage-plays.

Therefore, they must certainly be unseemely, and unlawful unto Christians.

The Major is evident: First, because the *Scriptures condemn<sup>m</sup> all vanity, and<sup>n</sup> follie*; together with <sup>o</sup> all vaine, all foolish actions, persons, speeches, words, gestures, as dangerous, and pernicious evils, <sup>p</sup> which draw men by degrees to greater sinnes, <sup>q</sup> to serious mischises; commanding men with all <sup>r</sup> not to returne againe to folly, <sup>s</sup> there being wickednesse and

*Argument.*  
I 9.

l Rerum enim ridicularum vel ridendarū potius actionum imitatorum res exigendi sunt à nostra republica. Cum enim verba omnia à cogitatione & moribus emanent, fieri non potest, vt verba aliqua emittantur ridicula quæ non procedunt à moribus ridiculis.

Sermo enim est fructus cogitationis. Si ergo qui risum movent exterminandi sunt à nostra republica, longè abest, vt nobis permittat risum movere. Absurdum enim esset quorum auditores esse prohibitum est, eorum inveniri imitatores: multò autem esset absurdius, studere vt ipse sis ridiculus. *Clemens Alexandr. Pad. g. l. 2. c. 5. m* See Act. 3. Scene 7. Iob 7. 3. c. 3. 1. 5. Prov. 30. 8. Eccles. 1. 2. c. 7. 15. c. 9. 9. n Iob 4. 18. cap. 42. 8. Psal. 38. 5. Psal. 69. 5. Prov. 5. 23. c. 15. 2. 14. c. 19. 3. c. 24. 9. Eccles. 1. 17. c. 2. 3. 12. o Ilai 9. 17. Ier. 4. 22. c. 5. 1. Psal. 5. 5. Psal. 74. 18. 22. Psal. 75. 4. Psal. 26. 4. Iudges 9. 4. 2 Chron. 13. 7. Prov. 12. 11. c. 24. 9. c. 28. 19. Ezech. 13. 3. 2 Sam. 13. 13. c. 24. 10. Lam. 2. 14. Mat. 12. 36, 37. 1 ph. 5. 4. 2 Pet. 2. 8. Titus 3. 9. p Si vanitatis culpa nequam cautè compefitur, ab iniquitate protinus mens incauta devoratur. *Greg. Magni Moralium. l. 10. c. 13, 14, 15. & l. 21. c. 6. vid. Ibid. q* Hæ nuge seria ducunt in mala. *Horace de Arte Poetica l. 3. 12. r* Psal. 85. 8. s Eccles. 7. 25.

8 See m and n.  
 9 Vane occu-  
 paris in his o-  
 cor sapiens,  
 quæ vanitates  
 vanitatum  
 sunt; quia tu  
 his neque ad  
 beatitudinem  
 indiges, neque  
 ad immortalitatem, Bernard  
*De Interiori*  
*Domo cap. 25.*  
 x Prou. 14. 7.  
 y Vanitates vi-  
 te mancipant  
 vitijs: mate-  
 ria sunt deli-  
 ctorum, mini-  
 ster culparum,  
 seminarium  
 peccatorum.  
*Chrysost. Quod*  
*Adam prælatus*  
*fit omni crea-*  
*turæ a sermo.*  
*Tom. I. Col.*  
*444. C. D.*  
 z Nihil peius  
 vanitate. *Aug.*  
*brose De A-*  
*braham. lib. 2.*  
*cap. 10.*  
 a Pantomi-  
 num aspicias?  
 vanitas est?  
 &c. Ambrose  
*Enar. in Psal.*  
*118. Olfon. 5.*  
*He Augus.*

madnesse in it, to abandon folly and vanities, which promote not the eternall beatitude of their soules: x to depart from the presence of a foolish man, when as they perceive not in him the lips of knowledge. Secondly, because y vanitie and folly are the very matter, seminaries, and seeds of sinne, of wickednesse, there z being nothing worse then they.

The Minor, as it is evident by the concurrent testimony of the fore-quoted Fathers, Acts 3. Scene 7. so it is such an experimentall knowne truth, that it were lost labour for to prove it. For what else is the personating of the Clownes, the Fooles, the Fantastickes, the Lovers, the Distracted, discontented, lascivious, furious, angry persons part, but professed vanitie, or ridiculous affected folly? Yea, what else is the whole action of Playes, but well personated a vanity, artificiaall folly, or a lesse Bedlam frenzie? He who shall seriously survey b the ridiculous, childish, inconsiderate, yea, mad and beastly actions, gestures, speeches, habits, pranks and fooleries of Actors on the Stage, (if he be not childish, foolish, or frenitique himselfe) must needs deeme all Stage-players children, fooles, or Bedlams; since they act such parts, such pranks, yea, use such gestures, speeches, rayment, complements, and behaviour in Iest, which none but children, fooles, or mad-men, doe act, or vse in earnest. There is c no difference at all betweene a fool, a fantastique, a Bedlam, a Whore, a Pander, a Cheater, a Tyrant, a Drunkard, a Murtherer, a Divell on the Stage (for his part is oft-times acted) and those who are such in truth, but that the former are farre worse, farre more inexcusable than the latter, because they wilfully make themselves that in sport, to foment d the more then childish folly, of some vaine

*De Civit. Dei. l. 1. c. 32.* stiles Playes Licentia vanitatum. b Quorsum abeant sani? creta an carbone notandi? Edificare casas, plostello adungere mures, Ludere par impar, equitare arundine longa. Si quem delectat barbatum amentia verset. Si puerilius his, delirus & amens, Distatur meritò. Quid discrepat istis histrio. *Horace Sermonum. lib. 2. Satyr. 3.* c Ille sinistrorsum, hic dextrorsum abit. Vnus vitæ error, sed varijs illudie partibus; hoc te Crede modo insanum, nihilo ut sapientior ille qui derides. *Horace, Ibidem.* d Nunc tibi cinibus, nunc est gauisus Tragædis, Nutrice puella velut si luderet infans, *Horace Epist. l. 2. Epist. 1. p. 280,*

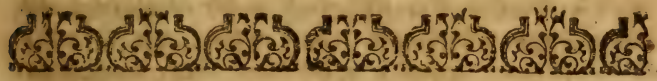


*Spectators*, which these others are, perchance from naturall necessity, or at least from colourable grounds? *e Flendas dixerim, an ridendas ineptias?* The foolery, the ridiculousnesse of acting Playes is such, that I know not whether men should more bewaile it, or deride it. Sure I am, though few Spectators can finde teares to deplore the sinfulness, yet most of them can afford laughter to deride the vanity, the folly of acting Playes. Since therefore *vanitie and folly are the genuine proper objects of derision, and mens voluptuous smiles*; the laughter Playes occasion, (which is their chiefest end,) is a sufficient evidence of their excessive folly; and so ground enough for Christians, for all men to condemne them as vanities, as fooleries, as *Clemens Alexandrinus*, and other Fathers doe at large declare.

And thus much for the first considerable thing in the manner of acting Stage-playes.

*e Bernard ad Gulielmum Abbatem Apolog. f Stulta per se sunt ridicula: Ridiculum est etiam omne quod aperte fingitur. Quintilian. Instit. Orator. l. 6. c. 4. p. 380. Quoniam ludus est inter jucunda, & omnis remissio animi, & risus inter jucunda, necesse est etiam am ridicula*

*jucunda esse, & homines, & orationes, & opera. Aristot. Rhetor. l. 1. c. 11 p. 81. Democritus omnes deridebat, quia dicebat omnes insaniri. Aelian. Varia Histor. l. 4. c. 20. Si enim ridiculam figuram suscipere, quemadmodum in pompis videntur nonnulli, in animum minime induxerimus, quomodo internum hominem magis ridiculam sustinere figuram jure passus fuerimus? Et si personam nostram, non nostra quidem sponte, in magis ridiculosam unquam converterimus, quomodo in verbis studuerimus esse & videri ridiculi, id quod est omnium quae sunt in homine longe preciosissimum, nempe rationem ac sermonem ludibrio habentes? Ridiculum est ergo haec exercere, quando quidem nec huiusmodi ridiculorum hominum Oratio digna est quae audiat, per haec nomina ad turpia facta assuefaciens. Pädagogi l. 2. c. 5.*



ACTVS 5. SCENA QVINTA.

**T**He second circumstance considerable in the forme of acting Playes, is the severall parts and persons sustained in them: which suggests this twentieth Play-oppugning Argument.

*Argument. 20.*

Those Playes, whose very parts and persons are sinfull, yea, abominable, are certainly unseemely, unlawfull unto Christians.

But

h Iratus senex,  
 edax Parasiti-  
 tus, lycophan-  
 ta impudens,  
 avarus leno  
 assidue agendi  
 sunt mihi, cla-  
 more summo,  
 cum labore  
 maximo. Te-  
 rentij Henson=  
 timor, Prolo-  
 gus: p. 85.  
 s Partes totum  
 suum vt con-  
 stituunt, ita  
 determinant.  
 Kecker. Sy=  
 stem. Logi. l. 1.  
 c. 22. p. 192.  
 Partis & to-  
 tius eadem est  
 ratio. Totum  
 sapit naturam  
 suarum parti-  
 um. Beda; Ax-  
 iomata Philo-  
 sophica. Tom.  
 2. Col. 164.  
 & See Act. 3.  
 Scene 1. &c. 3.  
 Cyprian. &  
 Tertullian de  
 Spectaculis.  
 I accordingly.  
 I See Ludoviz-  
 cus Vives, No-  
 ta in August.  
 De Ciuit. Dei.  
 l. 12. c. 25. C.  
 accordingly.

But <sup>h</sup> such are the parts, the persons most frequent in all Stage-plays.

Therefore they are certainly unseemely, unlawfull unto Christians.

The Maior is irrefragable, because <sup>i</sup> such as the parts are, such is the whole, which is composed of them: If the parts then be evill, the intiretie that springs out of them must bee such.

The Minor I shall evidence by this Induction. In all our Stage-plays, we have most vually the parts and persons of <sup>k</sup> Diuel-gods and Goddesses; of Iupiter, Mars, Apollo, Ve-  
 nus, Vulcan, Saturne, Cupid, Neptune, Mercurie, Esculapius, Hercules, Pluto, Bacchus, Ceres, Minerva, Diana, Iuno, Pro-  
 serpina, Flora, Priapus, and others: yea, sometimes the very part and person of the <sup>l</sup> Diuell himselfe; whose workes, whose pompes and vanities all Christians have renounced in their Baptisme: Adde we to these, the parts and repre-  
 sentations of <sup>m</sup> Satyres, Silvanes, Nuses, Nymphes, Furies, Hobgoblins, Fairies, Fates, with such other heathen vanities, which Christians should not name, much lesse resemble; To-  
 gether with the parts, the persons, <sup>n</sup> of Whores, Whoremasters, Adulterers, Bawdes, Panders, Tyrants, Traitors, Theeves, Murtherers, Parricides, Drunkards, Parasites, Pro-  
 digals, Hypocrites, Fooles, Ruffians, Woocers, Epicures, Fanta-  
 stiques, Pennie-Fatters, Usurers, Scolds, Drabbes, Ravishers, Wantons, Bedlams, Turkes, Infidels, and <sup>o</sup> all other desperate wicked persons whatsoever. There is scarce one Diuell in Hell, hardly a notorious sinne or <sup>p</sup> sinner upon earth, either of moderne or ancient times, but hath some part or other in Stage-plays. And can they then be lawfull, be tollerable

<sup>m</sup> Saltantes Satyros imitabitur Alphesibæus. Virgil. Eclog. 5. p. 14. <sup>n</sup> Concil. Con-  
 stantine. p. 6. Can. 52. 65. 70. 96. & Act. 3. Scene 1. accordingly. <sup>o</sup> See the Printed  
 Comedies and Tragædies of Aristophanes, Terence, Menander, P. aulus, Euripides, So-  
 phocles, Seneca, and all our moderne Playes: Together with Master Stubbs, Master  
 Northbrooke, Master Gossion, and others in their Treatises against Playes accordingly.  
<sup>p</sup> Vt est infanior h. rum? Horace Serm. l. 2. Sat. 3. p. 207. <sup>p</sup> Aspice, Plautus Quo pacto  
 partes tuteur amantis Ephebi, Vt patris attenti, lenonis vt insidiosi? Quantus sit Dorces-  
 nus edacibus in Parasitis, Horace Epist. l. 2. Ep. 1. p. 283.



unto Christians, being consarcinated of such polluted parts and persons as these? Doubtlesse, he who will but cordially, but Christianly survey those filthy Pagan Divil-gods and Goddeses; those outrageous beastly lusts, unparalleled abominations, and execrable sinners, which have their Acts, their Scenes, their Parts, in Stage-playes; must necessarily abandon Playes, (*as all ancient Christians did*) *as pastimes more fit for Devils than for Christians*: else hee must needs justifie, not onely sinne and sinners, but even Hell it selfe; which abounds not with *more polluted Devils, and Devill-Idols*; with more prodigious Monsters of impietie, with more stupendious matchlesse villanies, *than the Stage*, whose wickednesse oft-times, transcends even that of the infernall Lake. For there, men onely suffer and bewaile with teares, the eternall tortures which their sinnes occasion: Whereas men in Theaters, are so farre from sinne-lamenting sorrow, that they even delight themselves with the representations of those wickednesses, which the originall Authors of them now deplore in Hell. And is not this *a desperate matchlesse madnesse*, for men, for Christians, to sport themselves with those individuall sinnes upon the Stage, which the parties acted in the very bitternesse of their soules, are condoling now in Hell? To make that their chiefeft earthly pleasure, which is now the damned acted parties greateft paine, and without repentance may prove theirs too? To raise up damned soules or Devils out of Hell; with all those horrid sinnes that sunke them thither, to no other end but this, to play them on the Stage for laughter-sake: and yet never cordially to consider the dolefull *condition of the persons*, nor *seriously to lament the damnablenesse*, the eternall punishment of the sinnes thus acted in their sight? O that our Players, our Play-haunters would now seriously consider, that the persons whose parts, whose sinnes they act and see, are even then yelling

q Nihil ex his  
quæ spectacu-  
lis deputantur  
placitum Deo  
est, aut con-  
gruens Dei  
servis: omnia  
propter Dia-  
bolum institu-  
ta sunt, & ex  
Diaboli rebus  
instructa Ter-  
tull. De Spectac.  
c. 24. Merito  
malis volupta-  
tibus vestri &  
pompis absti-  
nemus, quo-  
rum & de sac-  
ris originem  
novimus, & ve-  
noxia blandi-  
menta dam-  
namus. Minu-  
cius Felix.  
Ostavius  
p. 123. Isidor.  
hisp. Orig.  
num. 1. 18. c. 5  
accordingly.  
r Amphitheat-  
rum enim  
omnium dan-  
monum tem-  
plum est: tor-  
tille immundi  
spiritus consi-  
dum, quot ho-  
mines capit.  
Tertul. De  
Spectac. Tom.  
2 p. 392.

f Prov. 10. 23. c. 13. 9. 2 Pet. 2. 12. Supra omnem monstruosi piaculi execrationem est, scelus summum admittens, & pudorem sceleris non habere. Sal. Gian. De Guber. Dei, l. 7 p. 263. r See 2 Pet. 2. 4. Jude 6. I say 66. 24. Matth. 25. 41. 4. Revel. 20. 10. 2 Thess. 1. 7, 9.

Et indefinenter  
meditanda  
eterna dam-  
nationis sup-  
plicium in quo  
quicquid pa-  
narum excogi-  
tari potest,  
quicquid etiā  
non potest,  
semper adest:  
cuius vermis  
immortalis  
ignis extin-  
guibilis, fletor  
intolerabilis  
est: cuius tor-  
rentes in pi-  
cem convertun-  
tur, & humus  
in sulphur, ar-  
debitque in  
sempiternum:  
cujus lacus  
sanguine igne-  
que permixtus  
est, & quos-  
cunque susce-  
pit, demergit  
simul & exu-  
rit. *Ambrose*  
*Prædico 2.*

*Prepar. ad Missam, Tom. 5. p. 168 E: & Rom. 2. 5, 9. Mat. 13. 42, 50. y Qui vult reg-  
nare cum Christo, non potest gaudere cum saeculo. Ambrose Sermo 11. z See Ioannis  
Langheer crucius, De Vita & honestate Ecclesiasticorum. lib. 2. cap. 21, 22.*



## ACTVS 5. SCENA SEXTA.

3

THE third thing considerable in the very action of Stage-  
playes, is the apparell in which they are acted, which is  
first of all womanish and effeminate, belonging properly to  
to the femall sex; therefore unlawfull, yea, abominable un-



to men. From whence this twenty one Argument is deducible. Argument  
21.

These Playes wherein men act any womens parts in womans apparell, must needs be sinfull, yea, abominable unto Christians.

But in all, or at least in most Stage-playes whatsoever, men act the parts of *\* women in womans apparell.*

Therefore they must needs be sinfull, yea, abominable unto Christians.

The Minor is a notorious experimentall truth which all Players, all Play-haunters must acknowledge: which *a sundry Fathers, and approved<sup>b</sup> moderne Authors* testifie.

The Maior is undeniably confirmed by *Deuteronomie 22. verse 5.* The Woman shall not weare that which pertaineth unto a man, neither shall a man put on a womans garment; for all that doe so, are abomination to the Lord thy God. God himselfe doth here expressly inhibit men to put on womans apparell, because it is an abomination to him: therefore it must certainly be unlawfull, yea abominable for Players to put on such apparell to act a womans part.

If any here obiect (as *c some Play-patrons doe*) that this Scripture extends to those alone, who usually clothe themselves in womans array from day to day; or to those *\* who put it on with a lewde intent* to circumvent or inamor others: or to satisfy their lusts: in which case the *Synode of Augusta inhibits women, who put on mans apparell, from the Sacrament, till they have repented:* not to such who only weare it now and then to act a womans part, or *d in case of necessity to save their lives, as some haue done.*

22.v.5. D.Reinolds Overthrow of Stage-playes, p.8. to 20. and 85. to 103. The 3.Blast of Retreat from Playes and Theaters. M.Northbrooke, M.Gosson, with others hereafter quoted in their Treatises against Stage-playes. *c* D.Gager in D.Reinolds Overthrow of Stage-playes, p.9. 15, 86, 91, 92. D.Gentiles in his Letter to D.Reinolds, *Ibid.* p.167, 169, 170. and Haywood in his Apologie for Actors. *d* Aquinas prima secunde. Quest. 102. Artic. 6. 6. and secunda secunde. Quest. 169. Artic. 2. 3. *\* Item femina virilem habitum malo animo gestantes, quo pervertam suam expleant voluntatem a venerando hoc Sacramento arcendæ sunt, donec id mali penitus correxerint & satisfecerint, Synodus Augustensis 1548. Surius Com. 4.p.807.*

*\* See Athenæus  
Dipnosoph. lib.  
14. cap. 7.*

*a Philo Iudeus  
de Fortitudine.  
lp. 1001. 1002  
Tertullian De  
Spectac. cap. 23.  
Cyprian De Spect.  
lib & Epist. 1.1.  
Ep. 10. Lactan-  
tius Div. Instit.  
Epi. ca. 6. Chry-  
sostom. Hom. 38.  
in Matth. Augu-  
stin. Soliloquior. 2.  
l. 2. c. 16. Isidor.  
Hispalensis. Ori-  
ginii l. 18. c. 48.  
Concilium  
Constantinop. 6.  
Com. 62. See  
Scene 3. be-  
fore.*

*b Calvin, Junius,  
Tostatus, Pellica-  
nus, Cornelius, &  
Lapide in Deut*

**Answer 1.**

To this I answer; First, that sundry common Actors doe usually once a day, at leastwise twice or thrice a weeke, attire themselves in womens array to act their female parts; yea, they make a daily practice of it to put on womens attire, it being inseparably incident to their lewde profession: therefore they are within the expresse condemnation of this Scripture, and their owne most fauourable glosse vpon it, as the obiection it selfe doth euidence.

2

<sup>a</sup> See D. Reynolds Ouertthrow of Stage-playes, p. 8. to 20. and 85. to 103, where this point is excellently discussed: with all the Fathers, Councils, and Authors quoted in the 6. Answer following.

<sup>e</sup> Hoc interpretari est, an detestari? Aug. *De Civit. Dei* l. 7. c. 24.

<sup>f</sup> D. Reynolds Ouertthrow of Stage-playes. p. 101, 102. M. Dike of the Deceitfulness of mans heart. cap. 17. p. 186.

<sup>g</sup> Ibidem v. 39.

3

Secondly, the very putting on of womans apparell to act a Play, though it be but now and then for an houre or two, <sup>d</sup> is directly condemned by this Scripture: which prohibits, not onely the frequent wearing, but the very putting on of womens apparell, for the words are not: *A man shall not ordinarily or frequently put on a womans garment, nor yet weare it now and then to a lewde intent*, as the Obiectors <sup>c</sup> glosse it: but, *Neither shall a man put on a womans garment*. The originall word *lilbosch*, which signifieth to put on: is the very same (as <sup>f</sup> two Worthies of our Church obserue) with that of the 1 Sam. 17. 38, 39. where it is written; that SAUL clothed DAVID with his Armor, and put an Helmet of brasse upon his head, &c. If then David in the Scripture phrase, were said to put on SAULS Armor, though <sup>g</sup> he put it off immediately, because he had it once upon him, though for a little space; then he who puts on a womans rayment but to act a part, though it be but once, is doubtlesse a putter on of womens apparell, within the very litterall meaning of this Scripture; and so a ground delinquent against God: because the very putting on of a womans garment, not the frequent or long wearing of it, is the thing this text condemnes, as the word *put on* imports.

Thirdly, the very reason of this precept expressed in the text, will take off this evasion: *The woman shall not weare that which pertaineth unto a man, neither shall a man put on a womans garment*: marke the reason. *For all that doe so, are abomination to the Lord thy God. That which makes*



makes a man an abomination to the Lord his God, must be such a thing as is sinfull and abominable in its owne nature, not in its abuse or circumstances onely, as the <sup>h</sup> Scriptures, and <sup>i</sup> Alexander Alefius testifie : If a mans putting on of womans apparell were not simply euill in it selfe, the frequent wearing of it, or the putting of it on to a sinister intent, could not make him an abomination vnto God. For the use <sup>k</sup> of apparell being to clothe and adorne the body ; if the putting on of it were not vnlawfull, the frequent putting on of it, being the true vse of it, could not bee sinfull, and so not abominable ; there <sup>l</sup> being nothing odious vnto God but sinne, and sinfull things. Since then this putting on of womans apparell is an abomination to the Lord : not onely the frequent wearing of it, or the putting of it on to lewde intents, but euen the bare putting of it on to act a vicious Play, \* though it be but once, must needs be within the verge of this sacred inhibition.

Fourthly, this precept ; Neither shall a man put on a womans garment, as it is a branch of the morall law, hauing a relation to the 7. <sup>\*</sup> Commandement, and to several <sup>m</sup> Scriptures in the New Testament, concerning modesty and decency in apparell : as good <sup>n</sup> Diuines obserue. So it is a vniuersall negatiue, which by the rules <sup>o</sup> of Theologie bindes all men, in all cases, in all places, both Semper & ad Semper ; alwayes, and at all times whatsoever : therefore a man putting on of womens apparell at any time vpon

<sup>n</sup> See Deut. 7. 25, 26. c. 11, 31. c. 13. 14. c. 19. 9. c. 18. 11, 12. c. 23. 17, 18. c. 24. 4. c. 27. 15. Prov. 3. 32. c. 6. 16, 17, 18, 19. c. 11. 1, 20. c. 12. 22. c. 15. 8, 9, 26. c. 16. 5, 12, where nought but capital sins only are stiled abomination, and so in other Scriptures.

<sup>i</sup> Abominatio in Scriptura non est nisi propter mortale peccatum. Summa Theologie, pars 2. Quest. 135.

<sup>k</sup> Membr. 2. vid. Ibidem. <sup>l</sup> Gen 3. 7, 21. Math. 6. 25, to 31. 1 Tim. 2. 9. Revel. 3. 18. Ezech. 16. 10.

<sup>l</sup> Heb. 1. 13. Psal. 5. 4, 5, 6. Omne quod turpe est, Deo displicet, Iustitia Dei odit & detestatur vitia, docet virtutes Remigius Explanat. in Rom. 1. 32. Bibl. Patrum. Tom. 6. pars 3. p. 813. G. \* Concedemus ne ergo hoc semel fieri ? Nequaquam. Quare ? Quoniam et si semel tantum fiat, malum est similiter. Quamobrem sic quidem oblectari, si est quidem malum, ne semel quidem fiat. Sin autem non est malum, semper fiat. Chrysost. Hom. 12. in 1 Cor. Tom. 4. Col. 357. B. C. \* See Calvin on the 7. Commandement, and the Authors hereafter quoted. <sup>m</sup> 1 Cor. 11. 5. to 17. 1 Tim. 2. 9. 1 Pet. 3. 3, 4. <sup>n</sup> Bp. Basington, M. Perkins, M. Dod, M. Brinsley, M. Downham, M. Elton, M. Lake, and others on the 7. Commandement, D. Reynolds Overthrow of Stage-plays, p. 10. and others hereafter quoted, Answer 6. ensuing. <sup>o</sup> D. Perkins Cases of Conscience. lib. 2. c. 12.

P. *Augustinus Soliloquiorum. l. 2. c. 16. D. Reynolds Overthrow of Stage-plays. p. 14.*

¶ *Quid te empti iuvat plaris de spinibus una? Horace. Epist. lib. 2. Ep. 2. p. 294.*

¶ *Quod enim per se malum est, non quod frequentius factum sit, sed quod aliquando factum est, vituperabile. Bernard De Mordis bene vivendi. lib.*

¶ *Nusquam & nunquam excusatur quod Deus damnat. Nusquam & nunquam licet quod semper & ubique non licet. Tertul. De Spectac. lib. c. 16.*

¶ *Augustin. Quest. super Levit. l. 3. c. 68 Tom. 4. pars 1.*

p. 296. 297. accordingly. ■ I *Iohn 2. 1. Deut. 27. 26. Gal. 3. 10. Luk. 1. 75. 1 Pet. 4. 2. Acts 24. 16. \* Statius Achilleid. l. 1. 7 Gellius 5. Noct. Attic. lib. 6. cap. 10. 2 Matthew Paris, Hist. Angliæ. pag. 160. 161. Iohn Bale Acts of English Voraries. lib. 2. fol. 107. \* See D. Reynolds Overthrow of Stage-plays. p. 11, 89, 90. \* Plutarch. De virtutibus mulierum. Mor. Tom. 1. p. 519, 520. b Soliloquiorum. lib. 2. cap. 2. c Ambros. Irenæo. Tom. 1. pag. 233. D. Reynolds Overthrow of Stage-plays. p. 14.*

any occasion (yea in case of saving life, *as some affirm*) but especially to act a Bawdes, a Sorceresses, Whores, or any other lewde females part vpon the Stage; must undoubtedly be within the expresse letter of this universal negative text; and so an abomination to the Lord. Neither will this *poore evasion* of acting in womans apparell but now and then, take off its guilt; For since mens putting on of such aray is here prohibited by a negative precept, which bindes at all times, *as an abomination to the Lord*, and a thing that is sinfull in its owne nature; the *rarity* of it can no wayes expiate the sinfulness that is in it. *That which is sinfull in it selfe, is nowhere, no time lawfull vpon no occasion. It is no iustification, no excuse at all for a Murderer, an Adulterer, Swearer, Lier, Theefe, Drunkard, or the like, to pleade, that he commits these sinnes but seldome vpon some special causes, because Gods precepts are so strict, that they allow no place, no time for any sinne.* The infrequency, the rarenesse then of wearing womans apparell (suppose it were as rare vpon the Stage as now it is common) addes nothing to its lawfulness, it still continues an abomination to the Lord.

Fiftly, admit it were lawful for a man to put on womans apparell to saue his life, or to avoid some imminent danger, *as Achilles, 7 Euclis, 2 William Bp. of Ely, with 2 some few others, \* & the Tyrrhenians are recorded to haue done, though b S. Augustine himselfe makes a Quare of its lawfulness euen in case of life, and c others determine it to be unlawfull, it being a negative morall precept which admits no qualifications;* yet it followes not hence, that therefore it is lawfull for Men-actors to put on womens aray to act a Play: For doubtlesse if it be abominable in any case, or in case of



daily use, as all acknowledge; it must necessarily bee so in case of acting Playes, which <sup>d</sup> are but a meere abuse. For first, Playes themselves, at leastwise the personating of the Bawdes, Adulteresses, Whores, or Sorceresses part, which saour of nought else but lewdnesse and effeminacy, are euill: therefore the <sup>e</sup> very putting on of womans apparell to act such parts, cannot be good. Secondly, Playes, and female parts in Playes, admit they bee not simply euill, yet they <sup>f</sup> are but meere superfluous vanities; or Abuses, as some rightly stile them, there is no necessary vse of Playes, of womens parts in Playes, or of acting female parts in womans apparell. For men therefore to put on womans attire contrary to this sacred precept, to act a lewdelasciuious womans part out of a meere effeminate, vaine, lasciuious humour, there being no urgent necessity, no warrantable occasion so to doe, <sup>g</sup> must needs be a great abomination, a most apparant violation of this ample precept; which being in it selfe <sup>h</sup> exceeding broad, as all Gods precepts are, must alwayes be taken in its utmost latitude, without any humane restrictions of our owne; since God himselfe (who can onely make exceptions out of his owne generall rules) hath left us no evasion from it in his Word.

Sixtly, the concurrent testimony of sundry Councels, <sup>i</sup> Fathers, & moderne Authors, do absolutely condemne mens putting on of womans apparell, (and so <sup>e</sup> conuerso) especially to act a part vpon the Stage, as an abominable, unnaturall, effeminate and dishonest thing. Hence the ancient Councell of Eliberis, Canon 57. decreed, <sup>k</sup> That *Matrons, or their Husbands should not lend their clothes to set forth any secular Playes or Shewes; and if any did it, that they should be excommunicated for three yeeres space.* If then

mus qua exoramus. Tenendum est enim omnino præceptum Dei, & voluntas Dei in ijs, quæ tenendo præceptum ejus passi fuerimus æquo animo sequenda. *Augusti. De Mendacio ad Consentium cap. 15.* <sup>k</sup> Matronæ vel earum mariti, vestimenta sua ad ornandam seculariter pompam non dent, Et si fecerint, triennij tempore abstineant. *Surinus Concil. Tom. 1. p. 366.*

<sup>d</sup> See M. Gessons Schoole of Abuses.

<sup>e</sup> Nullus habitus apud nos licitus est illicito actui ascriptus. *Tertullian De Idololatria. l. c. 18 Tom. 2. p. 462.*  
<sup>f</sup> See Scene 4. accordingly.

<sup>g</sup> Nemo immundus mundus videri potest. Tunicam si indus inquinatam per se, poteris forsitan illam non inquinare per te, sed tu per illam mundus esse non poteris. *Tertul. De Idololatria. lib. c. 18. p. 461.*

<sup>h</sup> Psal. 119. 96.  
<sup>i</sup> Si enim ciuine auctoritates nullum dant locum, frustra quæri-

1 Si qua mulier propter continentiam, que putatur, habitum mutat, & pro solito muliebri amictum virilem sumit, vel canes ar-  
rondet, quod ei Deus in subjectionis maritum tribuit, tanquam præceptum dissolvens obedientiam, anathema sit. *Surius Concil. Tom. 1. p. 373. Sozomeni Hist. Eccles. 3. c. 13. Gratianus Distinctione 30. & Summa Angelica. Tit. Femina. m Nonnullæ autem mulieres pietatis simulatione caput tondere, &*

the very lending of womens apparell to act a Play in, were so great a crime as to demerit 3. yeeres excommunication, what doth a Players personating of a womans part in such aray deserue? The Councell of Gangra in the yeere of our Lord 324. Can. 13. & 17. decreed; <sup>1</sup> That if any woman under pretence of chastity, or piety, as was supposed, should change her habit, and put on mans apparell; or clip and poll her haire (as our shorne English Viragoes doe of late) which God had given her as a badge of her subiection; she should be anathematized, as a dissolver of the precept of obedience: it being directly contrary to this text of Deuteronomy: *The woman shall not weare that which pertaineth to the man, &c.* and to the 1 Cor. 10. 6, 15. *It is a shame for a woman to be shaven or shorne: but if she have long haire, it is a glory unto her, for her haire is given her for a covering.* Indeed I finde some precedents of women, who haue beene peccant in this kinde: As namely, <sup>m</sup> some seduced female disciples of Eustatius, who polled their heads, and clad themselves in mans apparel, under a pretext of piety; for the redresse of whose enormous mannish courses this very Councell was assembled. <sup>n</sup> A Virgin, of whom S. Ambrose speaks, who clothed her selfe in mans array to save her chastity, and so escaped. <sup>o</sup> Lafchonia and Axiothea, who resorted unto Plato his Schoole in mans attire. <sup>p</sup> Empona the renowned wife of Iulius Sabinus, who polled her haire, and disguised her selfe in mans apparell, and so went to Rome, the better to conceale her Husband, whose life was then indangered. <sup>q</sup> Euphrosina, a famous Virgin of Alexandria, who under a pretence of chastity, did cut her haire, and put on mans array, and so entered into a Monastery, where she continued thus disguised for

contra quam deceret sexum muliebrem, virilem habitum induere adductæ sunt: His de causis Episcopi finitimi Gangris in unum convenerunt, &c. *Sozomen Hist. Ecclesiast. l. 3. c. 13.* <sup>n</sup> *Ambros. De Virginibus, l. 2. Tom. 4. p. 123. 224.* See Antonini Chron. pars 2. Tit. 15. c. 13. <sup>o</sup> *Plutarchi Plato. p. 344. Marcellus Ficinus in vita Platonis, & D. Reynolds Overthrow of Stage-plays, p. 90. 91.* <sup>p</sup> *Plutarchi Amatorius, Tom. 3. Moral. p. 345. 346. Sti. Asterij Homilia. An liceat dimittere uxorem? Bib. Patrum. Tom. 4. p. 707. G.* <sup>q</sup> *Simon Metaphrastes in vita Euphrosines apud Surium. Probat. Sanct. Hist. Tom. 1. Antonini Chronicon. pars 2. Tit. 15. cap. 13. sect. 9.*



38. yeeres space. The <sup>r</sup> famous Maide of Burgundie, in the yeere 1225. who polling her head, and apparelling her selfe in masculine garments, of purpose to preserve her virginity, her Father being desirous to bestow her in marriage, entred into religion in a Monastery of the Friers Minorities, where she lived thus metamorphosed into a Monke, for divers yeeres.

<sup>f</sup> Pope Ione that masculine Roman Strumpet of knowne infamy, who transforming her selfe into the habit and tonsure of a man, repaired in this her disguise unto the University, where she lived many yeeres; and at last she aspired into the very Popes unerring Throne, by this her masculine habit and tonsure, as a man; till her unexpected delivery of a base-borne issue in the very midst of her solempne procession, discried her to be a woman. <sup>c</sup> A notable Damsell of Corinth, together with Metania and Marina, who under pretext of vowing virginity, and preserving their chastity, disguised themselves in mans apparel, and so entred into Monasteries, as professed Monkes, <sup>\* the better to satisfie their lusts among those Gotish shavelings.</sup>

<sup>u</sup> Puell de Dieu, that notable French Vrago, who arrayed herselfe like a man, and turned a great Commander in the Wars, till at last she was taken prisoner by the English in the field, attired and armed like a man; for which unnaturall act of hers, she was condemned and burnt at Roan. <sup>\* The Whore</sup> apprehended in Suffolke, in King Henry the VIII. his Raigne, by M. Wharton, who being disguised in mans apparel, was taken in the company of foure Popish shaveling Priests, good Curates; who one after another had bestowed the <sup>r</sup> chastity upon her. All which for this their mannish immodest attyring themselves in mans accoutrements, incur the execration of this text and Councell. If then a womans putting on, or wearing of mans apparell, or the imitation of his tonsure incurre an Anathema by this Councels doome, though chastity, learning, and devotion were pretended for it: doth not a mans attyring himselfe in womans vestments, of purpose to act an effeminate lascivious, amorous Strumpets part upon the Stage, much more demerit it, since there can be no good pre-

<sup>r</sup> Mathew Paris Historiæ Angliæ p. 314.

<sup>r</sup> Platina in vita Ioannis 8. Ioannis Valerian. De Sacerdotum Barbis. See Alexander Cooke, his Pope Ione, & Balens De vitis Pontificum.

<sup>c</sup> Antonini Chyonicon, pars 2.

<sup>t</sup> It. 15. c. 13. sect. 4. 5, 7, 9, 10. fol. 130. 131

<sup>\*</sup> See Synodus Augustensis.

An. 1548. Surrius Tom. 4.

p. 807.

<sup>u</sup> Polychronicon. Book vlt. c. 18.

fol. 325. Holinshead. p. 604.

Graftons Chronicle. p. 534.

547. Speeds History of English Monarchy. p. 833.

834, 835.

<sup>\*</sup> Iohn Bale his Declaration of Edmond Bonners Articles, Anno

1554. Artic. 4.

fol. 20.

\* *Eas quæ nomine eorum, qui falsò apud Græcos dii nominati sunt, vel nomine virorum ac mulierum fiunt salutationes ac mysteria more antiquo & à vita Christianorum alieno, amandamus & expellimus; statuantes ut nullus vir deinceps muliebri veste induatur, vel mulier veste viro conveniente. Sed neque comicas, vel satyricas vel tragicas*

*personas induant, &c. S. S. Concil. Tom. 2. pag. 109. ¶ Tanta porro contentione lex iudet exercere confirmareq; animos ad fortitudinem, ut & de vestimentis quilibet utendum sit præcipiat; disertè interdicens, ne vir sumat muliebria, ne vel umbra aut vestigium effæmationis sexui masculino inurat aliquem maculam. Semper enim naturam sequendo observat, quid deceat etiam in rebus minimis, quæ infra curam legislatoris uideri poterant. Cum enim animadverteret deformia esse virorum mulierumq; corpora, & utriusq; sua esse officia; alteris attributam esse curam rei domesticæ, alteris publicæ, & ab ipsa natura non ad eadem factos negotia, oportereq; bonam mentem sequi naturæ instituta, utile iudicavit de his quoq; rebus decernere, scilicet de vestitu, amictuq; & huiusmodi cæteris; voluit enim virum his se ut virum decet gerere, præsertim in vestitu: quem cum die noctuq; circumferat, talis esse debet, ut eum semper decori honestatisq; admoneat. Sic & mulierem ornans pro dignitate, vetat vestem virilem sumere, longè submonens tum effæminatos viros, tum plus æquò viriles fæminas. Philo De Fortitudine. lib. pag. 1001. 1003.*

text at all for it? But to come punctually to our purpose. *The 6. generall Councell of Constantinople, Canon 62. expressly prohibits and abandons all daunces and mysteries made in the names of those who were falsly stiled gods among the Græcians, or in the name of men or women, after the ancient manner, farre differing from the life of Christians: ordaining, that no man should from thence-forth put on a womans garment, nor no woman a mans apparell; and that no man should put on the person or visard of a Comedian, a Satyrst, or a Tragedian, vnder paine of deposition, if a Clergie-man; of excommunication, if a Laicke. This is punctuall. Philo, a learned Jew, records; ¶ That the law doth study to exercise and confirme mens mindes to fortitude with so great earnestnesse, that it also giues precepts what garments must be used, expressly prohibiting, that the man should not take vnto him womans apparell, lest the shadow or footsteps of effeminacy, should stamp some blemish on the masculine sex. For by following nature, he doth alwayes obserue what is seemely euen in the smallest things, which might seeme to be below the care of a Law-giver. For when he considered that the bodies of men and women were deformed, and that both of them had their distinct offices; that to the one of them the care of domestique businesses was committed to the other the manning of publike affaires, and that by nature her selfe they were not both made for the same im-*



ployments, and that a good minde ought to follow the instructions of nature, he thought it fit to determine of these things also, to wit, of food and rayment, and other things of this nature: For he would that a man in these things should so demean himselfe as a man ought to doe, especially in apparell; which since he carrieth it about with him night and day, it ought to be such as may alwayes admonish him both of comelinesse and honesty: So also adorning the woman according to her degree, he forbids her to weare a mans garment; removing far both effeminate men, and women more manly then is fit. Clemens Alexandrinus, as<sup>r</sup> he condemnes the putting on of womans apparell as a great iniquity; <sup>r</sup> so he demands this question; Why the law in this very text of Deuteronomy did inhibit a man to put on a womans garment? and he resolves it thus; Because the law would have us to be men, and not to be effeminate neither in body, nor in deeds, nor in minde, nor in words. Which reason doth more especially hold in case of Playes, where our Men-women Actors are most effeminate, both in apparell, body, words, and workes. Tertullian obserues; <sup>r</sup> that no kinde of rayment as he could finde was accursed of God, but womens apparell worne by men; for God saith, Cursed is every man who is clad in womans aray. <sup>u</sup> Therefore (writes hee) when as God prescribes in his law, that he is accursed who is clothed in womans apparell; what will he iudge of the Stage-player, Clowne or Foole in the Play, who is attired in womans apparell? Shall this Craft-master, this cheating Companion, thinke you, goe unpunished? S. Cyprian writes expressly in his Epistle to Everatius; <sup>r</sup> That men in the law are prohibi-

<sup>r</sup> O quanta est hæc iniquitas, &c? *Pædagog. lib. 3. c. 3.* See here Scene 3.

<sup>r</sup> Quamnam enim habet rationem, quod lex viro prohibet, ne vestem induat muliebrem? An non nos vult esse viros, & nec corpore, nec factis, nec mente, nec verbis effeminari? Vult enim eū esse masculum, qui veritati dat operam in ferendis laboribus, & perfect-

sionibus, in vita & moribus, in sermone & exercitatione, noctu & interdiu, & sicubi martyrio opus sit quod procedit per sanguinem. *Stromat. l. 2. fol. 82. D.* See *Glossa ordinis & Lyra in Deut. 22.* <sup>r</sup> Nullū deniq; cultum à Deo maledictū invenio, nisi muliebrem in viro: Maledictus enim, inquit, omnis qui muliebris induitur, &c. *De Idololatria lib. c. 16.* <sup>u</sup> Cæterum cum in lege præscribit, maledictū esse qui muliebris vestitur, quid de pantomimo iudicabit, qui etiam muliebris curatur? Sane & ille artifex impunitus ibit? *De Spectac. cap. 23.* <sup>r</sup> Nam cum in lege prohibeantur viri induere muliebrem vestem, & maledicti eiusmodi iudicentur, quanto maioris est criminis, non tantum muliebria indumenta accipere, sed & genus quoq; turpes, & molles, & muliebres magisterio impudicæ acris exprimere? *Ibidem.*

Y Histronum quoq; enervata corpora, & in muliebrem incessum habitumq; mollita, impudicas feminas inhonestis gestibus mœuantur, &c. De Vero Cultu. lib. 6. c. 20. & Divinarum Infiti cap. 6.  
 2 Turpe equidem est virum feminam fieri, & in feminæ forma esse. Turpissimum autem rursus, mulieres viros fieri, & viri habitum gestare, *ibidem*.  
 3 Apud Seras quidē viri crines implicāt, & domi desident unguentis delibuti, & effæminati, ac uxoris parati. Mulieres vero vice versa, capillum capitis tondent, virili cingulo se cingunt, & in agro omnia opera proficiunt. *ibid. lib. 3. Cont. Hæreses. Tom. 2. Col. 910. A. B.* <sup>b</sup> Intempestivum quiddam esse ducimus florem hyberno tempore, vel mulieres habitu virili, vel muliebri viros ornari. *ibidem. pag. 7.* <sup>c</sup> Præter naturam putandum est esse, ideoq; ab ordine alienum, florem hyberno tempore conspici, vel mulieres virilem cultum induere, vel viros muliebrem; quum primum ex his tempora perturbet, alterum naturæ formam non convenientem tribuat, permutato viri feminæq; ornatu, & ordine quem ipsis natura præscripsit, confuso. *ibidem.*

ted to put on a womans garment, and those who doe it are adjudged accursed: how much greater a crime is it then, not onely to put on womans apparell, but likewise to expresse dishonest, effeminate, womanish gestures, by the tutorship or direction of an unchaste art? Which passage he particularly applies to Stage-plays. Y Lactantius, among other things, taxeth Players, for putting on womanish gestures, and apparell, to act the parts of infamous females: having an eye, no question, to this text of Deutronomy. Epiphanius Contra Hæreses. lib. 2. Tom. 2. Hæresis 66. Col. 543. B. informes us: 2 That it is a shamefull and dishonest thing for a man to become a woman, and to appeare in the forme of a woman. And that it is againe a most abominable thing for women to become men, (as many of haire-clipping moderne impudent Viragoes doe) and to weare the apparell of a man. Whence he condemnes the 2 Seres for Heretiques; among whom the men did use to nourish and plaite their haire into knots like women, (as our moderne Love-locke wearers doe) sitting all the day idly at home, perfumes with oynments, effeminate, and prepared for their wines; whereas their women on the other side, did cut the haire of their heads, (as our English Man-women monstres doe of late) and gird themselves about with a mans girdle: both which are condemned by this text of Deuteronomy: and by the 1 Cor. 11. v. 3. to 15. which I would our moderne Russians, and Mad-dames would consider. Gregory Nazsanzzen, Oratio. 1. ad Euxomianos, together with Elias, Metropolitan of Crete, in his Commentary on that Oration; affirme, <sup>b</sup> That it is an unnaturall and disorderly thing to see flowers in winter, or women clothed in mans, or men attired in womens apparell. <sup>c</sup> For (as Elias comments)



the first of these disturbs the times; the other yeelds an inconvenient forme to nature, the ornament both of the man and woman being changed, and the order which nature hath prescribed to them, being confounded. Vpon which ground they both condemne the Cymicke Maximus, and his sect, <sup>d</sup> for nourishing and wearing their haire long, out of a perverse affection: as being an effeminate, and unnaturall thing.

S. Hierom writes expressly; <sup>e</sup> That he shall eternally perish, who being effeminated in womannish feebleness, doth nourish his haire, polliish his skin, and trim himselfe by the glasse, which is the proper passion and madness of women. S. Cyprian records, <sup>f</sup> That they are in the Devils House and Palace, who with womanish haire transfigure themselves into women, and disgrace their masculine dignity, not without the iniurie of nature.

<sup>g</sup> Clemens Romanus, *Constit. Apost. l. 1. c. 4.* Clemens Alexandrinus, *Pedag. l. 2. c. 10. 3. & l. c. 2. 3. 11.* Philo Iudæus, *De vita Contemplativa. pag. 1208. & De Specialibus Legibus. p. 1059.* Origen in *Iob. lib. 1. Tom. 2. Fol. 18. l.* Epiphanius, *Contra Hæreses, lib. 3. Tom. 2. Hæresis 80. Col. 894. 895. & 922. A.* Iulius Firmicus, *De Errone Profanarum Religionum. cap. 4. Bibl. Patrum. Tom. 4. p. 108.* Paulinus, *Epistola 4. ad Senecurum. Augustin. De Opere Monachorum. lib. c. 21. 32, 33. Tom. 3. p. 1067. B.* Cyrillus Alexandrinus, *De Spiritualibus Oblationibus. lib. 2. Tom. 2. p. 534. E.* Ischius in *Levit. lib. 4.*

<sup>f</sup> In domo regis Diaboli sunt, qui capillis muliebribus se in feminas transfigunt, & dignitatem virilem non sine naturæ iniuria dehonestant. *De Jeunio & Tentatione. Sermo. Tom. 1. p. 287.* <sup>g</sup> Pulchritudinem tibi à natura, Deo auctore collatam, noli adiecto cultu exornare, sed humiliter eam adversus homines ita cohibe, capillum comæ non nutriendum, sed potius illum detondens & adimens, ne tu pruritu vexatus, & caput lacerationis expertus conservans, vel unguentis perfundens, inducas tibi mulieres, quæ hoc modo illaqueant, & illaqueantur. Fidelis enim cum sis & homo Dei, non licet tibi nutrire capillum, & in unum complicare, quod est delicatum & molle, vel discerniculo discriminare, neque utrum intortum calamistris crispare, vel flauum facere, quoniam quidem lex vetat in Deuteronomio, inquiens; Non facietis volis rotunditatem ex coma capitis vestri, neque incisiones. Neque viro licet barbæ pilos corrumpere, neque homines figuram præter naturam mutare. Non incidetis (inquit lex) superficiem barbæ vestræ. Hoc enim mulieribus decens creator Deus statuit, viris indecorum esse iudicavit. Tu verò hæc faciens, & ut tibi placeas, legem violans, in odio eris apud Deum, qui creavit te secundum imaginem suam. *Ibid.*

<sup>d</sup> Comas quas prius perverio quodam studio aluerant. Solabant enim Cynici studiose comam alere, magnaue diligentia perficere, ut eam prolixam haberet. *Ibid. Oratio 19. p. 344.*

<sup>e</sup> Peribit qui in famineo languore mollius comam nutrit, cutem polit, & ad speculum comitur, quæ proprie passio & infamia mulierum est. *Comment. in Soph. c. 1. Tom. 5. p. 210. P.*

<sup>b</sup> See my Vn-  
loveliness of  
Love-lockes.  
p. 12. 13. 14.  
accordingly.  
<sup>i</sup> See my Vn-  
loveliness of  
Love-lockes.  
p. 45. to 49.

\* See my Vn-  
loveliness of  
Lovelockes  
thorowout.  
<sup>k</sup> Hi comas  
muliebres pro-  
ducunt. Opor-  
tebat autē fili-  
os sanctæ Ca-  
tholicæ matris  
nostræ Ecclesiæ  
esse reverendos  
in tonsura, at-  
que honesto  
habitu propter  
extraneos. Ali-  
enum enim est

à catholica Ecclesia, & à prædicatione Apostolorum coma extensa. Vir enim, inquit, non debet nutrire comam, quum sit imago ac gloria Dei. Quid vero sit peius & contrarium? Hi barbam quidem formam viri refecant, capillos autem capitis sæpe nutriunt. De barba quidem in constitutionibus Apostolorum dicit divina Scriptura ac doctrina; Ne corrumpas; hoc est, ne feces pilos barbae, neque meretricio more obcomam efferaris. Decebat enim Nazæos hoc solum propter figuram, &c. Quare dicit Apostolus, Ipsa natura non docet vos, quod vir quidem si comam nutrit, ignominia ipsi est? Hæc autem ignominia non laudabilis est, velut illa quæ dicit, Turpitudines & ignominias contempsi. Non enim propter Deum est virtus, etiam si propter Deum assumpta fuerit, sed propter contentione sunt hi mores. Dicunt enim, si quis videtur contentiosus esse, nos talem consuetudinem non habemus, neque Ecclesiæ Dei. Reiecit igitur eos, qui tali operantur & faciunt, & in contentione sunt à statutis Apostolorum, & ab Ecclesia Dei. Epiphanius. *Cont. Hæreses. Hæresis 80. Cel. 894. 895.* <sup>i</sup> 1 Cor. 11. 15. and the Fathers and Commentators on it.

cap. 13. *Bibl. Patrum. Tom. 7. p. 51. C. & lib. 6. c. 19. p. 85. E. Bernard. Oratio ad Milites Templi. cap. 2. & 4. Amalarius Fortunatus. De Ecclesiasticis Officiis. lib. 3. cap. 2. together with* <sup>b</sup> *Ambrose. (Chrysostome, Sedulius, Primasius, Occumenius, Beda, Anselme Remigius, Theophylact, in their Expositions and Commentaries on the 1 Cor. 11. 14, 15. Doth not nature it selfe teach you, that if a man haib long haire (in which our Ruffians glory) it is a shame unto him? But if a woman haue long haire, (Of which* <sup>i</sup> *our English Ladies, who haue cast off God and nature, shame and modesty, religion and subiection, are now ashamed, as being out of fashion) it is a glory to her; for her haire is given her for a covering: ) doe* \* *copiously censure and condemn the frizling, nourishing, and wearing of long effeminate haire, as an unnatural, womanish, irreligious, and unmanly practice condemned, not onely by the* <sup>k</sup> *Law of God and nature, in the 1 Cor. 11. 14. Ezech. 44. 20. Levit. 19. 27. & 21. 5. Dan. 4. 33. Rev. 9. 7. 8. 1 Tim. 2. 9. 1 Pet. 3. 3. Isay 3. 24 (which Scriptures I would our overgrowne Lock-wearers, and frizle-pated men-women would well consider) But even by this text of Deuteronomy, which inhibits men to put on a womans garment, or attire; of which long haire (the proper* <sup>i</sup> *ornament of women) as well as womans rayment is a part. If then the very nourishing of long effeminate haire be a putting on of womans apparell within this Scriptures sence,*



as the womans cutting of her haire (as <sup>m</sup> Good Expositors testify) is a wearing of that which pertaineth to a man, to whom the clipping of haire is proper, he being in this distinguished from a woman: and so an abomination in Gods sight, though our men and women in these licentious times beleue the contrary; Much more must a Players putting on of womens apparell, gesture, speech, and manners to act a Play, be a putting on of womans apparell, and so an abomination to the Lord our God, within the very litterall meaning of this text, if these fore-quoted Fathers may be iudged. S. Ambrose in his <sup>n</sup> Annotations upon Deuteronomy. cap. 22. dedicated to Irenæus: Wherein he examines at large the cause, why the law should prohibit women to weare a mans garment, and men to put on womans apparell; will make this point most cleare. I shall recite his words at large. Thou hast informed me (writes he) as a sonne, that some haue demanded of thee, what is the reason, that the law should so severely call them uncleane, who use the garments of another sex, be they men or women. For thus it is written, The apparell of the man shall not be put upon the woman, neither shall a man be arrayed in a womans garment; because every one who shall doe these things, is an abomination to the Lord thy God. ° And if thou maist truely discusse it; that is incongruous, which even nature her selfe abhorreth. For why, being a man, wilt thou not seeme to be that which thou art borne? why dost thou take unto thy selfe a different forme? why dost thou feine thy selfe a woman, or thou woman thy selfe to be a man? Nature bath clothed every sex with its owne garments. Finally, there is a diuerse use, a different colour, motion, pace, an unequall strength, Glossa ordinariis, & Lyra in Deut. 22. n. Operum, Tom. 1. p. 232. 233. ° Et si vero discutias, incongruum est quod etiam ipsa abhorret natura. Cur enim homo non vis uideri esse quod natus es? Cur alienam tibi assumis speciem? Cur mentiris faminam, vel tu femina virum? Suis unumquemque sexum induit natura indumentis. Denique diversus usus, diversus color, motus, incessus, diversæ vires, diversa vox est in viro & femina. Sed et in reliqui generis animantibus alia species leonis, alia leæ, alia vis, alius sonus: alia tauri, alia vitulæ, &c. Ibidem. See Rebanus Maurus, lib. 2. in Deut. 22. 5. cap. 30. accordingly.

adiffe-

<sup>m</sup> Ambros. Irenæo. Tom. 1. p. 233. Clemens Romanus, Constit. Apost. 1. 1. c. 4. Marlorat in 1 Cor. 11. 5, 6, 14, 15. Ofsander, Fellicanus, Cornelius à Lapide, Calvin, Junius, Amstworth, on Deut. 22. 5. with others hereafter quoted. Hierom, Epist. 12. Concilium. Gangy. Can. 17. & Gratian. Distinctio 30. Doctor Fulkers Annotations on the Rhymish Testament, on Thes. 1. cap. 3. sect. 2. D. Willets Synopsis Patrum. p. 354. 355. Sozomeni Historiæ Ecclesiasticæ. l. 3. c. 13. Bibl. Patrum, Tom. 5. pars 2. p. 392. I. Rebanus Maurus

Numquid il-  
li mutant spe-  
ciem suā? Cur  
nos mutare  
desideramus?  
Et quidem  
Græco more  
influxit ut sæ-  
minæ virilibus  
quali succine-  
rioribus tuni-  
cis utatur. Esto  
ramen ut illæ  
imitari vide-  
antur melioris  
sexus natu-  
ram: Quid vi-  
ri inferioris  
sexus mentiri  
speciem vo-  
lunt? Menda-  
cium & in ver-  
bo turpe est;  
nedum in ha-  
bitu. Denique

in Templis, ubi mendacium fidei, ibi mendacium naturæ. Illic assumere viros muliebre vestem, gestumque femineum, sacrum putatur. Vnde lex dicit: Quoniam immundus est Domino Deo tuo omnis qui facerit hæc: hoc est, vir qui stolum muliebre inducit, &c. \* This was the practice then of Pagan Priests in their Idols Temples. 9 1 Cor. 14. 34, 35. 10 Gen. 3. 16.

a different voice in a man and in a woman. Yea likewise in li-  
ving creatures of another kinde, there is one forme of a Lion,  
another of a Lionesse, yea another strength, another sound: one  
of a Bull, another of a Heifer. In Deere also, so much as the sex  
doth differ, so much doth the forme, so as thou maist distinguish  
them afar off. In Birds likewise there may be a proper compa-  
rison, in regard of apparell betweene them and man. For in them  
the very induments themselves doe by nature distinguish the sex.  
The maie Peacockes are beautifull; the females are not adorned  
wih so various a beauty of feathers. The Pheasants also have  
a different colour, which may distinguish the difference of the  
sex. What difference is there in Poultry? How shrill is the  
crowing of the Cocke, a solemne gift to stir up and sing, in the  
severall watches of the night? Doe these things change their  
shape, or habit? Why then doe we desire to change? And ve-  
rily the custome of the Grecians hath shorne in among vs, that  
women weare short coates, as being shorter then their owne. Well,  
be it so now, that these may seeme to imitate the nature of the  
better sex; why will men counterfeite the habit of the inferiour  
sex? Alie even in word is dishonest: much more in apparell.  
Finally, in Temples, where there is a counterfeiting of faith,  
there is a counterfeiting of nature: For men \* there to take un-  
to them womans apparell, and a womanish behaviour, is thought  
an holy thing. Whence the Law saith: Because every one, who  
shall doe these things, is an abomination to the Lord thy God:  
that is, a man who shall put on a womans garment. But I sup-  
pose, that it speakes this, not so much of cloathes, as of manners,  
or of our customes and actions, wherein one act may become a  
man, another a woman. Whence also the Apostle saith, as an  
interpreter of the Law, 9 Let the woman keepe silence in  
the Church: For it is not permitted to them to speak,  
but to be in subiection, as the 10 Law saith. But if they



will learne any thing, they may aske their Husbands at home. *And to Timothy,* <sup>1</sup> Let the woman learne in silence with all subjection: for I suffer not a woman to teach, nor to domineere over her Husband. <sup>2</sup> *But how unseemely a thing is it for a man to doe womanish workes? Therefore also may they bring forth children, therefore may they travell of child-birth, who \* crispe their haire like women. And yet those are veiled, these make war. But they may have an excuse who follow the customes of their Country, which yet are barbarous, as the Persians, as the Goathes, as the Armenians. Verily nature is greater then our Country. What doe we speake of others, who adde this to their luxury, that they keepe in their service men wearing frizled haire, and golden chaines, themselves having long beards, their servants long shag haire? Deservedly chastity is not there kept, where a distinction of sex is not observed. In which the evidences of nature, are so many tutorships; the Apostle himselfe saying: Is it a seemely thing, that a woman pray unto God uncovered? Doth not nature it selfe teach you, that if a man have long haire, it is a shame unto him? But if a woman have long haire, it is a glory to her, for her haire is given her for a covering. These are the things which thou maist answer to those who inquire of thee. Farewell. Thus doth this Father descant on this Scripture. S. Augustine resolves us; <sup>3</sup> That those are rightly accounted infamous, and unable to beare witnesse, who shew themselves in womans apparell, whom I know not whether I should rather call, false women, or false men. Yet we may stile them true Stage-players, and true infamous persons without any doubt. And*

*Quam deformis autem virum facere opera muliebria? Ergo & pariant, ergo parturiant qui crispant coronam sicut feminae. Et tamen illae velantur, isti bellantur. Verum habeant excusationem qui patrios usus sequuntur, sed tamen barbaros, ut Persae, ut Gothi, ut Armenij. Melior quidem est natura quam patria. Quid de alijs dicimus: qui hoc ad luxuriam derivandum putant, ut calamistratos & torquatos*

habent in ministerio: ipsi promissa barba, illos remissa coma? Merito illic non servatur castimonia, ubi non tenetur sexus distinctio. In quo evidencia naturæ magisteria sunt, dicente Apostolo, Decet mulierem non velatam, &c. Hæc sunt quæ referas requirentibus. Vale. *Ibidem.* \* See my *Vnloveliness of Love-locks*, page 49. 50. against this effeminate practice. <sup>4</sup> Ideo credo iure infames intestabilesque haberi, qui muliebri habitu se ostentant, quos nescio utrum falsas mulieres an falsos viros melius vocem. Veros tamen Histriones, verosque infames sine dubitatione possumus vocare. *Schlequierum; lib. 2. cap. 16. Operum, Tom. 1. pag. 765.*

\* Et magna  
questio est, utrum patrie liberandæ causâ, muliebri tunica indutus decipere, hoc ipso quod mulier facta sit, fortasse verior, vir futurus. Et utrû sapiens qui aliquo modo certum habeat, necessariâ fore vitam suam rebus humanis, malit emori fingere, quam facinoris vestibus, si aliud non sit, amitteri. Sed de hoc, ut dictum est, alias videbimus. Profecto enim cernis, quantæ inquisitionis indigeat, quantum isti progredi debeant, ne in quasdam inexcusabiles turpitudines decidatur, &c. *Ibidem.*  
¶ *Parchas.* Pilg. Booke 1. chap.

15.

2 Dic mihi, hocne est quod in viro feminam querunt, cui aliter servire sacerdotum suorum chorus non potest, nisi effeminat vultum, cutem poliant, & virilem sexum ornatu muliebri dedecorent, &c? Exornant muliebriter nutritos crines, & delicatis amicti vestibus vix caput lassæ cervicæ sustentant. Deinde cum sic se alienos à viris fecerint, adimpleti tibiarum cantu vocant Deam suam, &c. *Ibidem.*

what he informes us, that it is a great Questio, whether a man may put on womans apparell, to deceive an enemy with it, for the delivery, or safety of his Country, because in this he becomes a woman, perchance to appeare a truer man. And whether a wise man, who hath some kinde of assurance that his life will be necessary for the good of men, would rather die with cold, then clothe himselfe in womans apparell, if he can get no other. But of this (saith he) we shall consider more in another place. For verily thou seest how much examination it requires, to consider how far these things ought to be proceeded in, lest men fall into certaine unexcusable uncleannesses. And so he leaves the Question undecided. *Iulius Firmicus Maternus, De Errore Profanarum Religionum, lib. c. 4. Bibl. Patrum. Tom. 4. p. 108. 109.* writing of the effeminate Sodomiticall Male-Priests of Venus, y who clad themselves in womans apparell, and were afterwards put to death by Constantine the Great for their unnaturall lewdnesse, as *Eusebius (De Vita Constantini, lib. 3. cap. 53. & lib. 4. cap. 25.)* records: hath this notable passage. *The Assyrians, who worship the Aire under the name of Venus, have verily effeminatized this Element, being moved I know not with what Veneration. Whether because the Aire is interposed betweene the Sea and Heaven, doe they worship it with the effeminate voyces of their Priests? 2 Tell me, is this the cause that they seek a woman in a man, whom the Quire of their Priests cannot otherwise serve, vntlesse they effeminate their countenance, polish their skin, and disgrace their masculine sex with womanish attire, &c? They effeminately adorne their long nourished haire, and being clothed in delicate garments, they scarce support their head with their wearied necke. Afterwards, when they have thus estranged themselves from being men, ravished with the musicks of Pipes they call upon their Goddesse, &c.*

2 What



a *What Monster, or what Prodigy is this? They deny themselves to be men, and yet are such: They would be reputed women, but the quality of their body confesseth the contrary. Consider what deity it is which is thus delighted with the entertainment of an impure body, which adheres to unchaste members, which is attuned with the filthy pollution of the body. Blush O ye wretches, at your sottishnesse: another God hath made you! When your company shall appeare before the Tribunall of God who iudgeth, you shall bring nothing along with you, which God, who hath made you, may acknowledge. Cast away this error of so great calamity, and now at last relinquish the practices of a prophane mind. Doe not ye damne that body which God hath given you, with the wicked law of the Devil.* So pathetically inveighed he against mens putting on of womens apparell. S. Chrysostome, as hee expressly condemnes the putting on of womans array to act a Play; a thing too common in his dayes: So in his 26. Homil. in Epist. 1. ad Corinthios, cap. 11. Tom 4. Col. 453. B. C. (where he recites this Text of Deuteronomy, and notably censures<sup>c</sup> men for nourishing, & <sup>d</sup> women for cutting and laying out their haire;) he hath this excellent speech. <sup>c</sup> There are certaine signes given both to a man and woman; to him verily of command and principality; to her truly of subiection: and among these this also; that the woman should have her head covered; but the man his head uncovered and bare. If these

a Quod hoc monstrum est, quodve prodigium? Negant se viros esse, & sunt: Mulieres se volunt credi, sed aliud qualiscumque qualitas corporis confitetur. Considerandum est etiam, quale sit nume, quod se impuricorporis delectatur hospicio, quod impudicis adheret membris, quod polluta corporis contaminatione placatur. Erubescite o miseri, supinitate! alter vos Deus fecit. Cum cohors veriter ad Tribunal iudicantis Dei accesserit, nihil vobiscum

offeretis, quod Deus, qui vos fecit, agnoscat. Abijcite hunc tantæ calamitatis errorē, & studia profanæ mentis aliquando deserite. Nolite corpus, quod Deus fecit, seclerata Diaboli lege damnare. *Ibid.* <sup>b</sup> Homil. 38. in Matth. Tom. 2. Col. 298. C. See Scene 3. p. 169. <sup>c</sup> Apostolus viro comā alere semper prohibet. Nam si comam nutriat ignominia est illi. Non dixit, Si operiatur, sed, Si comam nutriat, &c. *Ibid.* Col. 454. B. <sup>d</sup> Turpe est mulieri conderi aut radi, &c. *Ibidem.* <sup>e</sup> Signa quidem data sunt & viro & mulieri, illi quidem imperij ac principatus; huic vero subiectionis: Cum his autem hoc quoque; quod hoc quidem operto sit capite, ille vero apertum caput habeat & nudum. Si hæc ergo sunt signa, ambo peccant, bonum ordinem confundentes, & Dei constitutionem, & suos limites transgredientes; ille quidem decidens ad huius humilitatem & deiectionem; hæc verò in virum insurgens per habitū & figurā. Si enim fas non est vestem mutare, & neq; huic quidē toga indui, illi vero insista, & muliebri tegumento capitis. Non enim erit, inquit, viri ornatus super mulierē, neq; induetur vir veste muliebri: multi magis hæc non sunt mutanda, &c. *Ibidem.*

therefore are signes, both of them sinne, when as they confound this good order, and the constitution of God, and transgresse their limits; he, in falling downe to the humility and dejection of the woman; she, in rising up against the man, by her apparell and shape. For if it be not lawfull for them to interchange their garments, neither for a woman to bee clad in a mans Gowne; nor for a man to be attired in a womans Gowne, or Vaile; For he saith; Neither shall the ornament of the man be put upon the woman; neither shall the man be clad in womans apparell, Deut. 22. 5. much more are not these things to be changed, &c. To passe by Damascan. Paralellozum. lib. 2. cap. 65. together with Beda Expositio in Deuteronom. c. 22. Operum. Tom 4. p. 164. who condemne mens putting on of womens apparell from this Text, which they recite: that elegant Bishop of Marcelles, Salvian, doth exceedingly tax the Romanes for permitting men to weare womans apparell, not onely in ordinary converse; but \* even upon the Stage. † Who (writes he) could beleeye or heare, that men should have turned into a womanish patience, not onely their use and nature; but even their countenance, pace, habit, and all whatsoever is in the sex, or in the use of a man: all things were so turned upside downe, that whereas nothing ought to be more shameful to men, then that they should seeme to have any womanish thing in them; there nothing did seeme more dishonest to certaine men, then that they should seeme to be men in any thing, &c? & This therefore is more to

\* See lib. 6. De Gubernat. Dei throughout.  
† Quis credere, aut etiam audire possit, convertisse in muliebrem tolerantiam viros, non usum suum tantum atque naturam, sed etiam vultum, incessum, habi-

tum, & totum penitus, quicquid aut in sexu est aut in usu viri: adeo verum in diversum omnia erant, ut cum viris nihil magis pudori esse oporteat, quàm si muliebre aliquid in se habere videantur; illic nihil viris quibusdam turpius videretur, quàm si in aliquo viri viderentur. De Gubernat. Dei, lib. 7. p. 263. 264. & Illud verò magis ingemiscendum atq; lugendum est, quod tale hoc scelus crimen etiam totius reipub. videbatur. Et universa Romani nominis dignitas, facinoris prodigiosi inurebatur infamiae. Cum enim muliebrem habitum viri sumerent, & magis quam mulieres gradum frangerent, cum indicia sibi quædam monstruosæ impuritatis innecterent, & femineis tegminum illigamentis ut capita velarent, atque hoc publice in civitate Romana vrbe illic summa ac celeberrima; quid aliud quam Romani Imperij dedecus erat, ut in medio Reipublicæ sine execrandissimum nephas palàm liceret admitti, &c? Ibidem page 265. 266. vid. 267. 268.



be lamented and pittied, that this so great a wickednesse did seeme the crime of the whole Common-wealth; and the whole dignity of the Roman name was branded with the infamy of this prodigious wickednesse. For when men should clothe themselves in womans apparell, and become more effeminate then women, and cover their heads with feminine attires, and this publikely in a Roman City, yea, in the most famous and chiefe City there; what else was it, but the shame of the Roman Empire, that in the midst of the Commonweale this most execrable wickednesse should be tolerated without controll? Asterius Bishop of Amasea, who flourished about the yeere of our Lord, 390. in his Homily, *In Festum Kalendarum. Bibl. Patrum. Tom. 4. p. 705. C. D.* writes thus: <sup>h</sup> That in this feast, the people did learne the infamous and dishonest arts and studies of Stage-players, from whence effeminacy and dissolution of manners did proceed. Doth not that valiant man, that man of courage, who is admirable in his armes, and formidable to his enemies, degenerate into a woman with his veiled face? he lets his coate hang downe to his ankles, he twists a girdle about his brest, he puts on womens shoes, and after the manner of women, he puts a cawle upon his head; moreover, he carries about a distaffe with wooll, and drawes out a thred with his right hand, where-with he hath formerly borne a trophie, and he extenuateth his spirit and voyce into a shriller and womanish sound. These are the profits of this solemnity: these are the commodities and fruits of this dayes publike feast. O folly! O blindnesse! &c.

So vehement is this godly Bishop against this unmanly practice, even in case of Stage-playes, which he much condemnes. Our learned Country-man, *Alchuvinus*, writing, of the practices of the Pagan Romanes on the Kalendar of Ianuary, now our New-yeeres day; informes us; that drivers of them did transforme themselves into monstrous

rum capiti crobilum imponit, quin etiam cum lana colum circumfert, dextraq; flū ducit, qua trophæum antea tulit, spiritumq; ac vocem in acutiorē ac muliebrem sonū extenuat. Hæ celebritatis huius utilitates: hæc hodierni festi publici commoda ac fructus, &c. O stultitiam! O cæcitatem! *Ibid.* i. Quidam mutabant se in species monstruosas, in ferarūq; habitus transformabant. Alij in fæmineo gestu mutati, virilem vultum effæminabant. Nec immerito, &c. *De Divinis Officijs. l. 4. Col. 1013. 1014.*

<sup>h</sup> Condiscunt  
illiberales &  
inhonestas  
Scenicorum  
artes ac studia;  
unde mollities  
ac dissolutio  
morum. Non-  
ne velato ore  
in fæminam  
degenerat ille  
fortis, ille a-  
nimoprestans,  
ille in armis  
suis admirabi-  
lis, hostibus  
formidabilis?  
Tunicum ad  
tales demittit,  
Zonam pecto-  
ri circumvol-  
vit, calcea-  
menta mulie-  
bria sumit, &  
more fæmina-

shapes, and into the habit of wilde beasts. Others (saith hee) changed in a feminine gesture, did effeminate their manly countenance: neither unworthily haue not they a manly fortitude, who haue changed themselves into a womans habit, or haue put on a womans attire. Now because the whole world was replenished with these and other miseries, the whole universall Church hath appointed a publike fast to be kept on this day (which fast it seemes is now forgotten) in as much as the Author of life should put an end to these calamities: so doth he stile these effeminate practices. To these recited Fathers and Councils I might adde *Alexandrus De Casibus*, lib. 2. Titulus 54. *Aquinas prima secunda. Quest.* 102. *Artic.* 6. 6<sup>m</sup>. & *secunda secunda. Quest.* 169. *Artic.* 2. 3<sup>m</sup>. *Alexander Alensis. Theologia summa. pars 2. Quest.* 135. *Memb.* 2. pag. 617. 618. *Glossa Ordinaria*, *Lyra*, *Tostatus*, *Pellicanus*, *Cornelius à Lapide*, *Rabanus Maurus*, *Calvin*, *Iunius*, *Dionysius*, *Carthusianus*, *Ferus*, *Osiander*, & *Ainsworth* on *Deut.* 22. v. 5. *Bishop Babington*, *M. Perkins*, *M. Dod*, *M. Downham*, *M. Elton*, *Osmond Lake*, *M. John Brinsley*, *Calvin*, *Bishop Andrews*, *D. Griffith Williams*, *D. Ames*, with sundry others upon the 7. Commandement. *Peter Martyr*, *Locorum Communium Classis.* 2. cap. 11. sect. 68 79. *Bullinger* & *Marlorat* in *1 Cor.* 11. 6. *Gulielmus Parisensis*, *De Fide* & *Legibus*, cap. 13. *Danaus Ethica Christiana.* l. 2. c. 14. *Polanus Syntagma Theologiae.* lib. 10. cap. 26. p. 665. *The rich Cabinet*, London 1616. p. 116. 117, 118. *Maphaus Vegius Laudensis. De Educatione Liberorum.* lib. 5. c. 5. *Bibl. Patrum.* Tom. 15. p. 882. E. A short Treatise against Stage-playes by an Anonymous Author, tendred to the Parliament. Anno 1625. p. 17. *W. T.* In his *Aboloms fall.* fol. 9. *Stephen Gosson* his *Playes confuted.* Action 2. *The third Blast of Retrait from Playes and Theaters:* *M. Northbrook*, his *Treatise against Vaine Playes and Enterludes.* fol. 36. and *D. Reinolds*, in his *Overthrow of Stage-playes.* p. 8. to 20. & p. 85. to 103. where this point is largely and learnedly debated. All these, with infinite others in their Treatises against Stage-playes, doe utterly condemne the putting

\* Chutechisticall Doctrine.  
 \* De Iure Conscientiæ. lib. 5. cap. 39. p. 271. sect. 30.



putting on of womans apparell, especially out of wantonnelie to act a Play, as a *violation of this text of Deuteronomy, and an abomination to the Lord our God*: neither was there ever any one Divine that I haue met with, who did contradict this truth; therefore we need not doubt or question it, but submit unto it without any more disputes.

Lastly, the very reasons alleaged against the putting on of womans apparell on men, will evidently evince it to be sinfull to put it on to act a Play. For first, the very putting on of womans apparell (much more to act a lewde lascivious Enterlude) is an unnaturall, and so a detestable and shamefull act: as not onely <sup>k</sup> Ambrose, and the fore-quoted Christian Authors, but even <sup>l</sup> Seneca and <sup>m</sup> Statius, with other Pagans testifie. For since nature hath made a difference, not onely betweene the sex, but <sup>n</sup> even betwixt the habit and apparell of men and women, as well among the most barbarous, as the civilest Nations, in so much that they are visibly distinguished by the diversity of their rayment one from the other: it must needs be a violation of the very dictates of nature, for a man to clothe himselfe in that apparel which nature and custome have prescribed to another sex, as mis-becoming his. As <sup>o</sup> nature it selfe doth teach men, that it is a shame for them to wear long haire (though our moderne Ruffians glory in it) because it <sup>p</sup> is naturally proper unto women, to whom it is given for a vaile, a covering: so much more doth it teach men, that it is a detestable, unnaturall, shamefull thing for them, to put on womans attire to act a Strumpets part. Hence men in womens, and women in mens apparell have beene ever odious. Witnesse <sup>q</sup> Heliogabalus, *Urus Orbis, Munsters Cosmograph. Boen us De Moribus Gentium, Strabo, Gotardus, Lervius,* and all other Historians and Cosmographers. <sup>r</sup> 1 Cor. 11. 14. See Ambrose, Hieron, Primasius, Chrysostome, Theodoret, Sedulius, Remigius, Beda, Anselme, Occumenius, Haymo, Ibid. and my Unloveliness of Love-lockes, p. 8. to 16. <sup>s</sup> 1 Cor. 11. 15. See Glossa Ordinaria, Lyra, Bulinger, Calvin, Marlorat, and others on the 1 Cor. 11. 6. accordingly. <sup>t</sup> Lampridij Heliogabalus, Eutropius, Rerú, Rom. l. 10. fol. 124. 125. Zonaras Annal. Tom. 2. fol. 106. & 107.

7

I

<sup>k</sup> Ireneo. Tom. 1. p. 233. *Ainsworths Notes*

on Deut. 22. 5.

<sup>l</sup> Non videntur tibi contra naturam vivere,

qui commutant vestem & Seneca

Epist. 121.

<sup>m</sup> O scelus! en fluxu veniunt in pectora vestes: scinde puer,

scinde, &c.

*Achilliad lib. 1.*

See D. Reynolds

Overthrow of

Stage-plays,

p. 12. 13.

<sup>n</sup> See Ambrose

Ireneo, Parchas

Pilgrimage, &

Voyages, No-

<sup>a</sup> Suetonij Nero. <sup>r</sup> Sporus, <sup>s</sup> Sardanapalus, <sup>t</sup> Nero, <sup>u</sup> Caligula, (Suetonij Calig. sect. 1. 26. Zonaras 5. 2. 54. & others; together with the <sup>v</sup> Male-priests of Venus, Annal. 1. 2. 98. <sup>x</sup> the Roman Galls or Cinadi, the passive Sodomites <sup>y</sup> in Florida, b. Entropius, 1. 9. <sup>z</sup> Gayra, and <sup>a</sup> Peru; who clothing themselves sometimes, f. 104. Nero. not alwayes in womans apparell (as did also <sup>b</sup> William Bishop <sup>c</sup> Insulin Hist. 1. 1. of Ely to his shame,) are for this, recorded to posterity, as the Athenens Diph. 1. 12. c. 12. 13. very monsters of nature, and the shame, the scum of men. Witnesse the <sup>c</sup> Inkeepers of Fez at this day, who attyring themselves like women, shaving their beards, and becoming effeminate in their speech, are so odious to these very Infidels, Diodorus Siculus. Bibl. Hist. 1. 2. sect. 23. (some base villaines onely excepted who resort unto them,) that Orofius Hist. 1. 1. c. 19. Sleidan, de 4<sup>th</sup>. Imperijs. the better sort of people will not so much as speake to them, neither will they suffer them to come within their Temples. If 1. 1. p. 19. men in womens apparell be thus execrable unto Pagans, <sup>t</sup> Suetonij Nero. sect. 28. Iuvenal. Satyr. 8. how much more detestable should they bee to Christians, who are taught not onely by the light of nature, <sup>u</sup> Eusebius De Vita Const. but of the <sup>d</sup> Gospel too, to hate such beauly male-monsters in the shapen of women? And as the verdict of 1. 3. c. 53. Iulij Firmicus, De human nature condemnes mens degenerating into women; so from the very selfesame grounds, it deeply Errore Profanarum Religionum, c. 4. Purchas Pilgrim. censure the aspiring of women above the limits of their female sex, & their metamorphosis into the shapen of men, either in haire, or apparell. As nature dictates to Booke 4. ch. 7. men, <sup>c</sup> that it is a shame for them to weare long haire, or women, <sup>e</sup> that it is a shame for them to weare long haire, or women's rayment, so it instructeth women, that it is a shame, De Specialibus Legibus. page 1059. 1060. & a sinne for them, to put on mans apparell, or to clip or cut their De Vita Constant. page 1209. haire their feminine glory (as our Viragoes doe) because it is given them as a naturall covering to distinguish them from 1210. men: as the Apostle plainly teacheth, in the 1 Cor. 11. 5, 7 Purchas Pilg. 6, 15. the 1 Tim. 2. 9. & Deut. 22. 5. Hence the Councell of Booke 8. c. 7. Gangra <sup>f</sup> did anathematize those women, as infringers of the 2 Purchas Pilg. Book 9. c. 1. <sup>a</sup> Purchas Pilg. book 9. c. 11. & Cieza. c. 64. <sup>b</sup> Maibew Paris, Hist. Angl. p. 160. 161. See here p. 18. 2. <sup>c</sup> Purchas Pilg. Book 6. c. 10. <sup>d</sup> 1 Cor. 11. 14. Deut. 22. 5. Zeph. 1. 8. Rom. 1. 27. <sup>e</sup> 1 Cor. 11. 14. <sup>f</sup> Si qua mulier propter diuinu cultu (ut æstimat, crines attondeat quos ei Deus ad subiectionis materiam tribuit, vel habitum mutat, & pro solito muliebri amictum virilem sumit, tanquam præceptum dissolvens obedientie, anathema sit. Ibid. Canon. 13. 17. SURIUS, Tom. 1. p. 373. Græcian Distinctio 30. Sozomeni Hist. lib. 13. cap. 13.



law of nature, and of the precept of subiection, who did either cut their haire, or clothe themselves in mans apparell, though it were under pretence of Religion, as *8* Theodora (who lived a penitentiary life in mans apparell for her adultery in a Monastery for sundry yeeres together) is recorded to have done, and as some<sup>h</sup> preposterous Nonnes in Egypt did: Hence Gratian *Distinctio 30. Summa Angelica. Tit. Famina.* together with Calvin, Bullinger, Marlorat, Lyra, & Glossa Ordinaris, with sundry others on 1 Cor. 11. 5, 6. & Deut. 22. 5. & Synodus Turonica, Anno 1583. apud Bochellum. Decreta. Ecclesia. Gallicana. lib. 6. Tit. 9. cap. 11. (whose word I would our man-women English Gallants would consider) expressly teach us; <sup>i</sup> that even nature herselfe abhors to see a woman shorne or polled; that a woman with cut haire is a filthy spectacle, and much like a monster; and <sup>k</sup> that all repute it a very great absurdity for a woman to walke abroad with shorne haire; for this is all one as if she should take upon her the forme or person of a man, to whom short cut haire is proper, it being naturall and comly to women to nourish their haire, which even God and nature have given them for a covering, a token of subiection, and a naturall badge to distinguish them from men. Yet notwithstanding, as our English Ruffians are metamorphosed into women in their deformed \* frizled lockes and haire, so our English Gentlewomen, (as if they all intended, to turne men outright and weare the Breeches, or to become Popish Nonnes) are now growne so farre past shame, past modesty, grace and nature, as to clip their haire like men with lockes and foretops, and to make this Whorish cut, the very guise and fashion of the times, to the eternall infamy of their sex, their Nation, and the great scandall of religion. Yea, the unnaturall shamelesse Papists, bidding as it were professed defiance both to God, to nature, Moses, and S. Paul, haue

*8* Nicephorus, Eccl. Hist. l. 17. c. 5. Cent. Mag. Tom. 6. Col. 349. & 808. <sup>h</sup> Hierom. Epist. 48. c. 3. *Socronem.* Hist. Eccl. l. 3. c. 13. Nicetas advers. Arrianos. l. 5. Bib. Patrum. Tom. 12. pars 1. pag. 587. H. Baronius & Spondanus, An. 57. sect. 27. *Pamelius* Notæ in Cyprani Ep. 62. n. 9. p. 84. 3. <sup>i</sup> Natura inquit, ipsa abhorret mulierem rasam cernere: sedum est aspectu, & monstri instar, *Sc. Calvin. Jbidem.* <sup>k</sup> Vehementer absurdum apud omnes esset si mulier attouisset in publicum: id enim perinde esset ac si viri in se transumeret personam; &c.

*Bullingerus & Marlorat. Jbidem.* \* Which frizled haire is condemned by: Concl. Constantinop. 6. Can. 96. & Synodus Turonica, 1583. Concl. Bituricense 1584. apud Bochellum.

<sup>7</sup> *Baronius & Spondanus Annal. Eccl. Anno 57. sect. 27. Cent. Margdeb. Cent. 11. Col. 333. l. 30. & Cent. 12. Col. 974 l. 50. Lyra in 1 Cor. 11. 5, 6 Paulus Windeck, De Theologia Jurisconsultorum, Locus 38. p. 107. 108, 109. Summa Angelica. Fæmina. The Rhemists & D. Fulkes Notes on the Rhemish Translation on the 2 Thes. c. 3. sect. 2. Pamelius. Note in Epist. 62. *Cyprianus* 9 p. 84. *Historia Bambergensis. Zuanas Annal. Tom. 3. f. 141. 155, 165 Lupoldus De Zelo Vet. Princ. Germanorū. c. 13. Bibl. Patrū. Tom. 15. p. 741 b. Scotia Hist. Indix l. 5. c. 15. Purchas Pilg Book 8. c. 12. Massæus Select. Epist. ex India. l. 4. p. 170. Petrus Luniacensis. Epist. l. 3. ad Germanos Fratres. Epist. 17. Francis De Croy his first Conformity. c. 11 p. 30. See D. Willels Synopsis Papisini p. 354. 355. & D. Fulkes & M. Cartwrights Notes on 2 Thes. 3. sect. 2. <sup>8</sup> *Baronius & Spondanus An. 57. sect. 27. Paulus Windeck, Theologia Jurisconsultorū l. Locus 38. p. 108. Plin Nat Hist l. 5. c. 12. Baronius, Spondanus, Windeck, and others qua supra. Martial. Epig l. 9. Ep. 18 27. & Lyra on 1 Cor. 11. 6 Baronius, Spondanus, Windeck, qua supra. 9 Iam illud si dici potest, quā luctuosē ridiculū est, quod rursus invenerūt ad defensionē crinum suorū Virū inquit, prohibuit Apostolus habere comā. Qui autem castraverūt seipsos propter regnū celorū, am non sunt viri. O dementia singularē; &c! Aug. De Opere Monachorū. c. 3. Tem. 3. p. 1068. See the Rhemists, D. Fulke, & M. Cartwright, Notes on 2 Thes. 3. sect. 2. & Lyra, Baronius, Spondanus, Windeck, qua supra, & Summa Angelica. Fæmina.***

made this a<sup>1</sup> *solemn Ceremony at the admission of all their Nonnes into their unholy orders, to poll their heads, and cut their haire, in token that they are now immediately espoused unto Christ, and so are freed from all subiection to men, or to their husbands, (as I presume those English women think they are, who cut their haire.) An unnaturall<sup>m</sup> unchristian shamefull practise, derived (as<sup>n</sup> themselves acknowledge) from the Pagan Roman Vestales (a fit patterne of imitation for all Popish Nonnes) who entring into that idolatrous order did use to<sup>o</sup> poll their heads and consecrate their haire to the Goddesse Lucina, hanging it for a monument on a sacred Lote-tree. Well, let the Romanists and their Nonnes who give a reason for polling their religious Virgins that it is a token of their freedome from all subiection to men, &c. (wherças they should rather plead they are men indeed, not women, and to are not bound to nourish their haire) much like the reason of those foolish Russian Friers, or Crinitifratres, whom S. Augustine reproving for wearing long haire against the Apostles precept. 1 Cor. 11. 14. to the scandall of religion, replied, that the Apostle prohibits men onely to weare long haire, and they were no men (as our effeminate hairy men-monsters hardly are) because they had made themselves Eunuches for the Kingdome of Heauen, and so were exempted from the Apostles text, as the<sup>1</sup> *Papists say these Nonnes of theirs are, though all other**



women whatsoever are included: ) or let our English shorne Blowfes, thinke what they will of this vile practise; yet sure I am that God, that Scripture, Nature, modesty, Religion and all ingenious persons, who have any sparkes of nature in them much condemne it, as an abominable guise, unfit for any but lewd Adulteresses and notorious Whores, (as many <sup>1</sup> polled Nonnes and shorne-frizled English Maddames are.) Hence the <sup>2</sup> ancient Germanes and <sup>3</sup> others, did use to shame and punish notorious Adulteresses and Whores, by shauing off their haire, as the most ignominious punishment that could befall them. <sup>4</sup> Hence the ancient Roman Emperours did usually punish Adulteresses by cutting their haire, and then thrusting them into a Monastery, to doe penance there, the true originall of this Popish custome. And hence the French Synode under Pope Zachery, in the yeere 742. decreed. <sup>5</sup> That if any Nonnes and holy Virgins did fall into adultery (as many did) they should be thrice whipped, then cast into prison for an whole yeere, and have all the haire of their head shaven quite away; to make them odious for ever after, yet Romanists glory in this their feminine tonsure of their Nonnes; Whereas the Councell of <sup>6</sup> Ariminum under Constantius (as if it had beene purposely somoned to convict the Papists of heresie in this very Ceremony of installing Nonnes) together with the Councel of <sup>7</sup> Gangra, condemned Eustatius for an heretique, *Quod mulieres comam detondere monuisset*: for that he had

<sup>1</sup> Purchas Pilg. l. 5. c. 9. & l. 9. c. 1. Alex ab Alex l. 3. c. 5. <sup>2</sup> Aruleius De Asino auco l. 2. & Cælius Rhod Ant Lect. l. 29. c. 18. <sup>3</sup> Iustinian. Codicis. l. 9. Tit 9. Lex 30. Sed, hodie, adultera tonsa, Monastica habitu suscepto, &c. Ambros. d Virginē Lupf. m. c. 8. Tom. 4. p. 216 B. Zonaras Ann. l. Tom 3. f. 141. 155, 165 Nicæbor. Hist. Eccl. l. 17. c. 5. Cent. Mag Tom. 6 Col. 319 & 808. Capitul Franc. l. 6 c. 2. & Windeck qua supra <sup>4</sup> Similiter velata & sanctimoniles si in crimen fornicationis lapsæ fuerint, post tertiam verberationem in carcerem missæ sequentem annum ibi pænitentiam agant, & radantur omnes capilli capitis eorum *Surius Concil. Tom. 3. p. 40.* <sup>5</sup> Nicetæ Theauri Orthodox l. 5. c. 14. Bibl Patrum. Tom. 12 pars 1. p. 587 B. <sup>6</sup> Can 13. 17. *Surius* Tom 1. p. 373. Nonnullæ autem pietatis simulatione caput tondere & contra quàm deceret sexum muliebrem virilem habitum induere adductæ sunt. His de causis Episcopi finitimi Gnebris in unum convenerunt, & istis Ecclesia catholica interdicit, &c. *Sozomeni. Hist. Eccl. lib. 3. cap. 13.*

<sup>b</sup> *Evonius & Spondanus*, an. 302. *Act* 5.

<sup>c</sup> *Plutarchi Amatorius*. Moral. Tom. 3. page 345. 346.

*Asterij. Homilia*. Quod non licet demittere uxore, *Sec. Bibl. P. T.* 4

p. 707. *G. Petrus Victorius* l. 18. Var. Lect. c. 15.

<sup>d</sup> *H. H. l.* 40. l. 5.

<sup>e</sup> See p 184.

& *Isidorus Pelusiotes*. Epist. l. 2. Ep. 53. See my vnloveliness of Love-locks, p. 44. to 49.

<sup>f</sup> *Plutarchus De Virtutibus Mulieru*. Tom. 1. Moral. page 516. 517.

<sup>g</sup> *Alexander ab Alexandro* l. 4. c. 13. fol. 113. *Callius Rhodig. Annu. Lect. l.* 29. c. 18.

<sup>\*</sup> *Macrobius Saturnalis*, lib. 3. cap. 8.

<sup>h</sup> *Paulus Diaconus*, *De Gestis Longobardorum*. lib. 1. c. 8.

perswaded women out of a pretext of holinesse, to cut their haire, against the very Lawes of God and nature. Now as womens clipping of their haire like men is thus execrable in it selfe, because unnaturall; so is their putting on of mans apparell, or men of theirs, especially for merriment. To passe by <sup>b</sup> *Domna*, who clad her selfe in mans apparell to avoide the rage of the Tyrant *Maximinian*; together with that mirror of conjugall fidelity, <sup>c</sup> *Empona*, who cut her haire, and wore mans apparell lest she should betray her Husband *Iulius Sabinus*, being discovered, with whom she lived 9 yeeres in a vault, as <sup>d</sup> *Tacitus* relates; with some <sup>e</sup> other women formerly mentioned, who have cut their haire and put on mans apparell for learning, danger, or religion sake, whose practise I cannot approve, since God and nature both condemne it: I shall onely remember two Stories more, very pertinent to this purpose. The first is of the *Argive*, or <sup>f</sup> *Gracian* women of *Argos*, who driving *Cleomenes* King of *Sparta* from their besieged City under the conduct of *Telephilla*, the most of the *Argive* being slaine before the siege; in remembrance of this their victory, ordaind a feast on the seventh day of the fourth moneth, wherein they exercised their, *Hibristica sacra*, or contumelious solemnities, in which they clothed women in mans apparell, and men with womens haire-laces, veiles, and head attires: (inverting the very course of nature both in the male and female sex: ) And withall that they might seeme to contemne and disgrace their *Husbands*, they enacted this law (which our English shorne *Viragoes* might doe well to put in practice) that all married women should put on beards, when ever they should lie with their *Husbands*: which puts me in minde, not onely of <sup>g</sup> *bearded Venus* (to whom men sacrificed in womens, and women in mens apparell, as <sup>\*</sup> *Macrobius* hath recorded) whom they pictured like a man from the girdle upward, and like a woman onely from the girdle downwards, because they deemed her both a man and a woman: (a lively emblem of our halfe-men-women monsters: ) but likewise of the *Winnili* or *Lombards* wives, <sup>h</sup> who going to *Goddannus* with their *Husbands* to desire



of him the victory against the Vandals with their haire hanging loose below their cheekes in forme of a beard; Goddanus seeing them out of his window, and taking them to be men with very long beards, demanded. Qui sunt isti Longobardi? from whence they were after called, Lombards, quasi Long-beards, as some, or as other Historians have recorded, because their Husbands to increase the number of their Army at their first eruption, that so they might be more terrible to their enemies, did untie their wives long haire and fashion it to their faces like a beard, deceiving their enemies with this Stratagem. which if our English polled females (who may do well to make them beards of the haire they have shorne from their Lockes and Foretops) will but imitate, they may then seeme bearded men in earnest, and fall to wearing breeches to, (as they have lately taken up mens Tonsure, Lockes and Dublets, <sup>k</sup>if not more:) and so bee like these mannish Argiva, ouer-ruling nature and their Husbands both at once. The second History is that of <sup>l</sup>Aristodemus the Tyrant, surnamed effeminate, because he wore long womans haire, for which the very Barbarians did condemne him. This unnaturall Tyrant endeavoring to effeminate the Cumæans, commanded and taught their Youths to \* nourish their haire like women, to colour it yellow, to curl and embroyder it, and binde it up in philets; and to weare painted and embroydered Gownes and garments untill they were past 20. yeeres of age. And withall he compelled their women to cut their haire round, and to put on mens apparell. Which inversion of the course of nature in both sexes (condemned by <sup>m</sup>Plutarch, as a tyranny beyond all his other wickednesses) did make him so execrably odious to the Cumæans, that they rose up with one accord against him and slew him, together with all his posterity, as detestable and worthy ruine both with God and man. It is evident then by all these premises: that the putting on of womans apparel, and so *converso*; is \* an unnaturall, and so a \* shamefull, an abominable act: concumulatus in verticem ipsum capitis suo arcem ambitu crinium Hippalensis. Originum. l. 19. c. 23. \* See Purchas his Pilgrim. cap. 51. accordingly.

<sup>i</sup> Munsteri Cosmograph. lib. 2. c. 12. p. 229.

<sup>k</sup> Rom. I. 16.

<sup>l</sup> Plutarch De Virtutibus Mulierum. Mor. Tom. 1. p. 544.

545. Dyonisius. Halicarnassæus.

Antiqu. Romanorum. lib. 7. c. 1

p. 633. 634.

\* The like we reade in *Sithonæus*. Dipn. 1. 6

c. 6. p. 211. of

*Eno* us the Tyrant of Erythræ.

<sup>m</sup> In iurijs quas in mulieres, & ingenuos pueros exercebat,

omnia sua superent flagitia.

*Ibidem*.

\* H. bet enim & sexus institutam speciem habitus, ut in

viris tonsi capilli, in mulieribus redudantia crinium, quod

maxime virginibus insigne est, quod & ornatus ipse proprie sic est ut

contegat. *Istæder*

therefore to put it on to act a Play, must needs be such.

2

Secondly, as it is an unnaturall, so likewise it is an effeminate act to put on womans apparell, especially to play a womans part. This all the fore-quoted Authors, together with *Act 5. Scene 3.* abundantly testifie: This *Plutarch*, and *Dionysius Hallicarnassus* in the now recited History of *Aristodemus the Cumæan Tyrant*; together with *Orosius*, *Suetonius*, *Philoludæus*, *Diodorus Siculus*, *Athenæus*, *Iustin*, *Lampridius*, *Iuvenal*, *Eusebius*, *Purchas*, and the fore-quoted Historians, who condemn *Sardanapalus*, *Heliozabalus*, *Nero*, *Sporus*, the *Mis-priests of Venus*, the *Roman Galli*, *Cinadi* and others formerly mentioned for so many Monsters of unparallelled effeminacy, for putting on womans attire, together with the very grounds of common reason, fully evidence. For what higher streine of invirility can any Christian name, then for a man to put on a womans rayment, gesture, countenance and behaviour, to act a Whores, a Bawdes, or some other lewd, lascivious females part? If this be not effeminacy in the superlative degree, I know not yet what effeminacy meanes. But if it be effeminate, as \* all must grant, then it must needs be sinfull, yea abominable, since *Effeminacy is both an odious and a condemning sinne*, as both Scriptures and Fathers doe proclaime it.

<sup>n</sup> Effeminate  
corpore atq; a-  
nimo asferiat -  
Hæ quidē reti-  
nent generis  
masculi proci-  
nus placentes  
ciacinnos or-  
nantesq; nec  
pudet eos data  
operamur in  
sexu mutare in  
feminā. *Philo*  
*De Specialibus*  
*Legibus* p. 1059.  
1060.

o See pag. 108.

\* See *Purchas*

his Pilg. c. 51.

p. 1 Cor. 6. 9, 10

Gal. 5. 19, 21.

Eph. 4. 19. Mi-

serium Christi

verū, nihil mol-

le decet. *Ambros*

*Enar. in Psal.* 38

See *Purchas* his

Pilg. cap. 51.

\* See *Bulingerus*

*De Theatro.* 1

c. 50, 51, 52.

<sup>a</sup> *Ambros* *Ire-*

*neo*, *Calvin*, *Ba-*

*lington*, on the

7. Commande-

ment, and all the fore-quoted Authors. p.

*Phil.* 4. 6. *Eph.* 41.

17, 18, 19, 20. 1

Thirdly, a mans putting on of womans apparell, be it to act a Play, *is a dishonest, immodest, and unseemly thing*, which becomes not Christians or religion: it is a thing of ill, not good report; a thing not honest, but vile and filthy in the sight of all men, as the fore-alleged Authors, and *Act 5. Scene 3.* together with every ingenious mans conscience and experience testifie. Therefore it must needs be sinfull, as the recited Fathers, and *Marginall Texts of Scripture* will more fully evi-

dence. <sup>1</sup> 1 Cor. 11. 13, 14, 15. 1 Tim. 2. 9, 10. Tit. 2. 11, 12. Rom. 1. 18. c. 14. 16, 19.

Fourthly,



Fourthly, a mans clothing himselfe in Maides attire, is not onely an imitation of effeminate idolatrous Priests and Pagans, <sup>1</sup> who arrayed themselves in womans apparell when they sacrificed to their Idols, and their Venus, and celebrated Playes unto them; which as <sup>a</sup> Lyra, <sup>x</sup> Aquinas, and <sup>y</sup> Alensis well observe, was one chiefe reason, why this Text of Deuteronomy prohibits, mens putting on of womens apparell, as an abomination to the Lord: but a manifest approbation and revivall of this their idolatrous practice. Therefore it must certainly <sup>u</sup> be abominable, and within the very scope and letter of this inviolable Scripture, even in this regard.

Fiftly, this putting on of womans rayment, <sup>x</sup> is a meere abuse of it. The end why God ordained apparell at the first, was onely <sup>y</sup> to cover nakednesse; <sup>z</sup> to fence the body against cold, winde, raine, and other annoyances: <sup>10</sup> <sup>a</sup> put men in minde of their penury, their mortality, <sup>b</sup> their spirituall clothing from Heaven, and the like; and <sup>c</sup> to distinguish one Sex, one Nation, <sup>d</sup> one dignity, office, calling, profession from another. Now a mans attyring himselfe in womans array, as it serves for neither of these good ends for which garments were at first ordained; which proves it a meere abuse: so it perverts one principall use of garments, to difference men from women; by confounding, interchanging, transforming these two sexes for the present, as long as the Play or part doth last. If therefore

<sup>\*</sup> Et hæc est tota ratio damnationis, perversa administratio conditionis à conditis. Tertul. De Spectac. Tom. 2. p. 384. <sup>1</sup> Gen. 3. 21. Rev. 3. 18. Prov. 17. 26. 2 Chron. 28. 15. Mat. 25. 36. 43. 2 Cor. 5. 2. 2 Iob. 31. 19. 10. c. 24. 7, 8. Hag. 1. 6. Mat. 6. 25. to 32. <sup>a</sup> Rev. 3. 17, 18. Ezech. 16. 4. to 13. 39. 40. Alexander Fabricius, Destructorium Viti-  
rum. pars 6. c. 2 Obsopaus De Luxu Vestium. The Homily against Excesse in Appa-  
rell. <sup>b</sup> 2 Cor. 5. 2, 3, 5. Rom. 13. 14. Rev. 3. 18. c. 7. 9. Gal. 3. 17. Eph. 4. 24. Col. 3. 10.  
1 Pet. 3. 3. <sup>c</sup> Deut. 22. 5. 1 Pet. 3. 3. 1 Tim. 2. 9. 1 Cor. 11. 9. to 16. and most Ex-  
positors on it. Clemens Alexandrinus Pædag. l. 3. c. 3. Ambros. Irenæo Tom. 1. p. 213. 24.  
H. 8. c. 13. 1. & 2. Phil. & Mar. cap. 2. with all other Statutes of Apparell, and  
Authors who have written of Apparell. <sup>d</sup> Proprius habitus unicuique est, tam  
ad usum quotidianum quam ad honorem & dignitatem. Purpura prætexta & Ro-  
lia, natiuitatis insignia, non potestatis: generis, non honoris; ordinis, non super-  
stitutionis. Tertul. De Idololat. lib. cap. 16. 17. See De Pallio. lib.

4

<sup>1</sup> Macrobius Sa-  
turnall. 1. c. 8.  
<sup>2</sup> Plutarch De  
Virtutibus Mu-  
lierum. l. 1. Initia  
Firmicus, De O-  
rigine profana-  
rum. Relig. c. 4.  
<sup>3</sup> Eusebius De  
Vita Constan-  
tius. l. 3. c. 53.  
<sup>4</sup> Purchas Pilg. l.

4. cap. 7. & his  
Pilg. chap. 8.

5

<sup>1</sup> See Act. 1. 23.

<sup>2</sup> In Deut. c. 22.

<sup>3</sup> Prima secun-  
da. Quest. 102.

Artic. 6. 6. m. se-  
cunda secundæ

Quest. 169.

Artic. 1. 3. m.

<sup>4</sup> Summa The-  
ologia. pars 2.

Quest. 135.

Membr. 2.

<sup>5</sup> See Act. 2.

thorowout.

D. Giger, & D.  
Gentilis in D.  
Remolds Over-  
throw of Stage  
playes, p. 9. 15.  
86, 91, 92, 167,  
169, 170.

Ambros. Irenaeo.  
Tom. I. p. 233.  
Quæ si puellarū  
inferens chore,  
Mire figaces  
falleret hospites  
Discrimen  
obscuri solus  
crinibus, am-  
biguoq; vultu.  
Horace Carm. lib.  
2. Ode 5.

8 Rom. 3. 8.

h Merito illic  
non servatur  
castimonia, ubi  
nō servatur sex-  
us distinctio.

Ambros. Irenaeo.

i Aquinas pri-  
ma & secundæ.

Quæst. 102.

Artic. 6. 6. m. se-  
cunda secundæ

Quæst. 169.

Artic. 2. 3. m. Cal-

vin, Babington,

Parkins, Downe-

bam, Dod, Elton, Lake, Williams, Ames, & al others on the 7. Cōmandement, & on Deut.

21. 5. quoted before. Philo Indeus De Specialibus Legibus, p. 1059. 1060. De Vita Cō-

templ. p. 1209. 1210. & D. Reipolds Overthrow of Stage-playes, p. 8. 1023. & 83. 10102

k Gen. 3. 8. 8. & Ro. 1. 21 Deut. 23. 17. 11. l Rom. 1. 24, 26, 27. m Eph. 5. 3, 4. n Lampridij

Heliogabalus, Eutropius, Rerū. Rom. l. 10. f. 124. 125. Zonaras Annal. Tom. 2. fol. 106. 107.

Grimstons Imperiali Hist. p. 157. 159. o Athenæus Dipn. l. 12. c. 12, 13. Justin. Hist. l. 1. Oro-

sius Hist. l. 1. c. 19. Diodorus Siculus Bibl. Hist. l. 2. sect. 23. Steidā de 4<sup>or</sup>. Imperijs, l. 1. p. 17.

p Sactonij Nero, sect. 28. 29. Zonaras Annal. Tom. 2. f. 98. b. Eutropius l. 7. Rom. Hist. p.

104. Grimstons Imp. Hist. p. 79 q Iulius Firmicus, De Errorē Profō. Relig. c. 4. Eusebius

De Vita Cōst. l. 3. c. 55. Macrobinus Satur. l. 3. c. 8. Purchas Pilg. l. 4. c. 7. & his Pilg. c. 51.

q Malo-

mens ordinary wearing of womens garments, if the putting of  
them on in any other place but in a Play-house, or the wearing  
of them in the streets for an houre or two, and that but yeldome;  
be within the malediction of this text, or an unlawfull  
thing (as our very <sup>e</sup> Antagonists in this case of Playes, con-  
fesse) because it transformes the <sup>f</sup> male in outward appea-  
rance into the more ignoble female sex, and nullifies that exter-  
nall difference betweene them, which it ought to make: Then  
questionlesse mens arraying themselves in womans vest-  
ments to act a part in Maſques, in Playes, or other Enter-  
ludes, must needs be much more *abominable*, within the  
meaning of this Scripture: because it not onely inverts  
these Sexes which God and nature have distinguished:  
but also abuseth apparell, *not to any good or necessary pur-  
pose & which is evill*; but to an unnecessary, lewd, lascivi-  
ous end, from whence no good at all proceeds.

Lastly, this putting on of womans array (especially  
to act a lascivious, amorous, whorish, Love-ticke Play  
upon the Stage, must needs be sinfull, yea abominable;  
because it not onely <sup>h</sup> excites many adulterous filthy lusts, both  
in the Actors and Spectators; and drawes them on both to  
contemplative and actuall lewdnesse, (as the <sup>i</sup> marginall An-  
thors testifie) which is evill; but likewise instigates them  
to <sup>k</sup> selfe-pollution, (a sinne for which Onan was destroyed:)  
and to that unnaturall Sodomiticall sinne of uncleannesse, <sup>l</sup> to  
which the reprobate Gentiles were given over; (a sinne <sup>m</sup> not  
once to be named, much lesse then practised among Christi-  
ans;) which is worse, This the detestable examples of  
<sup>n</sup> Heliogabalus, <sup>o</sup> Sardanapalus, <sup>p</sup> Nero & Sporus, the



Male-Priests of Venus, with the <sup>r</sup> passive beastly Sodomites in Florida, <sup>r</sup> Gayra, and <sup>r</sup> Peru, evidence; who went clad in womans apparell, the better to elliciate, countenance, act, and colour their unnaturall execrable uncleannesse, which I abhor to thinke off. This the <sup>u</sup> usuall practise of other ancient Incubi, who clothed their Galli, Succubi Ganymedes and Cy-nadi in womans attire, whose virilities they did oft-times <sup>u</sup> diffict, to make them more effeminate, transforming them as neere as might be into women, both in apparell, gesture, speech, behaniour. And more especially yin long unshorne womannish, frizled, lust-

<sup>r</sup> Purchas Pilg. 1.8.c7.

<sup>r</sup> Purchas Pilg. 1.9.c.1.

<sup>r</sup> Purchas Pilg. 1.9.c.11. & li-cra.c.64.

<sup>u</sup> Isti pueros transferunt in amicarū habitū & ordinē cum summa ætatis

iniuria, ut amatoribus quidem eorum melius consulent, &c. *Philo De Vita Contempl.* l.p. 1210. & *De Specialibus Legibus*, p. 1059. 1060. See *Suetonij Nero*, sect. 28. *Athenæus Dipn.* l. 13. c. 27. *Suetonij Tiberius*, lect. 43. 44. *Dionysius Hallicarnas.* *Antiqu. Rom.* l. 7. c. 1. <sup>u</sup> *Suetonij Nero*, sect. 28. *Herodoti Vrania.* p. 482. *Iuvenal. Satyr.* 6. p. 54. 55. *Ambrosij Hexam.* l. 5. c. 3. *Basilius Mag.* *De Vera Virginitate*, Tom. 2. p. 167. to 173. *August.* *De Civ. Dei.* l. 7. c. 24. *Anastasius Sianira*, Quæst. 66. *Bibl. P. T.* 6. pars 1. p. 774. 775. *Philo De Specialibus Legibus*, p. 1059. 1060. & *De Vita Contempl.* p. 1209. 1210. *Sedulius* in *1 Cor.* c. 6. 7. Grandiores pueri, loti, nitidi, fucatiq; ac cincinnatuli, alunt capillitium vel omnino intonsi, vel à fronte tantum præsectis in orbem crinibus. Nunc eo gloriantur qui patrāt & qui patiuntur muliebria, effæminati corpore iuxta atq; animo, ne scintillam quidem retinentes generis masculi, propalam plectentes cincinnos ornantesq; &c. *Philo De Vita Contempl.* p. 1208. & *De Specialibus Legibus*, p. 1059. See *Ambrose Irene*, & *Rabanus Maurus*, in *Deut.* l. 2. c. 20. *Naxienzen Oratio* 27 p. 460. accordingly. Est apud eos consuetudo ut pueri usq; ad impuberem ætatem purpuram, capillorumq; nodos auro revinctos gestent. *Athenæus Dipn.* l. 12. c. 6. See lib. 10. c. 6. & l. 12. c. 19. Assistent pueri coma nitentes ex gente barbarica ad hoc usus Electi. *Ambrose De Elia & Ieiunio.* c. 13. Discant à te co-Episcopi tui, comatulos pueros & comptos adolescentes secum non habere. *Bernard De Consideratione.* l. 3. c. 6. Aristodemus iussit mares more virginum comam alere, eamq; colore flavo inficere, cincinnosq; facere, & reticulis capillos religare & pictis atq; talaribus togis indui, palliolis tenuibus ac mollibus amiciri, & in umbra degere. Eos autem comitabatur ad ludum saltatorum & tibicinum, puerorum magistræ mulieres, & ipsæ lavabant eos allatis ad balnea pectinibus & speculis. Tali educatione corrumpens pueros donec annum ætatis vicesimum implevisset. Sed quum his alijsq; multis modis cum contumelia illuisset Cumæis, & à nullo libidinis genere temperasset, &c. una cum tota stirpe excisus est. *Dionys Hallicarn. Antiqu. Romanor.* l. 7. c. 1. p. 634. & *Plutarch De Virtutibus Mulierum Mor.* Tom. 1. p. 544. 545. Nero insignes pinguissima coma ad-lescentulos & excellentissimo cultu pueros undiq; elegit, qui divisi in factiones plausuum genera condiscerent, &c. *Suetonij Nero* sect. 20. See 28. Cnidiusq; Gyges. Quem si puellarum infereres choro, Mire sagaces falleret hospites, Discrimen obscurum solutis crinibus, ambiguoq; vultu *Horace Carm.* l. 2. Ode 5. Puer quis ex aula capillis. Ad cyathū statuetur undis? *Ide Carm.* l. 1. Ode 29. I, perse unguentum puer & coronas.

Ee

provoking

Dic & argutæ *provoking haire and Love-locks*. (growne now too much properet Neæ in fashion wick comly Pages, Youthes, and lewd effeminate ruffianly persons; as they were with these unnaturall Pagans, I dare not write, to amorous beastly purposes, <sup>2</sup> to which they are strong alleclives, of which they were.

Spissa te mundum coma, &c. Sparsum adoratis humerū capillis. *Ibid* Ode 19. 21. Et quæ nunc humeris involitant, deciderint comæ. *Carm.* l. 4. Ode 10. Horret capillis, ut marinus, alperis Echinus, aut currēs aper. *Idē* *Epodon.* l. *Epod.* 5. p. 137. Sed alius ardor aut puellæ candidæ. Aut teretis pueri, longā renodantis comā. *Epod.* 11. p. 146. Intōsum pueri dicite Cynthiū. *Carm.* l. 1. Ode 21. Intonsosq; agitare Apollinus aura capillos. *Epod.* l. *Ep.* 15. p. 149. Quæ tenues decuere togæ nitidq; capilli. *Epist.* l. 1. Ep. 14. p. 260. Tondendū eunucho Bromium cōmittere noli. *Juvenal Satyr.* 6. p. 55. See *Farnaby*. *Ibid*. Quid iuvat ornato procedere vita capillo? Aut quid Orantea crines perfundere myrra. *Propertius Elegiarū.* l. 1. *Eleg.* 2. Quid tibi nunc molles prodest coluisse capillos? Sæpeq; mutatas disposuisse comas? Quid fūco splendente comas redimire? quid illas, Artificis docta subsecuisse manu? *Tibullus Elig.* l. 1. *Eleg.* 8. Vnus de toto peccaverat orbe, comarū Annulus, &c. Desine iam Lalage tristes ornare capillos, Tangat & insanū nulla puella caput, &c. *Martial.* *Epig.* l. 2. *Epig.* 46. Tu invenile decus serva, ne pulcrior ille In longa fuerit quā breviorē comā. Hos tibi laudatis dominorū voce capillos. Ille tuus latic misit ab urbe puer: Addidit & nitidū sacratis crinibus orbē. Quid felix facies indice tota fuit. *Idem* *Epig.* l. 9. *Epig.* 14. Consiliū formæ speculum, dulcesq; capillos Pergameo profunt dona sacratæ deo, Ille puer tanto Domino gratissimus aulæ, &c. Nec Ganymedeas mallet habere comas. *Ibid.* *Epig.* 13. Noluerā Polytime tuos violare capillos, &c. posuitq; nitebat Crinibus. *Epig.* l. 12. *Epig.* 68. See l. 14. *Epig.* 21. 23. 24. 134 Exornant muliebriter nutritos crines, &c. *Julius Firmicus, Id. Errore Profan. Relig.* c. 4. Molles sunt, cum quibus virile perficitur scelus, & quorū virilita in pueritia extrahantur, &c. Eidē Matri magnæ, contra omnem virorem, mulierūq; verēcundā consecrati sunt, qui tūq; in extremū diem madidis capillis, & facie dealbata, incessu læmineo per plateas vicofq; Carthaginis à populo, nade turpiter viverent exigebant, *Sedulius Collect. in 1 Cor.* 6. *Bibl. P. T.* 5. pars 1. p. 462. G. See *Celius Rhod. Antiq. Lect.* l. 15. c. 8. 9. at large to this purpose, and my *Unloveliness of Love-locks*, p. 5. 6, 21, 22. *Seneca. De Brev. Vitæ.* c. 12. & *Controvers.* l. 1. *Proem.* 2 Veneris præsidio ferox, pestes cæsariæ, &c. tamen heu serus adulteros Crines pulverē collines. *Horac.* *Carm.* l. 1. Ode 15. Non sola comptos ar sit adulteri crines. *Hor.* *Carm.* l. 4. *Ode* 9. Cōventū tamen & pactū & sponsalia nostra Tépestate paras, iamq; à tonsore magistro pectēris, &c. *Juvenal Satyr.* 6. p. 42. Si nemo tribunal vendit acersecomes, si nullū in coniuge crimen, &c. *ib.* *Sat.* 8. p. 79. Sed vitare viros cultū formamq; professos. Quique suas ponunt in statione comas. *Ovid. De Arte Amandi* l. 3. Alter unguentis affluens, calamistata coma despiciens conscios stupratorū, &c. *Cicero Oratio pro Sexto.* p. 547. b. Intonsum caput ambitionem perversa via sequitur, &c. *Seneca Epist.* 5. See *Epist.* l. 24. *De Brev. Vitæ.* c. 12 & *Contr.* l. 1. *Proem.* See *Tibullus. Elig.* l. 1. *Eleg.* 8. *Propertius Eleg.* l. 1. *Eleg.* 2. *Petrōij Satyricōp.* 87 *Stobæus Serm.* 6. Comæ studiosius adulteri sunt. Homerus enim puellarū deceptorem comæ nitidioris amarij facit, quasi ad mulierū corruptellam coma exornaretur. Nullus comatus qui non etiam cinædus & impudicus.



ancient Symptomes, as sundry profane and \* Christian Writers \* *Calius Rhodig. Antiqu. Lectionum. lib. 15. c. 8. Co-*  
 testifie: Which should cause all chaste ingenious Chri-  
 stians for ever to detest them, the better to avoyd the  
 snares, the badges, the suspensions of incontineney, and  
 this most filthy sinne: the more to extenuate this their unna-  
 turall wickednesse, or rather the more freely to embolden, to al-  
 lure and provoke them to the undaunted, unlamented practise  
 of it, by reducing it as neere to naturall lewdnesse as they could  
 devise: since few of them were so prodigiously impu-  
 dent, so unmeasurably outragious at the first, as despe-  
 rately to rush upon this unnaturall filthinesse in its su-  
 perlative native vilenesse, without some extenuating  
 varnishes cast into it, to charme their consciences, and  
 inflame their lusts. Yea this the execrable Precedents  
 of ancient, of moderne Play-poets and Players witnesse,  
 who have beene deeply plunged in this abominable  
 wickednesse, which my Inke is not blacke enough to  
 discypher. Witnesse the example of *Sophocles*, that fa-  
 mous Greeke Tragædian, whom *Athenæus Dipnos. lib. 13. cap. 27.*  
*Plutarch*, in his *Amatorius*; *Suidas* in the word  
*Sophocles*; *Calius Rhodiginus, Antiqu. Lect. lib. 15. cap. 9. 10.*  
*Agrippa De Vanitate Scientiarum. c. 63. 64.* have stigma-  
 tized for this sinne. Witnes Saint Cyprian, who writes  
 thus of the womanish *Pantomimes* and *Players* in his times.  
*Epist. lib. 2. Epist. 2. Donato. Libidinibus insanus in viros viri*  
*prorunt, &c. See Act 4. Scene 1. Witnes Saint Chrysost.*  
*Hom. 12. in Epist. 1. ad Corinth. Theatra congregant &*  
*meretricum choros illic inducentes, & pueros pathicos qui in-*  
*inuria ipsam naturam afficiunt. Quid ergo illos inducis cynædos,*  
*& exolesos, &c. Yea witnes Caligula. Suetonij. Calig. sect.*  
*55. with M. Stubbs, his Anatomy of Abuses p. 105. where*  
*he affirms, that Players and Play-haunters in their secret*  
*conclaves play the Sodomites: together with \* some moderne*  
*examples of such, who have beene desperately enamored with*  
*Players Boyes thus clad in womans apparell, so farre as to sol-*  
*Tit. 9. \* This I have heard credibly reported of a Scholler of Bayliol Colledge,*  
*and I doubt not but it may be verified of divers others.*

licue them by words, by Letters, even actually to abuse them.

All which give dolefull testimony to this experimental reason, which should make this very putting on of womans apparell on Boyes, to act a Play, for ever execrable to all chaste Christian hearts. Hence is it, <sup>a</sup> that sundry learned Divines annex this text of Deuteronomy to the 7. Commandement, as a morrall precept founded upon the very Law of nature; because mens putting on of womans rayment is a temptation, an inducement not onely to adultery, but to the beastly sinne of Sodome, which (saith <sup>b</sup> Lactantius) is most properly called adultery, because it is <sup>c</sup> unnaturall. Yea hence (as <sup>d</sup> some have truly observed) those women who put on mens, and men who put on womens apparel, are said in this text, not onely to be abominable, but even, to be an abomination, in the abstract, to the Lord their God; because it is an occasion off, a violent provocation to that monstrous unparalleld sinne of Sodomy, (<sup>e</sup> Cuius defect interpretatio erubuit ratio, contemnit oratio:) which the following <sup>f</sup> chapter, with severall <sup>g</sup> other Scriptures, expressely stile; an abomination to the Lord our God. Since then it is abundantly evident by all these premises, (and I suppose by many Players and Play-haunters particular experience) that mens putting on of womans apparell (<sup>h</sup> especially to act a Whore, a Baudes, or Sweet-hearts womanish wanton part upon the Stage, where all the sollicitations, and inescating allectives to uncleanness doe accompany it,) is a preparative, an incendiary, not onely to sundry noysome lusts, to speculative, to practicall adultery, whoredome, and the like: but even to the most abominable un-

<sup>a</sup> Calvin, Basington, Perkins, Eliot, Brinsly, Dod, Downham, Lake, Ames, & others on the 7. Commandement, D. Reynolds Overthrow, &c.

p. 4. 10. 11.

<sup>b</sup> Parum enim videbatur si in expugnanda feminarum pudicitia maculosus esset ac turpis, nisi etiam sexui suo iniuriam faceret. Hoc est verum adulterium quod fit contra naturam. Hæc qui feci, viderimus an maximus, certè optimus non est De Falsa Relig. lib. 1. cap. 10. pag. 36.

<sup>c</sup> Cogitandum est masculo: ut

ad masculos, & feminarum ad feminas societatem præter naturam esse, & facinus eorum qui primi ab voluptatis incontinentiam id ausi fuerunt. Omnes equidem Cretensium de Ganymede fabulam damnumus, velut qui talem rationem in ea innuerint ut cum leges à Iove ipsis traditæ credantur hanc fabulâ contra Iovem effinxerunt, quo sequentes Deum, etiam hac voluptate tenerentur. Valeat igitur hæc fabula Plato Legum Dialog. 2 p. 791. See Rom. 1. 26, 27. <sup>d</sup> Philo Judæus De Specialibus Legibus. p. 1038, 1059, 1060. D. Reynolds Overthrow of Stage-plays. p. 11. <sup>e</sup> Seductus in 1 Cor 6. <sup>f</sup> Deut. 23. 17, 18. <sup>g</sup> Levit. 18. 22, 23, 24. 1 King. 14. 24. Ezech. 16. 50. <sup>h</sup> D. Reynolds Overthrow of Stage-plays, p. 10. 11, &c. Giffon his Playes Confuted.

Arnon 2.

naturall



naturall sinne of Sodom, <sup>i</sup> to which mens imbred corruption, (as <sup>i</sup> *Celins Rhod.* good Authors testifie) is over-prone; as the detestable *Antiq. Lect. l.* examples of the flagitious <sup>k</sup> *Sodomites*, <sup>l</sup> *Canaanites*, <sup>15.</sup> cap. 8. 9. <sup>m</sup> *Jewes*, <sup>n</sup> *Gentiles*, <sup>o</sup> *Corinthians*, <sup>p</sup> *Italians*, <sup>q</sup> *Turkes*, <sup>r</sup> *Per-* *Athenæus Dip-*  
*fians*, <sup>t</sup> *Grecians*, <sup>u</sup> *Tartars*, <sup>v</sup> *Chinoyes*, <sup>w</sup> *Celta*, <sup>x</sup> *Peguans*, *nosoph lib 13.*  
<sup>z</sup> *Floridians*, <sup>2</sup> *ancient Romans*, <sup>b</sup> *Moorees in Barbary*, *Plutarchi Ama-*  
<sup>c</sup> *Gayrians*, <sup>d</sup> *Peruvians*, <sup>e</sup> *Iupiter and his Ganymedes*, the *torius. D. Rei-*  
<sup>f</sup> *ancient Priests of Venus*, <sup>g</sup> *Sardanapalus*, <sup>h</sup> *Nero and his* *nolds & Gossin,*  
*Sporus*, <sup>i</sup> *Heliogabalus*, and <sup>k</sup> *many others*: yea the frequent *qua h.*  
*Sodomiticall wickednesses of sundry* <sup>l</sup> *unholy-Popes*, <sup>k</sup> *Gen 19.5.*  
*Cardinals, Popish \* Bishops, Abbots, Priests, Friers, Monkes,* *Ezech. 6.50.*  
*(such are the unchalt fruits of their vowed and much-* *Iude 7.*  
*1 Levit 18.22*

<sup>m</sup> *Deut. 23.17, 18. Iudg. 19.21, 24, 25. 1 King. 14.24. 2 King. 23.7.* <sup>n</sup> *Rom 1.24. 16,*  
<sup>27.</sup> *Eph. 4.19.* <sup>o</sup> *1 Cor 6.9. 10, 11.* <sup>p</sup> *Alvarus Pelag. l.2 Artic. 2. p.89. Bp. Babington*  
*on the 7. Comandement Burtons Melancholy, pars 3. sect 2. p.408 Heylins Geog. p.155.*  
<sup>q</sup> *Lonicerus Turc. Hist. l.2. c.17. Busbequius Ep. 3. p.134. to 140. Purchas Pilg. l.3. c.10. 13.*  
<sup>r</sup> *Athenæus Dipn. l.13. c.27. 28. Celius Rhod. Antiq. Lect. l.15. c.9. Herodot. l.1. c.9. Purchas*  
*Pilg. l.4. c.7. 1 Plutarchi, Gryllus, & Amatorius, Athenæus Dipn. l.13. c.27. Celius Rhod.*  
*Antiq. Lect. l.15. c.9. 1 Munsteri Cosmogr. l.5. c.106. p.1221. Purchas Pilg. l.4. c.13.*  
<sup>u</sup> *Purchas Pilg. l.4. c.19. 2 Plato Legum. Dial. 2. p.791. Athenæus Dipn. l.13. c.27. Ari-*  
*stot. Polit. l.2. c.8. Celius Rhod. Antiq. Lect. l.15. c.9. 1 Purchas Pilg. l.5. c.3. 2 Pur-*  
*chas Pilg. l.8. c.7. 2 Philo Judeus, De Vita Cont. p.1208. 101211. Athenæus Dipn. l.13.*  
*cap. 27. Celius Rhod. Ant. Lect. l.15. c.8, 9. Burtons Melancholy, pars 3. sect. 2. p.408.*  
<sup>409.</sup> <sup>b</sup> *Purchas Pilg. l.6. c.11. 1 Purchas Pilg. l.9. c.1. 2 Purchas Pilg. l.9. c.11. 3 Plato*  
*Legu. Dialog. 2. p.791. Lactantius De falsa Relig. c.10. 11. Iulius Firmicus, De Errore*  
*Profan. Relig. c.13. 1 Iulius Firmicus, Ib. c.4. Sedulius in 1 Cor. 6. Eusebius De Vita*  
*Const. int. l.2. c.53. Purchas Pilg. l.4. c.7. 3 Iustin Hist. l.1. Athenæus Dipn. l.12. c.13.*  
<sup>14.</sup> <sup>Orosius Hist. l.1. c.19. 1 Suetonij Nero. sect. 26. Zonaras Annal. Tom. 2. fol. 98. b.</sup>  
<sup>Eutropius l.9. fol. 104. 1 Lampridij & Grimsbous, Heliogabalus, Burtons Melancholy, pars 3.</sup>  
<sup>sect. 2. p.408. 1 See Athenæus Dipn. l.12. c.5. l.13. c.27. 28. Plutarchi, Gryllus & Amatorius,</sup>  
<sup>Suetonij Galba. sect. 22. Celius Rhod. Antiq. Lect. l.15. c.8. 9. Burtons Melancholy, pag.</sup>  
<sup>408. 409. 1 See Luitprandius Hist. l.6. c.6, 7. Platina in Iohanne 13. Guicciardins Hist. l.1</sup>  
<sup>Fasciculus Temporum, Onus Ecclesiæ, c.20, 21, 23. Balæus De Scriptor. Brit. Cen. 2.</sup>  
<sup>p.605. Acts of English Votaries, l.1. f.8. 65, 75. l.2. f.6. 19, 58, 59, 62, 17. His A-</sup>  
<sup>pology, fol. 5, 6, 24. Agrip. De Vanitate Scientiarum, cap. 63, 64. Alvarus Pelagius,</sup>  
<sup>lib. 2. Artic. 2. f.83. John Whites Way, b. sect. 59. numb. 9. 10. & Defence of the Way.</sup>  
<sup>chip, s. numb. 2, 3. Bp. Mortons Protestants Appeale, lib. 1. cap. 2. sect. 36, &c. Mi-</sup>  
<sup>ster Cookes More worke for a Masse-Priest. sect. 32. Burtons Melancholy, pag. 408.</sup>  
<sup>409. \* Johannes De Casa, Bishop of Beneventum wrote a Booke in defence of</sup>  
<sup>Sodomy, where he stiles it a sweet sinne, proclaiming with all, that hee never used</sup>  
<sup>any other of this nature, but this onely. Burtons Melancholy, page 408. See</sup>  
<sup>Alvarus Pelagius De Planctu Ecclesiæ, sect. 2. fol. 83.</sup>

<sup>m</sup> Levit. 18. 22, admired chastity:) together with the frequent *inhibitions*,  
<sup>23, 24.</sup> Deut. 23 *ons, Lawes & Edicts against this prodigious villany in* <sup>m</sup> *Scriptures,*  
<sup>17, 18.</sup> Judg. 19 *a Conncels* <sup>o</sup> *Heathen States,* and in our English  
<sup>22, to 27.</sup> 1 Kin. *p Statutes,* (which have made it capitall, as a late example  
<sup>14. 24.</sup> 2 King. of a memorable act of iustice on an English Peere can  
<sup>23. 7.</sup> Ezech. 16. witnes) doe more then testifie; it cannot but bee in-  
<sup>50.</sup> Rom. 1. 24. excusably sinfull, both in the eyes of God, who litteral-  
<sup>26, 27.</sup> 1 Cor. ly prohibits it; and in the sight of naturall, much more  
<sup>6. 9, 11.</sup> Gal. 5. of Christian men, who cannot but detest it. And so by  
<sup>19.</sup> Eph. 2. 3. c. 4 consequence the Playes themselves which are acted in  
<sup>19.</sup> Iude 7. Col. 3 such apparell (as all our Matques and Stage-playes for  
<sup>4. 5. & M.</sup> Byfields Expositio. 1b. the most part are) must questionlesse bee sinnefull, yea  
<sup>a</sup> Clemens Rom. a bominable, as mens putting on of womans apparell is.  
<sup>Constit.</sup> Apost. Thus al the fore-alleged Councels, Fathers, Authors, do  
<sup>1. 7. c. 3.</sup> Concil. Eliberinũ. Cã. from hence conclude, & so must I from all the premises.  
<sup>71.</sup> Concil. An- If any now object, that it is farre better, farre more  
<sup>cyranum.</sup> Can. commendable for Boyes to act in womans attire, then  
<sup>15.</sup> See *Alva-* to bring women-Actors on the Stage to personate fe-  
<sup>rus</sup> *Polagius,* De male parts; a practice much in use in former times a-  
<sup>Planctu</sup> Ec- mong the <sup>o</sup> *Greekes,* and <sup>p</sup> *Romans;* who had their <sup>q</sup> *Mi-*  
<sup>clesia.</sup> 1. 2. Ar- ma, their *Scenica mulieres,* or women-Actors (who  
<sup>cle.</sup> 2. fol. 83. were <sup>r</sup> *all notorious impudent, prostituted Strumpets,*) especi-  
<sup>o</sup> *Athenius* ally in their <sup>r</sup> *Floralian Enterludes;* as they have now their  
<sup>Dipn.</sup> 1. 13. c. 27  
<sup>28.</sup> *Plutarchi*  
<sup>Amatorius,</sup> *Celi-*  
<sup>11.</sup> *Rhodig.* Antiq. Lect. 1. 15. c. 8. 19. <sup>p</sup> 25. H. 8. c. 6. 18. H. 8. c. 1. & 6. 31. H. 8. c. 7. 32.  
<sup>11.</sup> H. 8. c. 3. 2. & 3. Ed. 6. c. 29. 5. Eliz. c. 7. <sup>o</sup> *Mulieres autem nudo atq; operto capite*  
<sup>populũ</sup> absq; rubore alloquũtur tantaq; prę meditatione impudentiã asciscunt, tan-  
<sup>tamq;</sup> lasciviam in audientiũ atq; videntium animos infundunt, ut uno omnes ani-  
<sup>mo</sup> radicitus modestiã è mentibus evellere, dedecore muliebrem naturam afficere,  
<sup>perniciosa</sup> voluptate cupiditates suas implere conari videantur. *Chrysost.* Hom. 38. in  
<sup>Mat.</sup> Tom. 2. p. 298. C. See *Theophylact.* & *Oecumenius* in 1 Tim. 1. 9. accordingly. & *Chry-*  
<sup>sost.</sup> Hom. 12. in 1 Cor. <sup>p</sup> *Summa gratia eius de spurcitia concinnata est, quã*  
<sup>minus</sup> etiam per mulieres representat sexum pudoris exterminans, ut facilis domi-  
<sup>quã</sup> in scena erubescant. *Tertul.* De Spectac. c. 17. <sup>q</sup> *Horace* Serm. 1. 1. Satyr. 2. p. 163.  
<sup>v. 2.</sup> *Mimæ,* & quę ludibrio corporis sui quęstũ faciunt, publicè habitu earũ virgi-  
<sup>uum</sup> quę Deo dicatę sunt, non utantur. *Iustin.* Codicis. 1. 1. Tit. 7. lex. 5. See *Iustiniani*  
<sup>Novel.</sup> 104. & 98. & *Bulengerus* De Theatro. 1. 1. c. 50. 51. <sup>r</sup> *Chrysost.* Hom. 12. in 1. Ep.  
<sup>ad</sup> Cor. *Tertul.* De Spectaculis. c. 17. *Bulengerus* De Theatro. 1. c. 50. 51. *Iustiniani* No-  
<sup>vel.</sup> 98. & 104. *Cassiodorus* variarũ. 1. 7. Epist. 10. <sup>r</sup> *Ovid.* Fastorum. lib. 5. pag. 189. 190.  
<sup>Lactantius</sup> De Falsa. Relig. 1. 1. c. 10. *Iuvenal.* Satyr. 5. *Bulengerus* De Theatro. lib. 1.  
<sup>c. 50.</sup> *Ludovicens* Vives, Notę in August. De Civ. Dei. lib. 2. c. 8.



female-Players in Italy, and other forraigne parts, and as they had such *French-women Actors*, in a Play 'not long since perlonated in *Blacke-friers Play-house*, to which there was great resort.

I answer first, that the very ground of this objection is false, unlesse the objectors can manifest it to bee a greater abomination, a more detestable damning sinne, for a woman to act a females part upon the Stage, then for a Boy to put on a womans apparell, person and behaviour, to act a feminine part; which the *Scripture expressly prohibits, as an abomination to the Lord our God*: or unlesse they can prove an irritation, an inducement to Sodomy, to selfe-pollution (in thought at least if not in act,) a lesser sinne, a more tollerable evill, then *\*mannish impudency*, or a temptation to whoredome, and adultery: which none can evidence.

Secondly, admit men-Actors in womens attire, are not altogether so bad, so discommendable as women Stage-players; yet since both of them are evill, yea extremely vitious, neither of them necessary, both superfluous as all Playes and Players are; the superabundant sinfulness of the one, can neither iustifie the lawfulness, nor extenuate the wickednesse of the other. It is no good argument to say, Adultery is worse then simple Fornication: Sodomy with such other unnaturall wickednesses are farre more abominable then adultery: therefore fornication and adultery are lawfull and may still be tolerated (as they are in beastly *\* Rome, the very Sinke, the Stewes and Nursery of all such uncleannesse*; which should cause all Christians to detest this *\* Whore*, together with her head, her Pope, her *\*supreme Pander* :) because the

*Ibid.* See l. before. *\* Roma quasi gurgis flagitiorum. Episc. Chemensis. 19 fest. 8. & Carolus Molineus Senatus-consulta Francie contra abusus Paparum. pag. 251. 7 Rev 17. 1, 2. 2 Sed & recentioribus temporibus Sixtus Pontifex Maximus Romæ nobile admodum lupanar extruxit, &c. In Italia etiã Romana seorm in singulis hebdomadas iulium pudent Poutifici, qui celsus annuus nonnũquã viginti millia ducatus excedit, adeoq; Ecclesiæ procerum id munus est, ut una etiã cum Ecclesiarum prouetibus etiã lenociniorum numeret mercedem, &c. Agrip. De Van. Scient. s. 64. & Espenceus in Tit. 1. p. 67*

*\* In Michael. Terme, 1629. \* Deut. 22. 5. \* See D. Ames, De Iure Confœtiæ. l. 5. c. 39 fest. 30. p. 271. \* I spenceus Comment. in Tit. 1. Agripa De Vanitate Scientiarum. l. c. 63. 64. Adolescentibus impudice abusi sunt. Heu, heu, intra sancta Ecclesiã multi religiosi & clerici in suis latebris & cõventiculis & laici iam in plerisq; civitatibus maximè in Italia, publice quodammodo, nefandũ gymnasiũ constituunt, & palestrã; in illius flagitiũ abominatione se exercetes, & optimi quique ephæborum in lupanari ponuntur. Alvarez Pelagius De Placitu Ecclesiæ l. 2. Ar. 2. fol. 83 vid.*

*Onus Ecclesiæ. c.*

transcendent badnesse of the one, doth neither expiate nor extenuate the sinfulness of the other. Yet this is the present objection in effect; Female-Actors, are worse then male-Actors arrayed in womans apparell; therefore they are tolerable, if not lawfull. Whereas this should rather bee the conclusion (with which I will close up this Scene;) both of them are abominable both intollerable, neither of them laudable or necessary; therefore both of them to bee abandoned, neither of them to be henceforth tollerated among Christians.



### ACTVS 5. SCENA SEPTIMA.

2

Secondly, as Stage-playes are thus unlawfull, in regard of the womannishnesse, so likewise are they in respect of the costly gawdinessse, the immodest lasciviousnesse, the fantastique strangenesse, the meretricious, effeminate lust-provoking fashions of that apparell wherein they are commonly acted and frequented: from whence I shall deduce this 22. Argument against Stage-playes.

*Argument.*

22.

Those Playes which are usually acted and frequented in over-costly effeminate, strange, meretricious, lust-exciting apparell, are questionlesse unseemely, yea unlawfull unto Christians.

But our ordinary Theatricall Enterludes, are for the most part acted and frequented in such apparell. Therefore they are questionlesse unseemely, yea unlawfull unto Christians.

The Major is warranted not onely by *Deut.* 22. 5. *Isay* 3. 16. to 24. *Zeph.* 1. 8. 2 *King.* 9. 30. *Prov.* 7. 10. *Ier.* 4. 30. *Ezech.* 23. 40, 41. *Luk.* 7. 25. 1 *Tim.* 2. 4, 10. 1 *Pet.* 3. 3. which



which condemne all such apparell, as unbeseeming Christians: But likewise by *Tertullian, De Habitu Muliebri, & De Cultu Faminarum. lib. Philo Iudæus, De Fortitudine, lib. pag 1005. 1006. & De Mercede Meretricis non accipienda in sacrarium. lib. p. 1161. 1162. By Clemens Alexandrinus Pædag. lib. 2. c. 10. 12. & \* lib. 3. cap. 1. to 9 11. By Cyprian De Habitu Virginum. lib. By Ambros. De Institut. Virginis, & De Virginitate. lib. 3. By Basil. Ascetica. cap. 12. & Comment. in Esay. c. 3. By Nazienzen Oratio 27. p. 460. & Adversus Mulieres ambulosantes sese ornantes. p. 992, &c. which I would our plaistered pompous Iezabell would peruse. By Cyrillus Alexandrinus in Hesaiam. lib. 1. c. 3. By Hierom. Epist. 7. c. 3. Epist. 8. c. 5. 10. Epist. 10. c. 2. 3. Epist. 16. c. 2. Epist. 23. & Adversus Iovinianum. c. 9. By Chrysostome Hom. 31. in Matth. & Hom. 8. in 1 Tim. 2. By Augustine De Doctrina Christiana. l. 4. c. 21. & Epist. 73. By Fulgentius Epist. 3. ad Probam. By Bernard, De Modo Vivendi Sermo 9. By Primasius, Ambrose, Sedulius, Remigius, Theodoret, Beda, Haymo, Rabanus Maurus, Theophylact, Oecumenius, Anselme, Glossa Ordinaria, Lyra, Master Iohn Calvin, & Marlorat, Aretius, Danæus, Mayer, Byfield, and most other Commentators, on the 1 Tim. 2. 9. and on the 1 Pet. 3. 3. By Alexander Aletius, Theologia Summa, pars 4. Quæst. 11. Artic. 2. sect. 4. Alexander Fabritius Destructorum vitiorum. pars 6. c. 2. P. 2. Alvarus Pelagius De Plantis Ecclesiæ. lib. 2. Artic. 76. fol. 250. Lydij Waldensia. pars 2. pag. 358. Æneas Sylvius. Epist. lib. 1. Epist. 166. Ioannes Fredericus, De Luxu Vestium. lib. By Bishop Hooper, Bishop Babington, Master Calvin, Perkins, Dod, Downham, Brimsly, Lake, Elton, Williams, on the 7. Commandement, and sundry other Divines in their Treatises of Apparell, Pride and Luxury, and in their Expositions on Isay 3 and the fore-quoted Scriptures; who absolutely censure, the very use and wearing of such apparell (much more the ordinary abuse of it in lascivious Entertainments) as <sup>a</sup> being the incendiary of lust, the*

\* Non est mulieris sed meretricis illud nimium sui ornandi studium. Ibid. c. 2. Mulierem minime deceat tortos habere crines, & pectus suum nudare ne sui decoris & officij oblita videatur, &c. Indignum est enim mulieres Christianas, quas decet cum verecundia & sobrietate ornatas, pietatem per bona opera profiteri, meretricio more intortos crinibus nudatis caputibus & pectores, se velut nuditatis populo exponere. Ideo non tamen virgines sed etiam mulieres intortis crinibus, ac nisi velatis caputibus ac pectore (potissimum in Ecclesiâ) incedere prohibemus, &c.

Synodus Turonica, An 1583. Apud Bochart. Decreta Eccle. Gal. l. 6. Tit. 9. c. 11. Vid. Concil. Bitur. 1584. Ibid. c. 12. <sup>a</sup> See My Unloveliness of Love-locks. p. 49. to 58.

Non de inter-  
gra conscientia  
venit studium  
placeat per de-  
corē, quē natu-  
raliter invita-  
torē libidinis  
sciunt, Tertul.  
De Cultu Fami-  
narum. cap. 2.

Ornamentorū  
inſignia & leno-  
cinia fucorum,  
non niſi proſti-  
tutis & impu-  
dicis feminis  
congruit; &  
nullum ferē  
præcioſior cul-  
tus eſt, quā  
quarum pudor  
vilis eſt. Cyprian.  
De Habitu Vir-  
ginum. lib.

Laudō ego &  
admiror veter-  
um Lacedæ-  
moniorum ci-  
vitatem, quæ  
ſolis meretrici-  
bus floridas  
veſtes & aurū  
mundū geſtare

permiſit, à probis mulieribus mundi ſtudium auferens, quod ſolis meretricibus ſe  
ornare concederet. Clemens Alexandr. Pædag. l. 2. c. 10. See Athenæus Dignof. lib. 1. c. 2. cap. 6.

\* See Parchas Pilgr. c. 16. 27, 51. † Pædag. l. 1. c. 10. & l. 3. c. 2. 3. 11. ‡ Pædag. l. 2. c. 11.  
§ Fractis quidem & enervatis his ſaltatoribus, qui cynædicam turpitudinē mutatā  
in ſcenam transferunt, veſtem cum tanto dedecore diſſuentiū deſpicantiſſimis, quibus  
exquiſitæ veſtes, ſambriarūq; dilaciones, & curioſi figurarū numeri, illiberalē ac ſor-  
didā ſymarū mollitiem indicant. Veſtes autem quæ ſunt floribus ſimiles Bacchicis  
nugis, & initiōrū myſterijs relinquendæ ſunt: deinde verò purpura & vaſa argentea,  
ſunt, ut dicit Comicus, Tragædis, & non vitæ utilia, &c. Pædag. l. 2. c. 10. <sup>b</sup> Imo in  
omni ſpectaculo nullum magis ſcandalum occurrit, quā ipſe ille virorum  
ac mulierum accuratior cultus, ſcintillas libidinum conſtillans. De Specta-  
culis. cap. 25.

fomentation of pride, the occaſion of adultery, the <sup>b</sup> badge of in-  
continency: concluding it to be altogether unlawfull for chaſt,  
for ſober Chriſtians, and fit for none but Strumpets, <sup>c</sup> who are  
commonly moſt comely in their attires, moſt gawdy and new-  
fangled in their clothes. Whence they <sup>d</sup> applaud the Lacedæ-  
monians law; that none but common proſtituted Strumpets  
ſhould weare any coſtly or glorious apparell; the better to deter-  
all chaſte and ſober perſons from it. A law which would  
well befit our Nation, our times, wh. ch <sup>e</sup> Proteus-like  
are alwayes changing ſhape and faſhion, and like the  
Moon, appeare from day to day in different formes.

The Minor is evident by experience; which findes  
an whole Wardrobe of all gawdy, pompous veſtments;  
a confluence of all whoriſh, immodest, luſt-provoking  
attires; a ſtrange variety of all effeminate, lewde, fan-  
taſtique, outlandiſh aſiſh faſhions, (or diſguiſes rather)  
at the Play-houſe; ſufficient to excite a very hell of noy-  
ſome luſts in the moſt mortified Actors and Spectators  
bowels: To this we may adde the verdict of the Fa-  
thers, who cenſured the Playes in their times, even  
from the quality of the apparell in which they were  
acted. Witneſs Clemens Alexandrinus; who as <sup>f</sup> he reſects  
all coſtly immodest apparell, as fit for no place but the Stewes,  
or Stage: ſo he condemnes, not only § Playes themſelves; but  
even the § delicacy, the effeminacy, the coſtlineſſe and luſtful-  
neſſe of that apparell wherein they were acted. Witneſs <sup>h</sup> Ter-  
tullian, who writes; That in all Enterludes there is nothing.



more scandalous, more pernicious, then the over-curious attire of men and women (both Actors and Spectators) which did blow up sparkes of lust. Witnes S. Chrysostome, who informes vs, <sup>i</sup> That the apparell used in Play-houses is most lewde, lascivious, filthy; whence he styles it, *Vestitus Satanicus*, Satanicall array. Witnes <sup>k</sup> Synesius who gives the title of *Scenicus ornatus*, to gawdie, new-fangled, swaggering apparell, because Players array was such. Witnes Theophrast, Occumenius, Chrysostome, on the <sup>i</sup> Tim. 2. 9. viz. In like manner also, that women adorne themselves in modest apparel; not with broidered haire, or gold, or costly attire; (a text which our English Ladies have long since forgotten, if not reiected, as favoring of Puritanisme and over-strict precisenesse;) where thus they write: *That women must come to Church* (and I would our frizled, pouldred, shorne, swaggering Lassies, <sup>l</sup> who are never gawdier or compter then in Churches, would remember it) <sup>m</sup> not with broidered haire, or gold, or costly attire; for they come there, to pray, not to dance. They come to crave the forgiveness of their sinnes, and shall they then adorne themselves like comicall women, as if they were entring into a Play-house to act a part? Cut therefore from thee all this counterfeiting, circumsise from thee all this demeanour of the Stage and Players: for God is not mocked. These things are to be left to Players and Dancers, and to those who are conversant in the

<sup>i</sup> Cuncta simpliciter quæ ibi sunt turpissima sunt, verba, vestitus, &c. omnia in quâ turpi lascivia plena sunt. Hom. 38. in Matth. Tom. 2. col. 293. C. D. <sup>k</sup> De Regno. 1. Bibl. Pat. um. Tom. 5. pars 1. pag. 49. f.

<sup>l</sup> Ut candidatæ templa subeant dant operâ diligenter emaculatis amictæ vestibus, mentem vero maculosam in ipsa sacraria penitissima infensæ non venerunt.

<sup>m</sup> Philo Iudæus De cherubin. p. 175.

Prope periculosus est lascivis puellis, ad loca religionis, quæ in publicum procedere. Heir. Epist. 8. cap. 10. <sup>m</sup> Non in tortis criminibus, &c. Venit enim ut oret, non ut tripudiet; Venisti petitura peccatorum remissionem, et tanquam scenam sis ingressura comica mulier, te exornas? Theophrast. Ibid. Non in tortis criminibus. Non enim in Theatrum, inquit, venisti, sed ut peccata tua desideres: non est autem preciositas supplex habitus, neq; lugentis peccata, est ornamentum in te arrogantia. Quod si hæc prohibuit quæ divitias tantum ostendunt, multo magis curiosa ac perversa, veluti sunt infectiones genarum, picturæ oculorû, persæ: Aus inaccessus, meretricius tun. culæ amictus, Zona curioior, calcei distracti, &c. distissi. Nam hæc omnia, in eo quod dixit, In amictu decenti. Occumenius Ibid. Non in tortis criminibus, &c. Amputa omnem eiusmodi simulationem, circumsise abs te omnem illum scenæ atque histrionum gestum. Deus enim non irridetur. Ista mimis & saltatoribus, & his qui in scena vertantur, relinquenda sunt: sobriæ atque ornate mulieri, nihil tale congruit. Chrysost. Hom. 8. in 1 Tim. 2. Tom. 4. Col. 1348. A. vid. ibidem.

*Play-house*: no such thing is futable to a chaste and sober woman. An unanswerable Argument, that lascivious drestes, and rich immodest, new-fangled apparell misbecoming Christians, were much in use in Playes and Play-houses. This <sup>n</sup> *Theodoret*, <sup>o</sup> *Vopiscus*, <sup>p</sup> *Ovid*, <sup>q</sup> *Horace*, <sup>r</sup> *Invenal*, with <sup>s</sup> *sundry others testifie*, of which you may reade more largely in the third and sixt Scene of this present Act. All which sufficiently evidence the truth of the Assumption; and so by consequence of the Conclusion too; which needs no further prooffe to backe it.

<sup>n</sup> Ecclesiast.

Hist. l. 2. c. 27.

Tō. 2. p. 175. H.

<sup>o</sup> Fl. Vopisci

Carinus p. 449.

<sup>p</sup> Spectatum ve-

niunt, veniunt

spectantur aut

ipia, &c. De

*Arte Amandi* lib. 1.

<sup>q</sup> Mox trahitur manibus regum fortune retortis, & sedā festināt,

pilenta, petorriti, naves; Captivum portatur ebur, captiva Corinthus, Divitiæ q; pe-

reginae E, ist. l. 2. Epist. 1. p. 284.

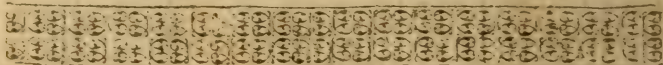
<sup>r</sup> Aequalis habitus illic, similemque videbis, Orche-

stram & populū: Hic ultra vires habitus inter: hic aliquid plus quam satis est, &c.

Satyr. 3. p. 23.

<sup>s</sup> *Plutarchus* De tarda Dei vindicta lib. Pollux, ih 4 cap. 18. *Sidonius*, lib. 2.

Epist. 2. *Bulwigerus*, De Theatro, lib. 1. cap. 56. D. Hackwels Apologie, lib. 4. c. 8 sect. 3 4.



## ACTVS 5. SCENA OCTAVA.

<sup>2</sup> Nunc autem  
sileat virgo in  
cōmuni theatro  
juvenum impu-  
dicorū, & non  
tibi magis vide-  
tur infamis quā  
Meretrix. *Chry-*  
*sof.* Hom. 12. in  
1 Cor. 4. Tom. 4.  
col. 358. C.  
*Argument*  
23.

**T**He fourth thing considerable in the manner of act-  
ing Stage-playes, is the adjuncts, the Cōcomitants  
which usually attend it, the first whereof, is, lascivious  
mixt, effeminate Dancing on the Stage, not men with  
women onely, or rather *with whores or persons more infam-*  
*ous*, (for such are all those females in. <sup>r</sup> *Saint Chrysostomes*  
*indgement*, who dare dance publikely on a Theater;) but e-  
ven men with boyes in womans attire, representing the  
persons of lewde notorious Strumpets: whence I as-  
sume this 23. Argument against our publike Enter-  
ludes.

Th. o'le Playes which are commonly attended and set  
forth



forth with lascivious, mixt, effeminate, amorous dancing; either of men with women, or youthes in womens apparell, are undoubtedly sinfull, yea utterly unlawfull unto Christians.

But all our popular Stage-playes are commonly thus attended and set forth.

Therefore they are undoubtedly sinfull, yea utterly unlawfull unto Christians.

The Major is irrefragable, because all mixt effeminate, lascivious, amorous dancing, (<sup>u</sup> especially with beautiful women, or boyes most exquisitely adorned in an inescating womanish Dresse on the open Stage, where are swarmes of lustfull Spectators; whose unchaste unruly lusts are apt to be enflamed with every wanton gesture, smile, or pace, \* much more with amorous daunces; ) is utterly unlawfull unto Christians, to chaste and sober persons; as sundry Councels, Fathers, moderne Christian, with ancient Pagan Authors and Nations have resolved; though it bee now so much in use, in fashion and request among us, that many spend more houres (more dayes and nights) in dancing, then in praying, I might adde working too. If we survey the severall Councels of former ages, we shall finde, *Concil. Laodicensem. Can. 53. Africaneum. Can. 27. Agathense Can. 39. Arelatense 3. apud Surinm. Concil. Tom. 1. pag. 727. Veneticum. cap. 11. Hierdense Can. ult. Toletanum. 3. Can 23. Antisiodorens. Can. 9. 40. Cabillonense 1. Can. 19. Constantinopolitanum 6. in Trullo. Can. 51. 62. 65. Basiliense Sessio 21. Surin. Tom. 4. pag 62. & Appendix Concil. Basil. Ibid. pag. 223. Concil. Senonense, cap. 25. Ibid. pag. 742. 743. Colonien. Anno Dom. 1535. pars 2 cap 25. & pars 9. cap. 10. Ibid. pag. 786. Synodus Moguntina. Anno Dom. 1540. cap. 60. 61. Ibid. p. 870. Sermo. Tom. 1 p. 236. An quid quum est tam proum ad libidines quam inconditis. motibus ea quæ vel natura abscondit, vel disciplina velavit, membrorum operta nudare, ludere oculis, rotare cervicem, comam spargere? Merito inde iniuriam divinitatis proceditur. Quid enim verecundie ibi potest esse, ubi saltatur strepitur, concitatur? Ambros. De Virginitatibus. l. 3. Tom. 4. p. 227. B. See Chrysost. Hom. 38. in Matth. & Hom. 11 in 1 Cor. 4. accordingly.*

<sup>u</sup> See D. Reimo's Overthrow of Stage-playes.

p. 12. to 16. 136

accordingly.

\* Si fortunati occurrus ijs qui ebrius mulierculum inspexerunt tantum parant periculum, quate magis fuerit cum de industria congregantur; cum deducta opera mulieres in ebrietate atque convivio, omni lascivo gestu, salatione, cantu impudico iuvenes effraenes invitantes spectantur? Basil. De Ebricitate & Luxuria. Sermo. Tom. 1 p. 236. An quid.

\* See here pag. 22. & 36. accordingly.

⁊ Vidisti cum quâta olim honeste nuptias egerint? Audire qui satanices pompas administrant & statim ab initio nuptiarum honestatē dedecore efficitis. Num tunc ubi? nū tunc cymbala? nū tunc choræ Diabolicæ?

Quare enim dico mihi tantum damnū statim ab initio inducis domū tuā, & eos qui in scenis & orchestris operā locant vocas, ut cū intēpestivo sumptu virginis lædis cōtinentiam, & iuvenē impudentiorē facias? Satis enim arduū erat absq; illis sufflationibus illā ætatē posse ferre moderate tēpestatem affectionū: tum autē & hæc accedūt, tam quæ videntur, quàm quæ audiuntur, maiusq; accenditur incendiū, & fornax concupiscentiarū magis inflāmur, quomodo non pessum it adolescentis anima? Hinc enim omnia peccāt & corrūpuntur, quia ab initio castitas oppugnatur eorū qui inter se conventuri sunt, & sæpe primo die iuvenis oculis videns incontinentibus, telo diabolico in animo vulneratur, & puella per ea quæ audit & videt captiva fit: & ab eo die postea crescūt vulnera, maiusq; fit malū, &c. *Hom. 56 in Gen. 29 Tom. 1. Col. 267. A. B.* ² Isti omnes infelices & miseri qui saltationes ante ipsas etiā sanctorū basilicas & in sancto. ū ipsorū festivitatibus choros ducūt. Quare unde debuerunt Deum Laudare & mereri, inde sibi damnationē acquirūt, & sicuti Christiani ad Ecclesiā veniūt, ut Pagani tamen de Ecclesia revertātur, *Sermo 33. T. 5. p. 23. D.* ⁴ Idcirco animas misit, ut res sancti atq; augustissimi nominis symphonicas agerent & fistulatorias hic artes, &c. *ibid.*

*Concil. Biturienſe, 1584. & Turonicum 1583. Synodus Carotenſis, 1526. & Lingonenſis, 1404. Concilium Burdigense, 1582. Apud Bochartum. Decreta Ecclesiæ Gallicanæ. lib. 6. Tit. 19. & Trullus, 10. cap. 6. 7. & 19. We shall finde, I say, these 19. Councils, expressly censuring under the penalty of excommunication, all mixt, effeminate, lascivious, amorous dancing; \* especially at Mariages, (at which they are now most frequent, though not in former times, as ⁊ Chrysostome well observeth; ) or on Lords-days, and Holy-days, especially in Church-yards, streets, or publick places; (a damnable custome taken from the Pagans, as Saint ⁊ Ambrose writes: ) from the very beholding of which dancing all Clergie-men (who are now too frequent Spectators of, and sometimes Actors in such dances) are inhibited by these Councils under paine of sustentism, lest they should pollute their eyes, and glaze their soules with lust, and so unfit them for all holy duties. If wee peruse the Fathers, (who are all ranke Puritans in this point of Playes and Dancing; ) we shall finde, not onely Philo Iudeus, De Agricultura. lib. p. 271. & De Vita Contemplativa. lib. p. 1215. 1216. but likewise Ignatius, Epist. 6. ad Magnesianos. Bibl. Patrum. Tom. 1. pag. 81. D. Iustin Martyr Explic. Quæst. à Gentibus Christianis positarum. Quæst. 107. Clemens Alexandrinus Pedagogi. l. 2. c. 4. 5. & l. 3. c. 11. Tertulian De Spectaculis. lib. Tatianus Cont. Græcos Oratio. Bibl. Patrum. Tom. 2. pag. 180. C. Cyprianus De Spectaculis. lib. Arnobius advers. Gentes. ² lib. 2. p. 75. lib. 4.*



P. 149. 150. l. 7. p. 230. 10 242. *Lactantius De Vero Cultu. l. 6. c. 20. & Divinarum Instit. Epitome. c. 20. Basil. Hexæmeron. Hom. 1. T. 1. p. 27. & Hom. 4. p. 45. De Ieiunio. Sermo. 2. p. 329. De Ebrietate & Luxu Sermo p. 332. 336. Comment. in Isaiam. cap. 5. Tom. 3. p. 419 420, 421. & c. 14. p. 468. 469. Nazienzen Oratio. 48. p. 796. 797. Oratio. 38. p. 583. & Nicetas Ibid. Oratio. adversus Mulieres. p. 994. & ad Selucum, De Recta Educatione. p. 1063. Ambrose De Penitentia. lib. 2. c. 6. De Virginibus. lib. 3. Tom. 4. p. 226. 227. De Elia & Ieiunio. \* c. 18. Epistolarum, lib. 4. Epist. 30. Sermo 33. & Comment. l. 6. in Luc. 7 v. 32. Tom. 3. p. 47. F. Cyprianus Hierusolomitæ Chatechesis Mystagoga 1. Eusebius Pamphilus, De Preparatione Evangel. l. 2. c. 2. p. 32. & apud Damascenum. Parallel. l. 3. c. 47. S. Asterij Oratio in Festum Calendarum. Bibl. Patrum. Tom. 4. pag. 706. Hierom. Epist. 10. c. 4. & Comment. l. 2. in Matth. 14. Tom. 6. p. 28 Epiphanius Contr. Hæreses. l. 3. Tom. 2. Compendiaria Doctrina: & c. Ecclesia Catholica. Col. 922. E. Chrysostome Hom. 56. in Genesios. c. 29. Tom. 1. Col. 367. A. B. Hom. in Psal. 41. Hom. 49. & 74. in Marb. Hom. 12. in 1 Cor. 4. Hom. 42. in Acta. Hom. 10. in Coloss. Hom. 8. in 1 Tim. 2. 9. & Hom. 62. ad Populum Antiochia. Augustine Enarratio in Psal. 32. De Retinendâ Catholica Conversationis Tractatus, & Contra Parmeniarum. \* lib. 3 c. 6. Tom. 7 pars 1. p. 88. 89. Cyrillus Alexandrinus in Hesaiam. l. 1. c. 4. Tom. 1. p. 134. D. & in Ioannis Evang. l. 8. c. 5. p. 595. A. B. Theodoret, Adversus Græcos Infideles. lib. 7. Tom. 2. p. 382. 383. Socrates Eccles. Historia. l. 7. c. 13. Gaudentius Braxia Episc. De Lectione Evangelij. Sermo 8. Bibl. P. Tom. 4. p. 813. Kemigius Explanatio in 1 Cor. 10. 7. Bibl. P. Tom. 5. pars 3. p. 833. C. Fulgentius, Super Auditum Herodes Tetrarchæ, & c. Bibl. Patrum. Tom. 6. pars 1. p. 148. Salvian*

\* Mulieres in plateis invectivas sub conspectu adolescentulorum intemperantium choros ducunt, iactantes comam, trahentes tunicas, scissæ amictus, nudæ lacertos, plaudentes manibus, saltantes pedibus, perforantes vocibus, irritantes in se iuvenum libidines motu Histronico, petulanti oculo, dedecoroso ludibrio. Spectat corona adolescentulû, & fit miserabile Theatrum.

Inter saltantium ruinas, & spectantium lapsus, cælum impuro contaminatur aspectu, terra turpi saltatione polluitur, quæ obscænis cantibus veiberatur. Quomodo patienter loquar, pie præteriam, convenienter desileam? *Ibidem.* \* Notum est omnibus nugaces & tuipe saltationes ab Episcopis solere compesci. Quis unquam meminit ab hominibus, quos in auxilium Episcopi petierunt, cum Episcopis esse saltatum? *Ibidem.*

De

**b** Organa tragædiæ personat secularē, intrat bestia, non puella, quærit amputare, non saltare; discurret fera, nō ræmina, spargit iūbas per cervicem, non capillos, &c. Verū epulis nostris interlit Christus, in facie prandeatur auctoris, honestate convivij natura ipsa, quæ nos producit, honoretur, familia vestra in nocentiæ tripudiet disciplina, luxus ablitat, fugetur effusio;

saltatricū pestis, lenocinia cantorū, voluptatū fomenta, naufragia mentium, eū Herodiadis convivij abscindantur; ut præsens gaudiū vestrū, ad lætitiā perveniat sempiternū. *Ibid.* <sup>c</sup> Caue solū, ut non derelinquās fidem, ut à fornicationibus fugias, jam fidelis effectus. Hoc autē custodire ita demū poteris, si ebrietatē deviteris & convivij inhonesti, ubi turpiū feminarū colubri gestus concupiscentiam movent illicitā, ubi lyra sonat & tibia, ubi omnia postremo genera musicorū inter cybala saltantium concerepant. Infelices illæ domus sunt, quæ nihil discrepant à Theatris. Aufferantur quæso universa ista de medio: sit domus baptizati & Christiani hominis immunis à choro Diaboli, sit plane humana, sit hospitalis, orationibus sanctificetur assiduus, Psalmis, hymnis, canticisq; spiritualibus frequentetur, &c. *Gaudentius Brix. quæ supra. Bibl. P. Tom. 4. p. 813* Chorus petulans, insanæ saltationes. Fæmînæ lascivæ Dei timoris oblitæ, ignis æterni minas nihil pendentes, abjecto servituti Christi iugo, pedibus gestientes, ac oculo petulco, risu lascivo, ad saltationē insanientes, iuventutis intemperantiam in se provocantes; in locis sacris pro mænibus civitatis choros constituentes, ea profanaverunt ac omnium probiorum officinas reddiderunt. Aerem insuper meretricis cantibus, terram verò lascivæ saltando contaminare,

condiary,

*De Gubernatione Dei. l. 6. Olympiodorus Enarr. in Ecclesiast. c. 3. Bibl. Patrum. Tom. 11. p. 401. Gregorius Magnus Moralium. l. 13. c. 18. fol. 78. D. Chrysologus <sup>b</sup> Sermo 127. Ihsidorus Hispalensis Originum. lib. 18. c. 48. 50. Beda lib. 1. in Marci Evang. c. 25. Tom. 5. Col. 133. 134. & lib. 2. in Luca Evangelium. c. 7. Tom. 5. Col. 300. Damascen Paralellorum. lib. 1. c. 76. & lib. 3. c. 47. Christianus Druthmarus Expositio in Matthæum. c. 35. Bibl. Patrum. Tom. 9. pars 1. p. 901. F. H. Theophylactus. Enarrat. in Matth. 14. pag. 34. & in Marc. 6. pag. 89. Bernardus, Parabola de Nuptijs Filij Regis. Col. 1725. A. Edmundus Archiepiscopus Cantuariensis Speculum Ecclesiæ, c. 11. Bibl. Patrum. Tom. 13. p. 359. E. Hippolitus Martyr, De Consummatione Mundi & Anti-Christo Oratio. Bibl. Patrum. Tom. 3. pag. 17. A. B. Paschasius Ratbertus in Matthæi Evangelium. l. 7. Bibl. Patrum. Tom. 9. pars 2. pag. 1070. C. D. G. Victor Antiochenus, in Evang. Marci. c. 6. Bibl. Patrum. Tom. 4. pag. 308. E. Anselmus, Enarrat. in Matth. c. 14. Tom. 1. p. 67 H. Rabanus Maurus, Exposit. in Matth. l. 5. c. 14. Operum. Tom. 5. p. 87. F. H. We shall finde, I say, these 40. Fathers, and ancient Writers, in these their severall Workes, inhibiting, condemning, all amorous, mixt, effeminate, lascivious lust-exciting Dancing, be it of men, or women, either on the Stage or elsewhere; as a dangerous in-*



condiary of lust; an ordinary occasion off, a preparative to much  
 in heredome, adultery, wantonnes, and such effeminate lewdnesse:  
 a Diabolicall, at least a Pagan practise, misbecoming all chaste,  
 all sober Christians, especially in their Christian Festivals and  
 Solemnities; from which the Primitive Christians (as <sup>d</sup> Gre-  
 gory Nazienzen at large informes vs) did wholly abandon,  
 not onely Drunkenesse, Luxury, Playes, and ribaldry Songs;  
 but even Fiddlers and Dancing too; as being fit for none but  
 Ethnicke Festivals, and Herodian Banquets: which I  
 would our English Nation would now at last consider:  
 who for the most part spend the Christmas season, with o-  
 ther solemne Festivals, in amorous, mixt, voluptuous, un-  
 christian, that I say not, \* Pagan dancing, to Gods, to  
 Christs dishonour, Religions scandall, Chastities ship-  
 wracke, Sinnes advantage, and the eternall ruine of ma-  
 ny pretious soules, who like those wicked ones, Job 21.11, 12,

instar theatri  
 cuiusdam a-  
 dolescentium  
 catervas sibi  
 circumstiten-  
 tes, &c. Ex  
 talibus itaque  
 malis viri ac  
 feminae com-  
 munes con-  
 stituentes cho-  
 ros maloque  
 Dæmoni mi-  
 seras traden-  
 tes animas,  
 sese invicem  
 libidinum te-  
 lis confodiunt  
 atque lacerant.  
 Ritus inter se

histrionicos, cantus probrosos, meretricios gestus ad libidinem invitantes exercent.  
 Rides, dic mihi, & gaudes inepta stolidaq; lætitia, cum lachrymas fundere ac dolere,  
 ob ea quæ admisti fas est? Moves pedes, & insanus saltas? Choreas duces impru-  
 dens cum genua ad Dei & Domini nostri Iesu Christi cultum flectere oporteat?  
 Quis ego fleam? puellæne coniugij expertes, an viris coniunctas? Hæ quidē amissa  
 virginitate reversæ sunt, illæ vero pudicitiam viris minime servaverunt, &c. Pro-  
 saltatione itaq; genu Deo flectatur, pro tripudio pectus pulsetur. *Basil De Ebrietate &  
 Luxu Sermo. Tom. 1. p. 327. 332. 336.* <sup>d</sup> Nec domus limina ferris coronemus, nec oculo  
 lum pascamus, nec aurem capti demulceamus nec choreas agitemus, &c. Verū hæc  
 prophanis, atq; ethnicis festis, solennitatibusq; relinquimus. *Oratio* 38 p. 583. 584,  
 585. *vide Ibid.* Ac primum quidem fratres lætemur, non corporis splendore, non  
 vestium permutationibus at magnificentijs, non commensationibus & ebrietatibus,  
 quarum fructum impudicitias & cubilia, esse didicistis; nec floribus plateas corone-  
 mus, nec vnguentorum turpitudine mensas, nec vestibula ornemus, nec visibili lu-  
 mine splendescant domus, nec tibicinum concentu plausibusq; personent; hic enim  
 Gentilitiæ festorum celebrationis mos est. Nos vero ne his rebus Deum honore-  
 mus, hymnos pro tympanis assumamus; psalmodiam pro turpibus & flagitiosis can-  
 tibus, plausum gratiarum actionis, ac canorā manuum actionem pro plausibus thea-  
 tricis, gravitatem pro risu, prudentem sermonem pro ebrietate, decus & honestatem  
 pro delicijs. Quod si etiam te ut festum animo læto celebrantem tripudiare con-  
 venit, tripudia tu quidem, sed non obscenæ Herodiadis tripudium, ex quo Baptistæ  
 mors secuta est; verum Davidis ob arcæ requiem saltantis: quo quidem itineris  
 sancti, ac Deo grati agilitatem, volubilitatemque mystice designari existimo. *Nazien-  
 zen Oratio* 48. pag. 796. 797. *vid. Ibidem.* \* See Calvin, Marlorat, Aquinas, & Lyra, in  
 1 Cor. 10. 7.

\* Salrantes Sa-  
tyros imitabi-  
tur Alphisebæ-  
us *Virgil. Ecloga*  
5. pag. 14.

\* Salrationes  
nullo modo  
probamus,  
quod multorum  
malorum fomes  
& origo sint  
protervioresq;  
efficiunt ado-  
lescētes, & cor-  
ruptiores. *Ibid.*  
Amores præ-  
tereainhonesti,  
choreæ, impu-  
dici & libidino-  
si tactus & am-  
plexus, ludi ce-  
tium cartarum,  
taxilorum, & id  
genus alia, un-  
de infinita ac  
horrenda mala  
peccataq; iam  
in Deum, iam  
etiā in proxi-  
mū profiliunt,  
prohibētur sed  
& vestium illa  
multiformis ac  
monstruosa va-  
rietas, non ad-  
mittitur. *Ibid.*

12, 13. doe spend their daies in pleasure, musicke, mirth, and  
dancing, and in a moment goe downe to Hell, to dance with  
Deuils, with infernall frisking \* Satyrs, in eternall flames.  
If we will once againe turne over the Divines and Chri-  
stian Authors of punier times, we shall discover *Alex-  
ander Alensis, Summa Theologia. pars 4. Quest. 11. Memb.*  
*2. Artic. 11. sect. 4. Quest. 8. pag. 392. 393. Ioannis De Bur-*  
*go, Pupilla Oculi. pars 10. c. 5. X. Alexander Fabritius, De-*  
*structorium Vnorum. pars 4. c. 23. Angelus De Clavasio,*  
*Summa Angelica. fol. 44. b. Tit. Chorea Bonaventure, in lib. 4.*  
*Sentent. Distinctio 16. N. 13. Alexanus De Casibus, lib. 2.*  
*Tit. 53. Ioannis Langhecrucius De Via & Honestate Cle-*  
*ricorum. lib. 2. c. 21. 22. Massæus Vegius, \* De Educatione*  
*Liberorum. l. 1. c. 14. & l. 3. c. 7. 12. Petrarcha De Remedio*  
*utriusque Fortune. l. 1 Dialog. 24. Ludovicus Vives, De Erudi-*  
*cione Christiana Mulieris. c. 13. 14. Erasmus, De Contemptu*  
*Mundi. lib. c. 7. Agrippa De Vanitate Scientiarum. c. 18. 63,*  
*64, 71. Pelidor Virgil. De Inventoribus Rerum. lib. 5. c. 2.*  
*Aeneas Sylivius. Epist. l. 1. Epist. 166. p. 727. M. Calvin. Ser-*  
*mo 70. 79, & 80. in Job. Peter Martyr, Lacorum Commu-*  
*nium Classis. 2. c. 11. sect. 63. to 68. & Comment. in Iudicum.*  
*lib. c. 21. Flaccus Illyricus, with the other Century Writers.*  
*Centuria 5. Col. 724. M. Gualther in Marc 6. Homil. 51. fol.*  
*74. 75. & Hom. 186. in Math fol. 349. 350. Martin Bucer,*  
*De Regno Christi Sempiterno. l. 2 c. 54. Beda, Victor Antio-*  
*chenus, Glossa Ordinaria, Lyra, Calvin, Pellicanus, Bullinger,*  
*Musculus & Marlorat. Exposit. in Matth. c. 11. ver. 17. & c.*  
*14. v. 6. 7 & on Marc. 6. v. 22. Hieronius De Ferijs Bacchana-*  
*libus, Aretius Problematum, Theolog. Tqm. 1. Locus 14. Pute-*  
*ani Cornus, Piscator in Matth. 11. Observatio 20. pag. 120.*  
*Polanus Syntagma Theologia Geneva. 1617. l. 10. c. 25. 26.*  
*p. 665 & l. 9. c. 35. pag. 646. Simlerus in Exodus. lib. cap. 32.*  
*The Waldenses and Albigenes in France, Hungary, and Bo-*  
*hemia, whose censure of dancing is recorded in Lydy Walden-*  
*sia. pars 2. <sup>f</sup> p. 358. and in the History of the Waldenses and*  
*Albigenes, London 1624. part 3. Booke 2. chap. 9. p. 63. 64,*  
*65, 66. To whom I shall adde these ensuing English Au-*  
*thors.*



thors. *Sebastian Brant*, his \* *Navis Stultifera*, or *Ship of* \* Fol. 114, 115  
*Foolies*. *Christopher Featherston*, his *Dialogue* against light,  
 lewde, and lascivious Dancing. printed by *Thomas Dawson*  
 1582. *An Anonymous Treatise of Dances*, printed 1581.  
 shewing that they are as it were accessories or appendants, or  
 things annexed unto whoredome. *Thomas Lovell*, his *Dialogue*  
 betweene *Custom* and *Verity*, concerning the use and Abuse  
 of Dancing, in verse. *The Church of evil men and women*  
 whereof *Lucifer* is the head, printed by *Richard Finson*. M.  
*John Northbrooke*, his *Treatise* against *Vaine-playes*, *Enter-*  
*ludes*, and *Danceing*. fol. 55. to 72. M. *Stephen Goffson*, his  
*Schoole of Abuses*. M. *Stubs*, his *Anatomy of Abuses*, pag. \* *Robertus Hol-*  
 133. to 138. (in all which, the unlawfulnessse of Danc- *kol*, *Lectio* 172.  
 ing is both copiously, learnedly, and purposely debated; fol. 133. *Nico-*  
 which Treatises our English Dancers may doe well to *laus De Cle-*  
 reade, for their fuller satisfaction in this point.) *D. Hum-* *mangis*. *De*  
*fries* in his 2. *Booke of Nobility*, against *excesse* and *overmuch* *Novis Celebri-*  
*magnificence*. *D. Reynolds*, his *Overthrow of Stage-playes*. *tatibus non In-*  
 pag. 13. 14. 17. 130. to 139. *Reverend Bishop Babington*, *stituendis*, pag.  
 M. *Perkins*, M. *Elton*, M. *Dod*, M. *Downham*, M. *Osmund* 145. 146. &c.  
*Lake*, M. *Brinsly*, *Bishop Andrewes*, *D. Griffith Williams*, *M. Dike* of the  
 and others on the 7. *Commandement*. M. *John Downe-* *Deceitfulnessse*  
*bam*, his *Christian Warfare*, l. 3. c. 21. sect. 5. and on the 7. *of the heart*, c.  
*Commandement*, in his *Summe of Divinity*; *D. Ames*, *De* 16. p. 183. M.  
*Iure Conscient.* l. 5. c. 39. p. 270. 271. All these, with \* *sundry* *Thomas Beard*,  
 others, unanimously condemn all mixt, effeminate, lascivious, in his *Theatre*  
 amorous dancing, (the epidemicall pastime of our danc- of Gods *Iudge-*  
 ing, loytring age) as *sinfull*, *hurtfull*, *unlawfull* to all *ments*. *Book* 2.  
 chaste, all sober Christians, as the reasons they allage a- c. 36. M. *Robert*  
 gainst it will more plainly evidence. For first, (say *Bolton*, in his  
 & they) as there is no allowance, no approved example *Directions* for  
 of any such dancing in the Scriptures, the Primitive our *Comforta-*  
 ble *Walking*  
 with God, pag.  
 200. *Onus Ec-*  
 clest. c. 27. sect.  
 16. 17. & c. 28.

sect. 6. *Philippus Gluevius*, *Germania Antiqua*. *Lugd. Bat.* 1616. lib. 1. cap. 20. p. 181.  
 182. *Antonini Chronicon*. pars 3. Tit. 18. cap. 5. sect. 4. M. *Samuel Byrd*, his *Treatise* of  
 the use of the pleasures of this present life, cap. 4. fol. 38. 39. *Thomas Beaton*, his *Cate-*  
*chism*, fol. 341. & *Calvin*, *Martyr*, *Quather*, *Northbrooke*, *Stubs*, with others in their  
 fore quoted places.

¶ O cōvivium  
Diabolicū ! ō  
Satanæ Specta-  
culū ! ō iniquū  
tripudium ! in  
Herodiadis fi-  
lia Diabolus  
tripudiavit: ille  
enim effecit ut  
ipsa saltans pla-  
ceret. *Hon.* 49.  
in *Matth.*

i Diabolo pro-  
curante ludens  
capit delectari  
puella, ad hoc  
solum ut possit  
occidere pro-  
phetā, &c Super  
audivit Herodes  
Tetrarcha, &c.  
Sermo. Bibl. Pa-  
trum. Tom 6. pag  
148. D.  
¶ saltat per pu-  
ellā Diabolus.  
*Enar. in Marc.* 6.  
pag. 89.

¶ Nullus ibi  
Diabolica car-  
minū præsumat  
cātare, nec iocē,  
nec saltationes facere ; quæ Paganis docente Diabolo adinvenerunt. *Concil. Arelatense*

3. *Serius. Tom. 1. p. 7* 27. See *Chrysost.* *Hom. 6* & 49. in *Matth.* *Sebastianus Brant*, his *Navis Stultifera. Agrip. a. De Vanitate Scient.* c. 18. *M. Northbrooke* against *Vaine-plays* & *Dancing.* fol. 56. with sundry others. ¶ Vbi saltus lascivius, ibi Diabolus certē adest. His tripudijs Diabolus saltat, his à Dæmonum ministris homines decipiuntur, &c. *Chrysost.* *Hom. 49* in *Matth. Tom. 2. Col. 35* 6. C. 35 8. C. Qui mimos & saltatores, & mulieres meretrices introducunt in convivia, Dæmones & Diabolum illic vocant, & domos suos implent bellis innumerabilibus. *Chrysost.* *Hom. in Psal. 41. Tom. 1. Col. 73* 5. C. Whence *Hom. 56* in *Gen. Tom. 1. Col. 367* b. & *Hom. 9* in *Colo. Tom. 4. Col. 119* 1. 8. he stiles *Dances, Choreæ Diabolicae; Sarranice saltationes.* ¶ Comment in *Itiam. cap. 14.* ¶ In the History of the Waldenses & Albigenes. part 3. Book 2. c. 9. p. 63. to 68.

Church, the Fathers, or in the lives and practice of the Saints of God in former ages, (who as appears by the fore-quoted Councils and Fathers have alwayes censured and exploded Dancing:) so the 7. Commandement (as all the now recited Expositors of it ioynly suffragate) together with *Exod. 32. 18, 19. Iudg. 21. 21, 23. 1 Sam. 30. 16. Iob 21. 11, 12. & c. 31. Isa. 3. 16. c. 5. 12. c. 13. 21. Jer. 31. 13. Zeph. 1. 9. Eccles. 9. 4, 8, 9. Matth. 14. 6. 7. Mark 6. 12. Rom. 13. 12, 13. 1 Cor. 6. 9, 10. 11. c. 10. 7, 31, 32. Gal. 5. 19, 21. Ephes. 2. 2, 3. c. 4. 17, 18, 19. c. 5. 3, 4, 17. Phil 4. 5, 8. Hebr. 11. 24, 25. Iam. 1. 13, 14, 15, 27. c. 4. 9. c. 5. 13. Col. 2. 20, 21, 22. & c. 3. 5, 6, 17. 1 Thes. 5. 15, 22, 23. 1 Tim. 2. 9. c. 5. 6, 13. 2 Tim. 3. 5, 6. Tit. 2. 4, 5, 6. c. 3. 3. 1 Pet. 1. 14, 15, 16, 17, 18. c. 2. 9, 11, 12. c. 3. 16. c. 4. 2, 3, 4. 2 Pet. 2. 13, 14, 18, 19. 1 Iob. 2. 6, 15, 16, 17. Iude 3. 7, 12, 13, 16, 23. & Revel. 18. 7. doe either absolutely in expresse tearmes, or else by way of necessary consequence, condemne such dancing as Idolatrous, Heathenish, carnall, worldly, sensuall, and misseemeing Christians. Secondly, the very Devill himselfe (write they) who danced in the Daughter of Herodius. *Matth. 14. 6. 7.* (as <sup>h</sup> *Chrysostome*, <sup>i</sup> *Fulgentius*, <sup>k</sup> *Theophylact.* and others write) was the <sup>l</sup> originall Author of this dancing, <sup>m</sup> the onely instrument wha excites men to it; the onely person that is present at it; that is honored, pleased, and delighted with it; (he being ever-more present and president where such dancing is) as *Chrysostome*, <sup>n</sup> *Basil*, with the other Marginall Authors have plentifully recorded. The Waldenses and Albigenes in their <sup>o</sup> *Censure of Danc-**



ing, have unanimously professed and published this truth to all the World; whose words because they are notable and punctuall to this purpose, I shall here transcribe at large, quoting some sayings of the Fathers in the Margent, to backe and evidence what they write.

*A Dance* (as I finde their words in their *Treatise against Dancing*) is the Devils procession; and he that entreteth into a Dance, entreteth into his possession. The \*Devill is the guide, the middle, and end of the Dance. As many paces as a man maketh in Dancing, so many paces doth he make to Hell. A man sinneth in Dancing divers wayes: as in his pace, for all his steps are numbred: in his touch, in his ornaments, in his bearing, sight, speech, and other vanities. And therefore we will prove, first, by the Scripture, and afterwards by divers other Reasons, how wicked a thing it is to Dance. The first testimony we will produce, is that we reade in the Gospell, *Mat. 6.* Pleased Herod so well, that it cost Iohn Baptist his life. The second is in *Exodus 32.* When Moses comming neere to the Congregation saw the Calfe, he cast the Tables from him, and brake them at the foote of the Mountaine, and afterwards it cost three and twenty thousand their lives. Besides, the ornaments which women weare, are as crownes for many victories which the Devill hath gotten against the Children of God. For the Devill hath not onely one sword in the Dance, but as many as there are beautilfull and well-adorned persons in the Dance. For the words of a woman are a glittering sword. And therefore that place is much to be feared, wherein the enemy hath so many swords, since that one onely sword of his may be feared. Again, the Devill in this place strikes with a sharpned sword: for the women come not willingly to the Dance, if they be not painted and adorned: the which painting and ornament, is as a Grindstone upon which the Devill sharpneth his sword. They that decke and adorne their Daughters, are like those who put dry wood to the fire, to the end it may burne the better: for such

\* Vbi saltatio, ibi Diabolus. *Holm. Lect. 17. 2 in Lib. Sa. ient. vid. Ibidem.*  
 p Paratum est convivale theatrum: producitur lasciva carnis ex femina, quæ prophetam non gladio, sed saltatione prosterminat. *Molli puella gressu procedit in medium, homicidium petitura, ut adulterum proleat: alienum in pedibus portas sanguinis; & sceleris postularum mercedem. Sic saltat ut phœat: sic placet ut occidat. Pro nefas! ut luxu corporis sui mulier periculum perat, cepit tamen alieni. Fulgentius: quæ i Supra Bibl. p. Tom. 6 pars 1. p. 148. D See Chrysostomus. Ser. 127. 9 Forma castitatis dano moribus esse solet. Mul-*

tos forma fecit adulteros, castum nullum. *Petrarch. De Remed. utriusq; Fortune l. 1 Dial. 2. & 65. l. 2. Dial. 1* See my *Vnloveliness of Love-locks.* p. 56. 57. \* See *Tertulian. De Culu Fæminarum.* & *Cyprian De habitu Virginum.* & *My Loves-locks* p. 56. 57. &c.

Si tu te sumptuosius comes, & per publicū notabiliter incedas oculos in te iuuentutis illenas, suspiria adolescentium post te trahas, concupiscendi libidinē nutrias, peccandi fomenta succendas, ut & ipsa non pereas, alios tamē perdas, & velut glaciū te & venenū videntibus præbeas: excusari nō potes quasi mente casta sis ac pudica. Cyr. De Habitu Virginit. Ipse enim vel aspectus mulieris totum est veneno lectum. Ut primū vulnus afflixit animæ,

ac miseræ fauciat impressione sagittæ, quāto diuturniorē conficit moram, tanto periculosiorem putrilaginē in ea operatur, &c. S. Antiochus. Homil. 17. Bibl. Patrum. Tom. 7. p. 167. See Hem 18. 19. & 20. accordingly. \* Hæc est mulieris Antiqua malitia, quæ ciecit Adam de Paradisi delicijs: hæc celestes homines fecit esse terrenos: hæc humanum genus misit in infernum. Hæc vitam abstulit mundo propter unius arboris pomum: hæc malū homines duxit ad mortem. Hoc malum fugit Elias Prophetæ: Hæc occidit Ioannem Baptistā: deiicit pueritiam, perdit inuentutem, illicet & inquietat emortuam senectutem. Chrysologus. Sermo 127. O malum summum & acutissimū! Diaboli telum, mulier! Per mulierem Adam in Paradiso prostravit, &c. Chrysost. Hem. 15. & 17. ex varijs Matthie locis Tom. 2. Col. 1003. 1009. See there excellently to this purpose. & Antiochi. Hem. 17. 18, 19, 20. Bibl. Patrum. Tom. 7. p. 167. 168, 169. <sup>u</sup> Diaboli pompa cymbala, tubæ, choreæ & cantica plena scortationum, & adulteriorum. Chrysost. Hem. 42. in Acta Apost. Tom. 3. Col. 611. C.

women kindle the fire of luxury in the hearts of men: as Samsons Foxes fired the Philistins corne; so these <sup>1</sup> women have fire in their faces, in their gestures and actions, their glances and wanton words, by which they consume the goods of men. Again, the Devill in the Dance useth the strongest armor that he hath, for his <sup>1</sup> most powerfull armes are women; which is made plaine unto us, in that the Devill made chojce of the woman to decerve the first man. So did Balaam that the Children of Israel might be reiected. By a woman he made Samson, David and Salomon to sinne. The Devill tempteth men by women three manner of wayes; that is to say, by the touch, by the eye, by the eare. By these three meanes, he tempteth foolish men to Dancings, by touching their hands, beholding their beauty, hearing their songs and musicke. Again, they that dance, breake that promise and agreement, which they have made to God in Baptisme, when their God-fathers promise for them, that they shall renounce the Devill and all his pompe; for <sup>u</sup> dancing is the pompe of the Devill, and he that danceth, maintaineth his pompe, and singeth his Masse. For the woman that singeth in the dance is the Prioresse of the Devill, and those that answer are Clerkes, and the beholders are the Parishioners, and the musicke are the Bells, and the Fiddlers, the Ministers of the Devill. For as when Hogs are strayed, if the Hogbeard call one, all assemble themselves together. So the Devill causeth one woman to sing in the dance, or to play on some instrument, and presently all the Dancers ga-



ther together. Again, in a dance a man breakes the ten Commandements of God. As first, thou shalt have no other gods but me, &c. For in dancing a man serves that person whom he most desires to serve: and therefore saith S. Hierom, \* Every mans god is that he serves and loves best. He sinnes against the second Commandement, when he makes an Idoll of that he loves. Against the third, in that oathes are frequent amongst Dancers. Against the fourth, y for by dancing the Sabbath day is prophaned. Against the fift, for in the dance, the Parents are oft-times dishonored, when many bargaines are made without their counsell. Against the sixt: A man kills in dancing; for every one that standeth to please another, he kills the soule as oft as he perswadeth unto lust. Against the 7 seventh, for the party that danceth, be he male or female, committeih adultery with the party they lust after; a For he that looketh on a woman, and lusteth after her, hath already committed adultery in his heart. Against the eight Commandement, a man sinnes in dancing, when he with-draweth the heart of another from God. Against the ninth, when in dancing he speaks falsly against the truth. Against the tenth, when women affect the ornaments of others, and men covet the wives, daughters, and servants of their neighbours. Again, a man may prove how great an evill dancing is, by the multitude of sinnes that accompany those that dance: for they dance without measure or number. And therefore saith S. Augustine, the miserable Dancer knows not, that as many paces as hee makes in dancing, so many leapes he makes to Hell. They sinne in their ornaments after a five-fold manner. First, b in being

\* Pro Deo habet quisque quod colit.

comment. l. 3. in Osee c. 14.

y Sextum malū ludos prædictos cōcemitans, est violatio Sabbati: nam in dominicis diebus & cæteris solemnitatibus præcipue huiusmodi lutores cōmittant prædicta peccata & multa alia.

Alexander Fabricius. Destructio vitiū pars 4.

cap. 23. Observa diem Sabbati, non carnaliter non Iudaicis

delicijs quicquid abutuntur ad nequitiam.

Melius enim utiq; tota die federent quam tota die saltarent. August.

Enar in Psal. 32.

Ser. 1. Tom. 8. pars 1. p. 242. De Decem Chord. lib. c. 3. Tom. 9. pars 1. p. 1149. Sed unusquisque nostrum Sabbatizet spiritualiter, meditatione legis gaudens, non corporis refocillatione & remissione, opificium Dei admirans, non saltationibus plausibusq; stupidis, gaudens. Ignatius Epist. 6. ad Magnesianos. 2 Placuit & saltatrix. Sed quid mirum si inter dapes largas & poculorum frequentes procellas puella la civiens mulceat sensus, inclinet affectus? Vinum & saltatio duplex incendium voluptatis. Fulgentius. Super Audia Herodes Tetrarcha. Sermo Bibl. Patrum Tom. 6. pars 1. p. 148. 2 Math. 5. 28. b Fastus inest pulchris, sequiturq; superbia formam. Ovid Fastorum l. 1. Nil non permitte mulier sibi, turpe putat nil, Cum virides gemmas collo circumdedit, & cum Ausibus extensis magnos commisit Elenchos. Juvenal. Satyr. 6. p. 58.

proced.

proud thereof. Secondly, by inflaming the hearts of those who behold them. Thirdly, when they make those ashamed that have not the like ornaments giving them occasion to covet the like. Fourthly, by making women importunate, in demanding the like ornaments of their Husbands. And fifthly, when they cannot obtaine them of their Husbands, they seeke to get them elsewhere by sinne. They sinne by singing and playing on instruments, for their songs bewitch the hearts of those that heare them, with temporall delight; forgetting God, uttering nothing in their songs but lyes and vanities. And the very motion of the body which is used in dancing, gives testimony enough of evil. Thus you see, that dancing is the Devils procession, and he that entreteth into a dance, entreteth into the Devils possession. Of dancing the Devill is the guide, the middle, the end, and he that entreteth a good and wise man into the dance, commeth forth a corrupt and wicked man. Sarah, that holy woman was none of these. Thus farre the Waldenses and Albigenes, whose words I would the dancing, wanton, (that I say not whorish) Herodiaffes, the effeminate sinqua-pace Caranto-frisking Gallants of our age, together with our rustique hobling Satyrs, Nymphes, and dancing Fairies, who spend their strength, their time, (especially, the Easter, Whitson, Midsummer, and Christmas season) in lewde lascivious dancing, would now seriously consider. And this would teach them, not onely to abandon all such dancing themselves, but likewise to withdraw their children, especially their daughters, from the Dancing-schools, (as S. <sup>e</sup> Ambrose long since advised all holy women, all godly

\* See Antiochus Hom. 17. Bibl. P. Tom. 7. p. 157. accordingly.  
 \* Colores vero parietibus relinquantur  
 ij mulierculis que ceno suo iuvenes ibi bibem agunt. Ille sane & impudenter saltant & rideant. Grog.  
 Nazienzen Adversus Mulieres, &c. p. 994. C. Ist meretricia hæc professio atq; extremæ abominationis argumentū. Nam ubipedum strepitus cum carminibus numerosis cōfentit, ibi videlicet omnino & manū ipsa uñ plus resonat, & omne genus fœditatis, & invitantur spectatores ad turpitudinē. Cyrillus Alexand. in Hesaram. l. 1. c. 3. Tom. 1. p. 134. D. \* Iob 21. 12, 13. Quid dicitis vos sanctæ feminae? videtis quid docere, quid etiam dedocere filias debeatis? Salter, sed adulteræ filia. Quæ vero pudica, quæ casta est, filias suas religionem doceat, non saltationē. Ibi enim inruta verecundia, illecebra suspecta est, ubi comes deliciarū est extrema saltatio. Ab hac virgines Dei procul esse desidero. Nemo enim ut dixit quidam seculariū doctor, saltat sobrius nisi insanit. Quod si iuxta sapientiam secularem, saltationis aut temulentia auctor est, aut dementia; quid divinarū Scripturarum cautum putamus exemplis, cum Ioannis prænuncius Christi saltatricis optione iugulatus, exemplo sic plus nocuisse saltationis illecebram, quam sacrilegi furoris amentia. Ambros. De Virginibus. lib. 3. Tom. 4. p. 226, 227.



Parents for to doe; admonishing them, to teach their daughters \* *Hodie autem* religion, not dancing, (as now \* *alax* many doe) that so *virgines non in* they might keepe them chaste and honest; leaving 3 lust-pro- *virtutibus do-* voking dancing unto Adulteresses and their Daughters onely, *centur, sed im-* as well bebecoming none but such: in whose roundes the *buuntur super-* Devill for the most part leades, continues, ends the *bire, choreas* Dance, as the *Waldenses*, and fore-quoted Fathers large- *ducere, inter* ly write. Thirdly, they condemne all dancing, as be- *lascivos mascu-* ing, not onely a common recreation of lascivious drunken Pa- *los conversare,* gans & Idolaters, in their Festivals and times of publick mirth, *à quibus palpa-* non verēcun- as <sup>h</sup> Ovid, <sup>i</sup> Horace, <sup>k</sup> Lucenall, <sup>l</sup> Virgil, <sup>m</sup> Catullus, <sup>n</sup> Tibul- *dantur, &c.* *Episcopus chem-* *nenis Ovis Ecclesie, c. 27. sect. 16.* 8 See Eccles. 9. 4, 8, 9. Feminae in plateis sub con- *spectu adolescentulorum intemperantium choros inverecundos ducunt, iactantes* comam, trahentes tunicas, plaudentes manibus, saltantes pedibus, personantes vocibus, irritantes in se juvenum libidines motu histrionico, petulant oculis, dedecoroso ludibrio. Spectat corona adolescentulum, & fit miserabile theatrum, &c. *Ambrose, De Elia & Ieiunio c. 18.* <sup>h</sup> Et ducunt posito duras crater choreas. Cultaq; diffusis saltat amica comis. *Fastorum l. 2. p. 51.* Faemineos thyrsu concitat ille choros *ib. p. 57.* Ebrui in cinctis phylara conuulsa capillis saltat. Ebrui ad durum formosae limen amicae Cantat, habens unctae mollia fecta comae. *Idem Fastorum l. 5. p. 89.* Hi ludunt, hos somnus habet, pars brachia necit, & viridem celeri ter pede pulsat humum. *Fastorum l. 6. p. 106.* <sup>i</sup> Nec dulces amores sperne puer, neque tu choreas. *Carm. l. 1. Ode 9.* Nunc est bibendum, nunc pede libero pulsanda tellus *Ode 37. p. 39.* Cressane careat pulchra dies nota: Neu morem in Salium sit requies pedum. *ibid. Ode 36.* Quam nec ferre pedem dedecit choris. *Carm. l. 2. Ode 12.* Illic his pueri die Numen cum teneris virginibus tuum laudantes, pede candido. In morem Salium, ter quatiens humum. *Carm. l. 4. Ode 1. p. 108.* Nec meretrix tibia, cuius Ad strepitum salias terrae. *Epist. l. 1. Epist. 14. p. 260.* Et festis matrona moveri iussi diebus. *De Arte Poet. p. 304.* <sup>k</sup> Forfitan expectes ut Gaditana canoro Incipiat prutire choro, &c. *Satyr. 11. p. 110.* Inde virorum saltatus matro tibiae. *Satyr. 15. p. 138.* <sup>l</sup> Te lustrare choro sacrum tibi pascere crinem. *Aeneidos l. 7. p. 257.* Læticia ludisq; viæ, plausuq; fremebant. Omnibus in templis matrum chorus, omnibus æra. *Idem l. 8. p. 292.* Vobis picta croco, & fulgenti murice vestes. Desidia cordi iuvat indulgere choreis. *Idem l. 9. p. 312.* Et pedibus plaudunt choreas & carminibus ducunt. *Ibid. lib. 6.* See *Bulingerus, De Theatro. l. 1. c. 52.* <sup>m</sup> Vbi cybalum sonat vox, ubi tympana reboant. Tibicen ubi canit Pryx curvo grave citharo. Vbi capta Menades, ubi iaciunt hædarigeræ. Vbi sacra sancta acutis ululatus agitant. Vbi suevit illa divæ volucris vaga cohors. Quo non decet citatis celerare tripudis. Si tunc hæc comitibus Atyc cecinit nova mulier. Leve tympanum remugit, cava tympana receperunt, viridem citus adit Idam properante pede chorus, &c. *l. 1. Carm. 6. p. 3435.* <sup>n</sup> Agricola assiduo primû satiat aratro, Cantavit certo rustica verba pede. Agricola & nimio usus. Baccho rubet Primus in experta dedit ab arte choros. Vos, ubi cantat Deum; nâ turba iocosa Obstrepit, & Phrygio tibia curva sono, Ludite, nam nox iungit equos, &c. *Eleg. l. 2. Eleg. 1. p. 83. 84.*

° Nec minus  
 affluens Edonis  
 fella choreis,  
 &c. *Eleg. lib. 1.*  
*Æleg. 3. p. 115.*  
 \* See *Mat. 14. 6*  
*Mark. 6. 22.*  
 † See *Concl.*  
*Toletanum 3.*  
*Can. 23. & Ca-*  
*bilonenſe 1.*  
*Can. 19 Agrippa*  
*De Van. Scien.*  
*c. 54. De ſciis.*  
 & *Solidor, Vir-*  
*gil, De Invent-*  
*rerum. 1. 5. c. 2.*  
 accordingly.  
 † *Archade*  
*Philoxeni &*  
*Timothæi diſci-*  
*plina inſtru-*  
*cti, cū cantibus*  
 & choreis an-  
 nuos ludos Li-  
 bero patri faci-  
 unt; pueri qui-  
 dem quos pue-  
 riles vocant:  
 iuvenes, quos  
 viriles. Omnis  
 deniq; eorū vi-  
 ta in huiusmo-  
 di cantionibus  
 verſatur. Poſtre-  
 mo ſpectacula  
 ac ludes in the-  
 atris cū cātibus  
 & choreis ſingulis quibuſq; annis publicis ſumptibus adoleſcentes civibus præbent.  
*Ibidem.* † *Plutarchi, Numa, Dionyſius, Halicarnaſ. Antiqu. Rom. lib. 2. ſect. 8. & lib. 7.*  
*ſect. 9. Athenæus Dipnoſ. 1. 14. c. 11. 12. Livie, Hiſt. Rom. 1. ſect. 10. Virgil. Æneid. 1. 4.*  
*p. 173 174. Cælius Rhod. Antiq. Lect. 1. 5. c. 3. Alexander ab Alex. Genial. Dierum. 1. 4.*  
*c. 17. Agrippa De Vanit. Scient. c. 12. Plato Legum. Dial. 7. p. 881. Euripedes, Bacchæ,*  
*Strabo Geogr. 1. 10. Boemus, De Moribus Gentium. 1. 3. c. 18. 1. 6. c. 27. Godwinus Roman*  
*Antiquities. lib. 2. ſect. 2. c. 10. 14.*



whole multitude accompanying them in theſe their dancing <sup>c</sup> Omnis quàm  
 Morrices, with which they honoured theſe their Deiviſſ-Idols. choros & ſocij  
 Yea, witneſſe the common praetiſe of moſt Idolatrous Pagans, comitètur ova-  
 who never honoured, ſaluted, or offered any publike ſacrifice to tes. Et Cererem  
 their Idols but with muſicke, ſongs, and dances; dancing about clamore vocent  
 their Temples and Altars, to their honour; as <sup>d</sup> Virgil, <sup>e</sup> Ovid, ante Falcè ma-  
<sup>o</sup> Plato, <sup>x</sup> Strabo, <sup>y</sup> Zenophon, <sup>z</sup> Horace, <sup>a</sup> Juvenal, <sup>b</sup> Catul- turis quiſquam  
 ſupponat ari-

ſtis, Quam Cereri torta redimitus tempora quercu Det motus incopoſitos, & car-  
 mina decat. *lib. 1. Georgio. p. 39. 40.* Nec non Anſonij Troi agens miſſa coloni, Verſi-  
 bus incomptis ludunt riſuq; ſoluto, Oraq; corticibus ſumunt horrenda cavatis, Et te  
 Bacche vocant per carmina læta tibi que Oſcilla ex alta ſuſpendunt mollia pinu.  
*Georg. l. 2. p. 56. 57.* Aut ante ora Deum pingues ſpaciatur ad Aras, Inſtauratq; diem  
 donis. *Æneidos. l. 4. p. 170.* Inſtauratq; choros miſtiq; Altaria circum Creteſq; Dry-  
 opeſq; fremunt, piſtiq; Agathyriſi. *ibid. p. 177.* Eux Bacche fremens, ſolum te virgi-  
 ne dignum Vociferans; etenim molles tibi ſumere thyrſos, Te luſtrare choro.  
*Æneid. l. 7. p. 257.* Pandite nunc Heliconæ deæ, cantuſq; movere. *ibid. p. 265.* Dona  
 ferunt, cumulantq; oneratis lancibus Aras. Tum Salij ad cantus, incenſa Altaria cir-  
 cum Populeis adlunt incenſti tempora ramis. Hic iuvenum choros, ille ſeam, qui  
 carmine laudes Herculeas, & facta ferunt. *Æneid. l. 8. p. 280.* Lætitia, ludisq; viæ, plau-  
 ſuq; fremebant. Omnibus in templis matrum choros; omnibus Aræ. Ante Aras  
 terram cæſi ſtravere iuveni, *ibid. p. 292.* See <sup>l</sup> before. <sup>c</sup> Ardua iam dudum reſonat  
 tinnitibus Ida, &c. Hoc Curetes habent, hoc Corybantes opus, Cymbala progaleis,  
 pro ſcutis tympana pulſant. Tibia dat Phrygios ut dedit ante modos. *Faſtorum. l. 4.*  
*p. 64.* Nos quoq; tangit honos; feſtis gaudemus & aris. Turbaq; cæleſtes ambitioſa  
 ſumus. Ebrui incinctis philyra conviva capillis ſaltat, &c. *Faſtorum. lib. 5. p. 88. 89.*  
 Cantabat fanis, cantabat tibia ludis, &c. Quæritur in ſcena cava tibia; quæritur a-  
 ris. *Faſtorum. l. 6. p. 114.* See p. 207. See <sup>a</sup> before. <sup>a</sup> Omnis ſaltatio, & omnes con-  
 ſentus conſecrentur conſtitutis primum feſtivitatis, ſupputatione facta in annum  
 quod ſingulis temporibus & ſingulis Dijs ac ipſorum filijs & dæmonibus fieri con-  
 venit. Poſtea verò conſtituatur, quam candem in ſingulis Deorum ſacrificijs ca-  
 nere oporteat, & quibus choreis ſacrificium quod tunc fit, honorare. Et primò qui-  
 dem aliquis conſtituere oportet: quæ vero conſtituta fuerint, parcis & alijs omni-  
 bus dijs ſacrificio ſe ſto, in communi omnes cives libando conſecrare ſingulas canti-  
 lenas ſingulis dijs & alijs. Si vero præter has ipſas, quis alios Deorum Hymnos aut  
 choreas adducat, ſacerdotes utriuſq; ſexus, una cum legum cuſtodibus, ſanctè & ſe-  
 cundum legem colubeant, &c. In noſtris locis & ſerè in omnibus, ut in ſumma di-  
 cam civitatibus, hoc fieri ſolet. Quum enim Magiſtratus aliquis publicè ſacrificat,  
 poſtea choreis non unus, ſed chororum multitudo venit, & non procul ab Aris, ſed  
 aliquando iuxta ipſas, omnibus convitijs ſacra perſequent, & verbis, & rythmis, &  
 luſtuoliſſimis harmonijs, audientium animos exaſperantes: & qui civitatem quæ  
 ſacrificavit ad lachrymas maximè concitè re poteſt in victoria præmiæ fert. *Legum.*  
*Dial. 7. p. 874. 875 vid. ibid. p. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.*  
*Expeditione Cyri Hiſt. l. 6. p. 370. 371. z Carm. l. 1. Ode 57 & l. 4 Ode 1. p. 108. See i before.*  
<sup>a</sup> Satyr. 6. p. 63, to 67. & Satyr. 15. p. 138. <sup>b</sup> Lib. 1. Carm. Nuptiale. 63. p. 34. 35.

*Eleazarum. l. 2. Elog. i. p. 82. 83. d Poliorum l. 7. c. 17. p. 501. 502. & l. 8. c. 5. 7. e Di. nosoph l. 14. c. 11. 12. f See Concil. Arelatense 3. Surinus Tom. 1. pag. 727. Concil. Aphircanum Can. 25. 27. Toletanū 3. Can. 23. Cabilonense 1. Can. 19. Constantino. 6. Can. 62. 65. accordingly. 3 Ipse tibi ad tua templa feram solennia dona, Et statuam ante Aras aurata fronte iuvenū Caden-tem, &c. Virgil. Æneid. l. 9. pag. 313. Præsentitibi maturos largimur honores, Jurandæsq; tuū per nomen ponimus aras. Horace Epist. l. 2. Epist. 1. p. 278. See Iuvenal Satyr. 12. 13. p. 115. 119, 124. Alexander ab Alexan. l. 4. c. 17 Strabo Geogr. l. 10. See My Appendix to Lame Giles his Haultings p. 15. 16. h Regina sultat; & quando pulchrius saltavit, tanto peius Turpe enim est Regina aliquod indecorum dextrè facere. Theophylact. Enar. in Matth. 14 p. 34. See Chrysostom. Hom. 49. in Matth. i See here reason 1. 2. & 3. k Phil. 4. 8. l Rom. 12. 17. c. 13. 13. 1 Cor. 7. 35. 2 Cor. 8. 21. 1 Thes. 4. 11. 1 Pet. 2. 12. m 1 Cor. 10. 32. 33.*



is not onely an <sup>n</sup> effeminate recreation, enfeebling the mindes, yea, depraving the lives and manners of men, a sufficient argument of its unlawfulness: but it likewise irritates and ingenders noysome lusts, it occasions much dalliance, chambering, wantonnesse, whoredome and adultery, both in the Dancers and Spectators. This daily experience; this all the fore-quoted Authors witness, and among the rest, <sup>o</sup> Petrarcha, and <sup>p</sup> Agrippa have most lively expressed it. To musicke (write they) belongs the art of Dancing, very acceptable to Maidens and Lovers, which they learne with great care, and without tediousnesse doe prolong it untill mid-night, and with great diligence they devise to dance with fained gestures, and with measurable paces to the sound of the Cymball, Harpe, or Flute, and doe as they thinke very wisely and subtilly, the fondest thing of all other, & but little differing from madnesse; which except it were tempered with the sound of instruments and as it is said, if vanity did not commend vanity, there should be no sight more ridiculous, nor yet more out of order then dancing; & this is a liberty to wantonnesse, a friend to wickednesse, and a provocation to fleshly lust, an enemy to chastity, and a pastime unworthy of all honest persons. There oftentimes a Matron hath lost her long-preserved honour: oftentimes the unhappy Maiden hath there learned that, whereof she had beene better to be ignorant: there the same and honesty of infinite women is lost. Infinite from thence have returned home unchaste, many with a doubtful minde, but none chaste in thought and deed. And we have seene that woman-like honesty in dancing hath beene throwne downe to the ground, and alwayes vehemently provoked and assaulted. <sup>r</sup> The ancient Romans grave men, by reason of their wisdom and authority, did refuse all dancing, and no honest

<sup>n</sup> Encervant animos cytharæ, citharæ; lyra q; Et vox, & numeris Brachia mota suis. Ovid Remedio Amoris. l. 2. p. 230. Vobis pista citharo, & fulgētes murice vestes: Desidia cordis ignavat indulgere choreis. Et tunica manicas, & habent redimicula mitra. O verè Phrygæ (neque enim Phryges) nec per alta Dyndima, ubi assuetis bifarem dat tibia cantum. Tympana vocibusq; vocat. Bercynthia matris Idææ; finite arma viris, & cedit ferro. Virgil l. 9. Aeneid p. 313. <sup>o</sup> De Remedio utriusq; Fortunæ. l. 1. Dial. 24. <sup>p</sup> De Vanitate Scientiarum. c. 18.

See M North brookes Treatise against Vaine-Playes, & Dancing. f. 65. 66. 67. <sup>9</sup> Hæc laxamen perulantæ, amica sceleris, incitamen libidinis, hostis pudicitie, & ludus probis omnibus indignus sæpe ibi matronæ, ut ait Petrarcha, diu servatæ decus perdidit, sæpe infelix virguncula ibi didicit, quod melius ignorasset, multatq; ibi fama perijt pudorq;. Multæ inde domû impudicæ, plures ambigunt redire, castior autem nulla pudicitia choreis sæpe strata, semperq; impuls in oppugnatamq; videmus. &c. Agrippa. Ibid. See Pauli Wan. Sermo. 4. & 5. <sup>r</sup> See Macrobinus Satur. l. 3. c. 1. 4. accordingly.

Itaque salt-  
t tunc ne-  
cessè est om-  
nium victorum  
esse postremū:  
neque enim fa-  
cile dictū quæ  
mala pariant  
colloquia & ta-  
ctus. Saltatur  
inconditis ge-  
stibus, & mon-  
stroso pedum  
strepitu, ad  
molles pulsati-  
ones, ad lasciv-  
as cantilenas,  
ad obscæna  
carmina, con-  
trestantur ma-  
trone & puel-  
læ impudicis  
manibus & ba-  
sijis, meretri-  
cijsq; cōplexi-  
bus; & quæ  
abscōdit na-  
tura, velavit  
modestia, ipsa  
lascivia tunc  
sæpè nudantur,  
ludi tegmine  
obducitur sce-  
lus. Exercitium  
profecto, non à

*Matrone was commended among them for dancing. Dancing is the vilest vice of all, and truly it cannot easily be said, what mischiefs the sight and hearing deerve thereby, which afterwards be the causes of communication & embracing. They dance with disordinate gestures, with monstrous thumping of the feet, to pleasant sounds, to wanton songs, to dishonest verses; Maidens and Matrons are there groped with unchaste hands; yea, kissed and dishonestly embraced: the things which nature hath hid in, and modesty covered, are there ostentimes by meanes of lasciviousnesse made naked, and ribaudry under the colour of Pastime is dissembled. An exercise doubtlesse, not descended from Heaven (I may adde, not leading to Heaven, into which we must passe thorow many afflictions, tribulations, prayers, teares, fastings; thorow a "strait, a narrow, not broad or pleasant way, as Dancing, Stage-playes, and such Pastimes are: ) but by the Devils of Hell devised, to the injury of the Divinity, when the people of Israel erected a Calfe, in the Desert, who after they had done sacrifice, begun to eat and drinke, and afterwards rose up to sport themselves, and singing, danced in a round. Thus they: thus all the other fore-quoted Authors. Hence Alexander Fabricius, an ancient English Writer, stiles Dancing; \* A pastime of lascivious vanity and voluptuousnesse. And Iohn de Burgo, Chancellor of Cambridge in King Henry the VI. his Raigne, in his Pupila Oculi. Partis ultima. cap. ult. De Peccatis mortalibus. X. De Ducentibus choreis. writes, † That those who dance to incite themselves or others unto lust, yea those likewise who dance out of custome, sin mortally, though they do it not with a corrupt intent.*

caelis exoritur, sed à malis Dæmonibus excogitatum in inivriam Divinitatis. Agrippa. *Ibidem.* † 2 Tim. 3. 11, 12. Acts 14. 42. 1 Thes. 3. 4. 2 Thes. 1. 4. Revel. 1. 7. cap. 7. 14. Acts 20. 19, 31. 2 Cor. 2. 4. cap. 6. 6. v. 11 27. \* Matth. 7. 13, 14. \* See Reason 3. & Calvin, Marlerat, & Lyra, in 1 Cor. 10. 7. accordingly. \* Ludus lascivæ vanitatis & voluptatis cuiusmodi sunt choreæ, tripudia, interludia, &c. *De structorili Vitiūrum. pars 4. cap. 23. B.* † Quod si hoc faciunt causa incitandi ipsosmet, vel alios ad libidinem, peccant mortaliter: & etiam si hoc faciant ex consuetudine, sed non corrupta intentione, non audeo eos excusare à peccato mortali cum, immergant se periculo alios provocandi ad libidinem, & ipso facto videntur choreas approbare, & suo exemplo alijs auctoritatem dare similia faciendi. *Ibidem.*

Neither



Neither dare I (saith he) to excuse these from a mortall sinne, since by dancing they plunge themselves into this danger, of provoking others unto lust, and ipso facto seeme to approve of dancing, and by their example give authority to others to doe the like. Vpon this very reason our moderne Writers on the Commandements, <sup>z</sup> make dancing a sinne against the 7. Commandement, because it is a common occasion both of actuall and mentall adultery; as their fore-mentioned Authorities at large declare, Therefore it must needs be unlawfull unto Christians, <sup>a</sup> among whom adultery, fornication and uncleaneesse are not so much as to be named, much lesse the manifest occasions of them entertained. Fiftly, dancing <sup>b</sup> write they, is altogether incompatible with that universall <sup>c</sup> holinesse, <sup>d</sup> modesty, <sup>e</sup> gravity, <sup>f</sup> temperance, and sobriety, which God requires in all chaste, all gracious Christians; it being a recreation, (as <sup>g</sup> Cicero, <sup>h</sup> Ovid, <sup>i</sup> Virgil, together with <sup>k</sup> Ambrose, <sup>l</sup> Basil, <sup>m</sup> Chrysostome, <sup>n</sup> Petrarcha, <sup>o</sup> Agrippa, <sup>p</sup> Peter Martyr, <sup>q</sup> M. Northbrooke, <sup>r</sup> M. Stubbs, and (\* sundry others fore-quoted) testifie which none but Bedlams, Drunkards, Fooles, or infamous persons use, in their riotous, unseasonable voluptuous feasts and meetings; which proves it the very worst and last of all vices; it being quite excluded from all private, honest, civill banquets; yea, wholly abandoned by all temperate, chaste, and sober persons. Therefore it must needs be unseemely, un-

<sup>z</sup> Nemo fere saltat sobrius nisi forte insanit, neq; in solitudine neq; in convivio honesto & moderato: intempestivi convivij, amœni loci, multarum deliciarum comes est extrema saltatio: quod necesse est omnium vicioꝝ esse postremu. *Oratio pro Muranâ Operum. Tom. 1. pag. 459.* <sup>h</sup> Ebrius incinctis philyra conviva capillis, Saltat, & imprudens utitur arte meri. *Faustorum. lib. 5. pag. 89.* Et instant faciles ad sua verba manus. Et ducunt posito duras crateres choreas, Cultaq; diffusa saltat amica coma. Cum redeunt, titubant, & sunt spectacula vulgi. *Faustorum. l. 3. pag. 51.* <sup>i</sup> Ebria famosa saltat lasciva taberna, Ad cubitum, raucos excutiens calamos *Copa p. 509.* <sup>k</sup> De Elia & Ieiunio, cap. 18. De Virginibus l. 3. Tom. 4. p. 226. 227. <sup>l</sup> De Ebrietate & Luxu Sermo. <sup>m</sup> Hom. 49 in Matth. <sup>n</sup> De Remed. utriusq; Fortunæ. lib. 1. Dial. 24. <sup>o</sup> De Vanit. Scientiarum, cap. 18. <sup>p</sup> Locorum Com. Classis. 2. cap. 11. sect. 63. to 68. & Comment. in Iudicum. lib. c. 21. <sup>q</sup> Treatise against Vaine Pleases, and Dancing. fol. 67. <sup>r</sup> Anatomy of Abuses. pag. 125. \* See Ludovicus Vives, De Eruditione Mulieris Christianæ. l. 1. c. 14. & Sebastianus Brant, Navis Stultifera.

lawfull

See Peter Mar-  
tyr Gallier,  
Cathol. Agrippa,  
Places, Erasimus,  
Petrarcha, The  
Waldenses, Brant,  
Fetherstone, Lo-  
vel, Norbrooke,  
& Sixty, in their  
places fore-  
quoted, p. 226,  
227.

\* Hinc itaque  
apparere qualis  
fuerit aulæ  
Herodis disci-  
plina? nam et si  
pleriq; saltâdi  
licentiam tunc  
sibi permitte-  
rant, meretri-  
ciæ tamen las-  
civiæ turpis  
nota fuit nubi-  
lis puellæ sal-  
tatio. Certe  
q; tuncq; ha-  
buerunt curam  
honestæ gravi-  
tatis, damna-  
runt saltationes  
præsertim in  
puella. Verum  
impura Hero-  
dias Solomen  
filiam, ne sibi  
dedecori esset,  
ad mores suos  
ita formaverat.  
Hoc igitur cõ-  
veniebat scori-  
ti filiz, Calvin  
& Marlorat, in  
Matth. 14 v. 6.

untawfull unto Christians. Sixty, Dancing, (say they)  
as now it is used, is an occasion of much wantonnesse, lewdnesse,  
and lasciviousnesse; of much riot, epicurisme, dissinacy, vo-  
luptuousnesse; of much prodigall expence, much losse of time,  
much superfluous, custlesse, and unsunglednesse in apparell,  
much pride and haughtinesse, much impudencie and immodesty,  
especially in the female sex; whom dancing doth of all others  
least bestirre. Besides, it with-drawes young Gentlemen from  
their Studies to the Dancing-Schoole, which ingrosseth all their  
time; it advocates young Gentlewomen from their Needles, and  
such like honest employments, and for the most part makes them  
idle Huswives, \* Whores, or Spend-thrifts ever after: It  
drawes men on, and trames them up to nought but idlenesse, the  
nursery of all other vices: it glues mens hearts to carnall plea-  
sures and delights of sinne, and makes them careless of Gods  
service, unmindefull of their owne salvation, or of the day of  
death and iudgement, which should be alwayes fixed in their  
most serious meditations. \* More-over, it quite unfits men,  
and oft with-drawes them from the religious performance of  
holy duties, many Lords-dayes, most other Holy-dayes, (set a-  
part for Gods peculiar worship) being oftentimes grossly prophane-  
d, if not wholly spent on lewde lascivious dancing, and such  
Heathenish pastimes: as the Councell of Affricke, Can. 18.  
the 4. Councell of Carthage, Can. 88. the 3. Councell of To-  
ledo, Canon 23. The 6. Councell of Constantinople, Canon 66.  
The Provinciall Councell of Colen. Anno Dom. 1536. pars 9.  
cap. 9. 10. The Provinciall Councell of Mentz. Anno Dom.  
1549. cap. 61. Lib. 6. Capit. Caroli Magni. apud Boshellum.  
Decreta. Eccles. Gal. lib. 4. Tit. 10. cap. 6. Iustinian. Codic. l. 3.  
Tit. 12. De Festis, Lex. 10. De Fest. Ignatius Ep. 6. ad Magnesi-  
anos. Clemens Romanus. Apost. Constit. l. 2. c. 64. 65. Clemens  
Alexandrianus. Pedagogi. lib. 3. cap. 11. Augustine Enarrat. in  
Psal. 32. Cyrillus Alexandrianus, in Ioannis Evangelium. l. 8.  
c. 5. p. 595. S. Asterius in Festum Kalendarum. Oratio. Bibl.  
Patrum. Tom. 4. p. 705. 706. Salvian, De Gubernatione Dei.  
lib. 6. p. 195. 196. Leo. 1. Sermo in Octava Petri & Pauli.

See Here, Act 6. Scene 13, thorowout accordingly, & pag. 231,



cap. 5. fol. 165. Eusebius, apud Damascenum. *Parallelorum*. l. 3. c. 47. Agrippa De Vanitate Scientiarum. c. 59. De Festis. Polidor Virgil De Inventoribus rerum. l. 5. c. 2. pag. 385. 386. \* M. Northbrookes Treatise against Playes & Dancing. fol. 68. Thomas Lovel, his Dialogue against Dancing. See Iohn Field his Declaration of Gods Iudgment at Paris Garden. The Treatise against the use and abuse of Dancing. Anno 1581. to this purpose. Thomas Beacon, in his Catechisme. fol. 341. \* Gills Widdowes, in his Sermon at Carfolkes in Oxford, July the 5. 1631. on Psal. 68. v. 25. wherein he openly & purposely iustified the lawfulness of mixt dancing at Church-ales and May-poles, even upon the Lords-day, in the Pulpit, and then confirmed his doctrine by his practice. <sup>u</sup> Of the Time and place of Prayer. part 1. p. 124. 125. <sup>z</sup> Queene Elizabeth. Injunctions. Injunct. 20. & Canon 13. <sup>z</sup> The 1. part of the Sermon of the Time and place of Prayer. p. 125. 126.

given expresse charge to all men, that upon the Sabbath day, they should cease from all weekly and workeday labour, to the intent, that like as God himselfe wrought sixe dayes, and rested the seventh, and blessed and sanctified it, and consecrated it to quietnesse and rest from labour; even so Gods obedient people should use the Sunday holylie, and rest from their common and daily businesse, and also give themselves WHOLLY to heavenly exercises of Gods true religion and service. But alas (quoth the Homely) all these notwithstanding, it is lamentable to see the wicked boldnes of those that will be counted Gods people, who passe nothing at all of keeping and hallowing the Sunday. And these people are of two sorts. <sup>2</sup> The one sort, if there be businesse to doe, though there be no extreme need, they must not spare the Sunday: they must ride and iourney on the Sunday, &c. they must keepe Markets and Faires on the Sunday; finally, they use all dayes alike, Working-dayes and Holy-dayes are all one. The other sort is worse: For although they will not travell nor labour on the Sunday as they doe on the weeke day, yet they will not rest in holmesse, as God commandeth: but they rest in ungodlinesse and filthinesse, prancing in their pride; pranking and pricking, pointing and painting themselves to be gorgeous and gay; they rest in excesse and superfluity, in gluttony and drunkennesse like Rats and Swine: they rest in brawling and rayling, in quarrelling and fighting: they rest in wantonnesse, in toyish talking, in filthy fleshlinesse, so that it doth too evidently appeare, that God is more dishonoured, and

<sup>2</sup> See Conciliū Laodicienū Can. 29. Tarraconēse. Can. 4. 7. Aurelianense 3. Can. 27. Matifco-nense 2. Can. 1. Antifiodorense. Can. 16. Cabilonense 1. Can. 18. Constantinopolitanū 6. Can. 8. & Canones in Trullo. 89. 90. Conciliū apud Palatium Ver-nis. Can. 14. Foro-Julienſe. \* Can. 13. Arela-renſe 4. Can. 16. Turonense 3. Can. 40. Moguntinū. Anno. 813. Can. 25. 37. Synodus Rhemenſis. An. 813. Can. 35. Concil. Pariſienſe. lib. 1. cap. 50. lib. 3. cap. 5. & 19. Synodus Aquil-granenſis ſub Lud. Pio. Can. 17. 21. Concil. Triburienſe. Can. 35. Baſilienſe Seſſ. 19. Surius Concil. Tom. 4 pag. 57. Reformatio Cleri Germaniæ. cap. 20. Ibid. p. 714. Synodus Auguſtenſis. An. 1548. Ibid. p. 808. Synodus Moguntina. Anno. 1549. cap. 98. Ibid. p. 879 together with Capitula Caroli Magni. Synodus Andagau. Synodus Galonis & Simonis Legator. Concilium Biturienſe. An. 1584. & Synodus Pariſ. 1557. quoted by Bocheſellus. Decretorum, Eccleſiæ Gallic. lib. 4. Tit. 10. p. 592. to 599. which inhibit all workes of Tillage, Husbandry, all Faires, Markets, Pleas, and other kinde of labour, together with all ſports and paſtimes on the Lords-day. \* Under which Dancing is included: or if not, yet at leaſt it is as unlawfull as it, or any of the particulars here ſpecified; and therefore as much condemned by this Homely as they.



the Devill better served on the Sunday, then upon all the daies in the weeke besides. And I assure you the beasts which are commanded to rest on the Sunday, honour God better then this kinde of people: For they offend not God, they breake not their holy-daies. Wherefore O ye people of God, lay your hands upon your hearts, repent and amend this grievous and dangerous wickednesse, stand in awe of the Commandement of God himselfe, be not disobedient to the godly order of Christs Church, used and kept from the Apostles time untill this day. Feare the displeasure and iust plagues of Almighty God if ye be negligent. Dancing therefore on the Lords-day (which no godly Christians in the Primitive Church did once use for ought we read,) is an unlawfull exercise, if our *Homelies* or *Canons* may be iudges; therefore an unlawfull pastime punishable by the Statute of 1. *Caroli. cap. 1.* which intended to suppress dancing on the Lords-day, as well as *Beare-baying, Bull-baying, Enterludes, and Common Playes;* which were not so rife, so common as dancing, when this law was first inacted. Finally, this dancing as the <sup>a</sup> *Waldenses* teach, doth lead men on to the breach of all the ten Commandements, and to sundry inevitable sinnes and mischiefes: In all these respects therefore, they conclude it to bee evill, and unbeseeming Christians. Seventhly, Dancing (as *Peter Martyr, Vives, Agrippa, Erasmus, Brant, Lovell, Northbrooke, Stubbs, Gualther,* and others in their fore-alleged places testifie) is for the most part attended with many amorous smiles, lascivious gestures, wanton complements, lustfull embracements, loose behaviour, \* unchaste kisses, meretricious scurrilous Songs and Sonnets, effeminate musicke, lust-provoking attire, obscene discourses, ridiculous Love-prankes, lewde companions; all which are as so many severall strong solicitations to whoredome and uncleanesse, and <sup>b</sup> savour onely of sensuality, of raging fleshly lusts, which warre against the soule. Therefore its <sup>c</sup> wholly to be abandoned of all good Christians. Eightly, this <sup>k</sup> Dancing serves to no necessary use, no profitable, laudable, or pious end at all; it neither glorifies God, nor benefits men in

<sup>a</sup> See here pag. 231.

\* Inest & in oculis inanibus dulcis voluptas. Theocriti Caprarius. Apud Poetas minores. p. 22. See Pauli Wan. Sermo 10.

<sup>b</sup> 1 Cor 10. 7. 8  
1 Pet. 2. 11. Tit. 3. 3. Ephes. 4. 17. 19.

<sup>c</sup> 1 Pet. 2. 11. Ephes. 5. 11.

1 Thes. 5. 22.

<sup>k</sup> See Petrarcha, Calvin, Martyr, Gualther, Erasmus, Vives, Brant, Lovell, Stubbs, & Northbrooke, in their fore-quoted places.

*soule, in body, in estate, or reputation: it issues onely from the  
 imbred pravity, vanity, wantonnesse, incontineney, pride, pro-  
 phaness, or madnesse of mens depraved natures; and it  
 serves onely <sup>1</sup> to make provision for the flesh, to fulfill the lusts  
 thereof; whereas <sup>m</sup> all those who are Christs have crucified  
 the flesh with the affections and lusts thereof: Therefore it  
 must needs be unlawfull unto Christians. Ninthly, this  
 kinde of dancing, as it was never in use among the Pri-  
 mitive Christians, <sup>n</sup> whose footsteps we should tread in: to  
 it is quite out of the road of Christianity, and salvation.  
 Wee never reade of any Christians that went dancing  
 into Heaven; though we read of <sup>o</sup> sundry wicked ones  
 who have gone dancing downe to Hell. The way to Heaven  
 is too steepe, too narrow for men to dance in, and keepe  
 revell rout: No way is large or smooth enough for ca-  
 pering Roisters, for iumping, skipping, dancing Dames,  
 but that <sup>p</sup> broad beaten pleasant road that leades to Hell. The  
 gate of Heaven is to <sup>q</sup> strait, the way to blisse to narrow, for  
 whole roundes, whole troopes of Dancers to march in  
 together: Men never went as yet by multitudes, much  
 lesse by Morrice-dancing troopes to Heaven: Alas  
 there are <sup>r</sup> but few who finde that narrow way; they scarce  
 goe two together: and those few what are they? Not  
 dancers, but <sup>s</sup> mourners: not laughers, but <sup>t</sup> weepers;  
 whose tune is <sup>u</sup> Lachrymæ, whose musicke, <sup>x</sup> sighes for  
 sinne; who know no other Cinqua-pace but this to Hea-  
 ven, <sup>y</sup> to goe mourning all the day long for their iniquities; to  
<sup>z</sup> mourne in secret like Doves, to chatter like Cranes for their  
 owne and others sinnes. <sup>a</sup> Fasting, prayers, mourning, teares, tri-  
 bulations, martyrdomes were the onely rounds that led all the  
 Saints to Heaven; no other dance but these sad tunes  
 1 Rom. 13. 14. <sup>m</sup> Gal. 5. 24. c. 6. 14. Col. 3. 5. <sup>n</sup> Phil. 3. 17, 18. 1 Cor. 4. 16. c. 11. 1. 1 Thes. 2. 14. 2 Thes. 3. 7. 9. Heb. 6. 12. <sup>o</sup> Iob 21. 11, 12, 13. Isay 5. 12, 13, 14. Amos 6. 1. to 12. See D. Beards Theatre of Gods Iudgments. part 2. c. 36. Edit. vlt. p. 431. to 436. & Froyssards Chronicle. vol. 4. ch. 193. 194. <sup>p</sup> Matth. 7. 13. <sup>q</sup> Matth. 7. 13. Luk. 13. 24. <sup>r</sup> Matth. 7. 14. <sup>s</sup> Isay 49. 11. c. 61. 2, 3. Zech 12. 10, 11, 12. Iob 1. 2. 1. Amos 8. 10. <sup>t</sup> Ier. 31. 9, 15. Numb. 25. 6. <sup>u</sup> Sam. 15. 30. Iob 16. 16. <sup>v</sup> Psal. 6. 8. <sup>w</sup> Psal. 102. 9. Iob 2. 12. Ezra 3. 12. c. 10. 1. Isay 2. 13. Ier. 9. 1. c. 13. 7. <sup>x</sup> Iob 16. 20. Psal. 6. 6. & 39. 12. & 80. 5. & 126. 5. Isay 25. 8. Ier. 9. 1, 18. Lam. 2. 11, 18. Luk. 7. 33, 44. Acts 20. 19, 31. 2 Cor. 2. 4. 2 Tim. 1. 4. <sup>y</sup> Rom 8 23, 26. 2 Cor. 5. 2, 4. Lam. 1. 22. <sup>z</sup> Iob 30. 28. Psal. 38. 6. Psal. 42. 9. & 43. 2. & 44. 22. <sup>a</sup> Isay 38. 14. Psal. 119. 136. Ezech. 9. 4. <sup>b</sup> See Rom 8. 35, 36. Matth. 5. 10, 11, 12. Acts 14. 22. 1 Cor. 4. 9, 10, 11, 12, 13. 2 Cor. 4. 9, 10, 11, 12.*



will bring men to the place of endlesse ioy. These other dances oft-times end in sinne, in hell, in horror, in Heaven never; therefore all Christians should doe well <sup>b</sup> to <sup>b</sup> *Iam. 3. 9. 10.* <sup>b</sup> *Amos 8. 10.* <sup>c</sup> *Psal. 126. 5. 6.* turne this dancing into mourning, this ioy and carnall laughter into spirituall heavnesse, as S. James commands them, that so <sup>c</sup> sowing thus in teares, they may reape an harvest of eternall ioy. Lastly, Pagans themselves have abundantly condemned all mixt, lascivious, accurate, amorous dancing, as misbeseeming civill, chaste, or sober persons: and shall Christians iustifie or practise that which the very Heathen censure and cry shame on? <sup>d</sup> *Macrobius*, <sup>e</sup> *Emilius Probus*, <sup>f</sup> *Cicero*, <sup>g</sup> *Salust*, together with <sup>h</sup> *Alexander ab Alexandro*: <sup>i</sup> *Celins Rhodiginus*, <sup>k</sup> *Agrippa*, <sup>l</sup> *Peter Martyr*, <sup>m</sup> *Gualther*, <sup>n</sup> *Northbrooke*, and <sup>o</sup> *Malter Stubs* informe us: that it was an infamous, a dishonourable thing for men or women, among the ancient Pagan Romanes, to have skill in dancing, or to dance in any feast or publike meeting. And yet many Christians now a dayes repute this their glory; that they are accurate expert Dancers, which these ingenuous Pagans deemed their shame. *Salust*, a grave Roman Historian, layes this as a brand of infamy on *Sempronia*, <sup>p</sup> that she was taught to sing and dance more elegantly, then became an honest woman: which singing and dancing (saith he) are the instruments of luxury. And what did these two two qualities (which we now so much admire) worke in this curious, wel-educated Roman Dame? the Historian tels us: *All things were alwayes dearer to her then reputation and chastity: and she was so enamoured with lust, that she would oftner seeke after men, then they after her.* <sup>p</sup> *Macrobius* informes us: that not onely Skill in dancing was reputed infamous and a badge of dishonesty among the Romanes: but that notwithstanding it <sup>q</sup> the Sonnes

<sup>d</sup> *Saturnaliū. lib. 3. cap. 14.*  
<sup>e</sup> *Epaminōdas.*  
<sup>f</sup> *Oratio pro Muiæna; pro Cn Plancio, & pro Rege Dēiorato.*  
<sup>g</sup> *De Bello Catil. p. 22. 23.*  
<sup>h</sup> *Genial. Dierum. l. 2. c. 25.*  
<sup>i</sup> *Antiqu. Lect. l. 5. cap. 4. 5.*  
<sup>k</sup> *De Vanit. Scient. cap. 18.*  
<sup>l</sup> *Locorū Comuniū Classis. 2. c. 11. sect. 66. 67, 68.*  
<sup>m</sup> *Hom. 51. in Mark, & Hom. 186. in Matth.*  
<sup>n</sup> *Treatise against Dancing pag. 67.*  
<sup>o</sup> *Anatomy of Abuses. p. 1: 5. 126.*

<sup>p</sup> *Sempronia docta fuit psallere, saltare elegantius quam necesse est probæ; quæ instrumenta luxuriæ sunt. Ei cariora semper omnia quam decus arque pudicitia fuit: Iubidine sic accensa, ut sæpius peteret viros quam peteretur. Bellum Catil. pag. 22. 23. P Saturnaliū. lib. 3. cap. 14. pag. 458. 459. \* Nobilium vero filios, & (quod dictu nefas est) filias quoque virgines, inter studiosa numerasse saltandi meditationem, testis est Scipio Africanus, &c. Ibidem.*

9 Docetur præ-  
 stigias inhon-  
 estis: cum cinæ-  
 dulis & sambu-  
 ca psalterioque  
 eunt in laudem  
 histrionū: dis-  
 cunt cantare:  
 quæ maiores  
 nostri ingenius  
 probro ducier  
 voluerūt. Eunt,  
 inquam, in lu-  
 dum saltatoriū  
 inter cinædos,  
 virgines pueri-  
 que ingenui.  
 Hæc cum mihi  
 quisquam nar-  
 rabat, non po-  
 teram animum  
 inducere, ea li-  
 beros suos no-  
 biles homines  
 docere: sed cum  
 ductus sum in  
 ludum saltato-  
 rium, plus me-  
 dius fidius in  
 eo ludo vidi  
 pueris virgini-  
 busque quin-  
 gentis. In his  
 unum (quo me  
 reipub. maxime  
 misertum est)  
 puerum bulla-  
 tū, petitoris fi-  
 liū, non minorē  
 annis duodecim: cum crotalis saltare: quam saltationem impudicus servulus honeste  
 saltare non posset. Vides quemadmodū ingemuit Africanus, quod vidisset cum cro-  
 talis saltantem petitoris filium, &c. *Ibidem.* † Saltator illic Catilinæ Consul. *Oratio  
 pro Cn. Plancio.* ‡ In convivio saltabas nudus. *In Verrem. lib. 3.* § Cū collegæ tui domus,  
 cātū & cymbalis personaret, cumq; ipse nudus in convivio saltaret in quo ne tū qui-  
 dē cū illū saltatoriū suū versaret orbē fortunæ rotā pertimescebat, *Oratio in L. Pisonem.*



na, he censures <sup>u</sup> Cato, for stiling L. Muræna a Dancer: which if it be truly objected (saith he) it is a reproach of a most vehement accuser: if falsely, of an ill-tongued rayler. For since thou art of so great authority, thou oughtest not, O Marcus Cato, to take up a slander out of the street, or from the reproach of any Railer, neither yet rashly to call the Consul of the Roman Nation, a Dancer, but to consider with what other vices he must necessarily be affected, to whom this may truly be objected. For no man almost doth dance sober, unlesse peradventure he be mad, neither being alone, neither yet at a moderate and honest banquet: extreame dancing is alwayes the companion of a disorderly feast, a pleasant place, and of many voluptuous delights. Thou alleagest this against me, which must needs be the extreme or utmost of all vices; thou omittest those things, which being removed, this vice can never be at all: no dishonest banquet, no love, no revellings, no lust, no prodigall expence is shewed: and when these things are not to be found, which have the name of voluptuousnes and which are vicious: in whom thou canst not finde luxury it selfe; in him dost thou thinke to finde the shadow of luxury? And in his Oration, Pro Deiorato Rege, he thus labours to excuse him from the infamy of dancing. \* What finally? whether doth this Gallows-bird proceed? he saith that Deioratus was so transported with mirth, and overcome with wine, that he danced naked in a feast. What Gallows is sufficient to punish this fugitive? Who ever saw Deioratus dancing or drunken? all royall vertues are in him, &c. he therefore who whiles he was yet a childe, was so eminently glorious, that he never did any thing but most severely and gravely, hath he in this repure and age of his, thinke you, danced? Thou oughtest rather to have imitated the manners and discipline of thy Grandfather Castor, then to slander a good and famous man, with the tongue of a fugitive. But if thou hadest had a Dancer to thy Grandfather, and not that man from whom patternes of modesty and chastity might be taken, yet this reproach would not at all be convenient against that

tivo potest satis supplicij afferre? Deioratum saltantem quisquam aut ebrium vidit unquam? omnes sunt in illo regie virtutes, &c. vide Ibidem.

"Saltatorē appellat. L. Murænam Cato maledictū est si vere obijciat, vehementis accusatoris: fin falsū, meledici convicatoris. Quare cum ista sis auctoritate, non debes. M. Cato, arripere maledictum ex trivijs aut excurrarum aliquo convitio; neque temere consulem populi Romani saltatorem vocare: sed conspiciere quibus præterea vitij affectum esse necesse sit eum, cui vere illud obijci potest. Nemo enim ferē saltat sobrius, nisi fortē insanit, &c. Ibidem. p. 459. \* Quid deniq; furcifer quo progreditur? ait, hac lætitia Deioratū elatum, vino se obruisse, in convivioq; nudum saltavisse. Quæ crux huic fugi-

age,

age, which from its youth hath senced it selfe with the study, not of dancing, but of well-managing armes and Horses, which severall passages, together with that in the third Booke of his Offices: *⁊ That a iust or honest man, would not dance in publike, though he might be heire to M. Crassus, though perchance a dishonest man would doe it: sufficiently testifie, that dancing was an infamous thing in men of place* and note, among the Romanes: that it was a notorious reproach among them to be stiled, much more to bee a Dancer, and that no sober men, but vitious, riotous Whore-masters and Drunkards onely used it, in their Cups and ebrious Feasts. It is Seneca his lamentable complaint of his times, and we may iustly take up the same of ours, *⁊ that the wits of slothfull youth were growne lazie, neither were they industrious in the study of any honest thing. Sleepe, and sloath, and that which was worse then either sleepe or lazinesse, the diligent pursue of evill things, hath invaded their mindes. The obscene studies of singing and dancing (pray marke his epithite) doe possesse the effeminate: and to frounce and curle the haire, to become effeminate in speech and body, is the very patterne of our youth.* And now observe what followed here upon: *) they are conquerers of others chastity, negligent of their owne.* (Againe, in his *Naturall Questions. lib. 7. cap. 32.* he complains; *⁊ that the house of Pyladis and Batillus (two Dancing-masters and Stage-players) had successors to continue it: that there were many Schollers and many Masters of these arts: These Masters teach privately, (or there is a private Dancing-Schoole) thorowout the City; where both men and women dance: Men and their wives strive betweene themselves, which of them shall first turne the side to the Dancing-master. After-*

*⁊ capillū frangere, &c. nostrorum adolescentium specimen est. Emolliti enervescq; quod nati sunt inuiti manent; expugnatores alienæ pudicitix, negligentes suæ. Controvers. lib. 1. Proemio. pag. 967. ² Stat per successores Pyladis & Batilli domus, harum artium multi discipuli sunt multiq; doctores Privatim urbe tota sonat pulpitem: In hoc viri, in hoc fæminæ tripudiant. Mares inter se uxoresq; contendunt, uter det latus illis. Deinde sub persona, cum diu trita frons est, transitur at ganeam. Ibid. p. 453.*

wards,



wards, when as their modesty, and all their shame is worne quite away, they passe disguised to a Brothel-house. Loec here the end, the fruits of dancing, which this Heathen Philosopher much deplores. To passe by <sup>b</sup> *Iustin*; who stiles musicke and dances, the instruments of *Luxury*: together with <sup>c</sup> *Ovid*, <sup>d</sup> *Virgil*, <sup>e</sup> *Tibullus*, and <sup>f</sup> *Horace*; who censure dancing, as an effeminate practice of drunken, lewde, adulterous men and women, in their luxurious feasts and meetings; and withall to omit the Story, of <sup>g</sup> *Zenophons* dancing Trull, who enamored Socrates and the other Spectators, with her dancing and Player-like action: The Poet <sup>h</sup> *Juvenal* makes dancing, the very badge of an adulteresse, the fuell of lust, the cause of adultery and much prodigall expence; reputing him an unhappy Husband, who hath a dancing Dame to his wife. And if this be true, how many happy Husbands are there now, when there are so few un-dancing wives? <sup>i</sup> *Suetonius* records this, among other of *Caligula* his vices, that he was a Singer and a Dancer: that he was so transported with the pleasure of dancing and singing, that he could not so much as refraine in publike Enteriades, but he must sing together with the Tragadian that acted; and openly imitate the gesture of the Stage-player, either as it were praying or correcting it. He did likewise dance (saith he) in the night sometimes: and upon a time, sending for three grave men who had beene Consuls, into his Palace, in the second watch of the night, he placed them being in a very great feare, upon a Scaffold: and then he leaped out suddenly with a great noyse of Pipes and Fiddlers clad in a womans Gowne, and a long coate, and having danced out a dance, he departed. <sup>k</sup> *Polibius* and <sup>l</sup> *Athenaus*, doe both much condemne *Antiochus* sur-

bitur, omnia fient Ad verū; quibus incendiū iam frigidus ævo Laomedontides, & Nestoris hernia possit. *Satyr. 6. p. 53. vid. ibid.* Forſitan expectes ut Gaditana cancro Incipiat prurire choro, plauſuq; probatæ Ad terrā tremulo descendant cluſe puellæ. Spectant hoc nuptæ iuxta recumbante marito, Quod pudeat narraſſe aliquem præſentibus ipſis. Irritamentū veneris languentis, & acres Livitis urtica, major tamen iſta voluptas Alterius ſexus, magis ille exendiitur, & mox Auribus atq; oculis concepta urina moveretur, &c. *Satyr. 11. p. 110. vid. ibid.* <sup>i</sup> *Suetonij Caligula, ſect. 45.* <sup>k</sup> *Hiſtor. lib. 26. quoted by Athenaus.* <sup>l</sup> *Dipnoſoph, lib. 10. cap. 12. p. 694. 695.*

<sup>b</sup> *Instrumenti luxuriæ, sympana atq; tripudia. Hiſtoria. l. 30. pag. 254.*  
<sup>c</sup> *Faſtorum. l. 3. p. 51. l. 5. p. 89.*  
<sup>d</sup> *De Remedio Amoris, lib. 2. pag. 230.*  
<sup>e</sup> *Æneid. l. 9. p. 312. 313. & Copia. p. 509.*  
<sup>f</sup> *Epist. lib. 1. Epist. 14. p. 260.*  
<sup>g</sup> *Zenoph. Cōvivium. p. 893. to 900.*

<sup>h</sup> *Cum tibia lumbos Incitat & cornu pariter, vinoq; feruntur Attonitæ, crinēq; rotant vlulante Priapo Mænades: ô quantus tunc illis mentibus ardor Concubitus? quæ vox saltante libidine, &c. Nil ibi per ludum simulat-*

named the *Illustrious*, yet stiled, the *mad*, by them: for that in his riotous drunken Feasts, he would sometimes play together with the *Actors* and once being vailed quite over, he was brought in upon the Stage by Players, and laid upon the ground, as if he were one of them: Afterwards opportunity calling him forth, he did caper, he did dance and iest with the Players, so that all there present were ashamed: To such miserable things

<sup>m</sup> *Dipnos*. l. 12.

c. 13. p. 341.

<sup>n</sup> *Amicas saltatrices vobis exposui. Formosus primū nunc*

*nobis dicere*

*non est Florētes saltatrices,*

*quæ genua recidūt Mercedi,*

*ac rapient onera*

*portantibus illam. Ibidem.*

<sup>o</sup> *Quis tumultus hic? quid hæ saltationes?*

*quæ petulantia in Dionysiadē*

*irrupit tumultuosa scenæ?*

*Ibid. p. 984. vid.*

*l. 4. c. 3. 17. 33.*

*34. l. 5. c. 3. 4. l.*

*6. c. 6. l. 10. c. 9.*

*11. 12. l. 11. c. 1.*

*3. 16. l. 12. c. 2.*

*4. 10. 15. 18. l.*

*13. c. 17. l. 15.*

*cap. 1. 8.*

<sup>p</sup> *Vinum etiam*

*impellit sapientem*

*valde cantare, & leniter ridere, & saltare impellit. Ibid.*

*Inest vino sacra pars convivij, & splendoris. Inest etiam pars saltationis. Vinū tanx est potentix, ut ad choreas vel senes ipsos trahet. Panyasides, & ripbus Apud Poet. Minores. pars ult. p. 178.*

*264. \* See likewise Plato. Legum. Dialog. 7. pag. 881.*

as these, doth that stupidity induce men, which is ingendred of drunkenesse. The same <sup>m</sup> *Arbenau*, out of *Theopompus*, doth censure *Sirabo* King of the *Sydonians*, who exceeded all men in the study of pleasure and delights; for that he made assemblies of *Fidlers*, *Dancing-women*, *Lutanists*, and sent for many *Leamons*, *Whores*, or *Mistresses* out of *Pelleponnesus*, for many singing women out of *Ionia*, and for many amorous *Girls* out of all *Greece*, some of which he tendred to those that danced, others of them he usually offred to his friends that sung as a reward of their combate, &c. which verifies the former position, that dancing is the occasion of much lewdeneffe; and that Dancers for the most part are adulterous, lecherous people, given up to sensuality, and all kinde of vice. Which is further verified in his *Dipnos*.

*l. 4. c. 6. l. 8. c. 12. 13. l. 10. c. 9. 12. l. 12. c. 6. 10. 13. l. 13. c. 6.*

*10. 31. & l. 14. c. 3. 5. 11. 12.* where he shewes, that all com-

mon prostituted whores were expert Dancers; and all Dancers

whores, adulterers, or lascivious, deboist <sup>o</sup> *Bacchanalian* persons,

and that so they were reputed among Pagans. *Homer*, *Odyseea.*

*lib. 14. p. 418.* and out of him *Stobæus*, *Sermo. 18. fol. 126.*

enumerate this among other effects of Wine and drun-

kennesse, & that they make a wise man to sing and dance.

Which proves, that wise men anciently never danced

but when they were drunken, or frantique; which

*Euripides* his Tragedie stiled *Baccha*, and *Sirabo* his *Geo-*

*graph. lib. 10. pag. 48. to 55.* will most \* plentifully evi-

dence,



dence, to those who have leisure to peruse them. True it is that <sup>1</sup> Plato and <sup>2</sup> Aristotle approve of dancing in the Festivities and Solemnities of their Idol-Gods, in which they were most in use: which dances as they were very rare, perchance <sup>3</sup> once or twice a yeere; so they were likewise <sup>4</sup> certaine, appointed by their idolatrous Priests, or by the Overseers of their dances, which dances might not be altered but by publike authority by the Priests and Magistrates speciall direction. Neither were they such dances as Christians can approve. For Plato even in these sacred dances dedicated to Idol-Gods, would have Yonthes and Girles to dance together naked, that so they might the better discerne one anothers beauty or deformity, and so might not be deceived in their matches and marriages: Which custome of dancing naked, as it seemes by <sup>5</sup> Tully <sup>6</sup> Athenaus, <sup>7</sup> Basil, <sup>8</sup> Euripedes, and others, was much in use in former times in drunken Feasts; in which <sup>9</sup> naked whores or women oft-times attended, the more to enrage the naked Dancers and the Spectators lusts, to which they were prostituted at their pleasure. Such lascivious, beastly dances as these did these lewde Philosophers, and the <sup>10</sup> drunken Greekes allow, in the Festivals of their filthy Idols. But for all other private dances (such onely excepted as were stiled <sup>11</sup> Pirricall, wherein men vaulted, and danced in their Armor to shew their activity and strength; ) they were evermore infamous among Pagans, as the precedent Authors and Doctor <sup>12</sup> Reynolds witnesse: therefore they should be much more abominable to all chaste, all modest Christians.

<sup>1</sup> Legum Dialog. 6. p. 860. 861. & Dialog. 7. p. 880. 881, 882, 872, 873, 874.

<sup>2</sup> Politic. l. 7. c. 17 sect. 77. & l. 8. c. 5. 6, 7.

<sup>3</sup> Cum cantibus & choreis annuos ludos Libero patri faciunt, &c. Polibius Hist lib 4. pag 340.

<sup>4</sup> Plato Legum. Dial l. 6. p. 860 & Dialog 7. p. 874. 881, 882.

<sup>5</sup> Huiusmodi igitur studij gratia etiã lusus & choreas adolescentũ & puellarum constituere oportet, ut & nudas spectent, & spectentur ab illis, cũ ratione & ætate quadã suos prætextus habente, usq ad

moderatum singulorum pudorem. Legum Dial. 6. p. 860. <sup>6</sup> In Verrem. l. 3. Oratio in L. Pisonem & Pro Rege Deiorato. <sup>7</sup> Dipnos. l. 14. c. 12. <sup>8</sup> De Ebri. & Luxu. Ser. <sup>9</sup> In his Bocchæ. <sup>10</sup> Athenæus Dipn l. 12. c. 5. 7, 13. Suetonij Tiberius. sect. 42. 43. <sup>11</sup> See Æmilij Probi Epaminondas. Polibius. Hist l. 4. p. 340. Homeri Iliad. l. 18 p. 694. 700. Euripidis Bocchæ. Dyonys. Hallicar. Antiqu Rom. l. 7. sect. 9. Strabo Geogr. l. 10. Athenæus Dipnos. l. 14. c. 12. <sup>12</sup> Plato. Legum. Dialog. 7. pag. 880. 881, 882. Zenophon. De Expedis. Cyri Hist. lib. 6 pag. 370. 371. Strabo Geogr. lib. 10. Athenæus Dipnos. l. 14. c. 12. Plutarchi Sympotiacum. 9 Quæst. 15. Alex ab Alexandro. l. 5, c. 19. Cælius Rhodiz. Antiqu. Lect. l. 5. c. 4. & l. 18. c. 26. See Bulengerus De Theatro. lib. 1. cap. 52. <sup>\*</sup> See his Overthrow of Stage-plays. passim.

Obiect. 1.

If any here object in defence of amorous mixt lascivious dancing, (I speake not of grave single, chaste, and sober measures men with men) which is now so much in use and high esteeme. First, that there are many law-  
 dable examples of dancing in the Scripture: as <sup>d</sup> that of *Miriam and the Israelish women after the drowning of the Egyptians, and their miraculous deliverance from them: that of <sup>e</sup> Iepthaes Daughter: <sup>f</sup> of the Israelish women after the slaugter of Goliath and the Philistins: and that <sup>g</sup> of David, who danced before the Arke with all his might. Secondly, that God commandes us, <sup>h</sup> to praise him with cyrebals and dances: That Salomon writes; <sup>i</sup> there is a time to dance; and that <sup>k</sup> other Scriptures seeme to allow of dancing as lawfull. Therefore it cannot be unlawfull.*

I  
<sup>d</sup> Exo. 15. 20, 21.  
<sup>e</sup> Iudg. 11. 39.  
<sup>f</sup> 1 Sam. 18. 6, 7.  
<sup>g</sup> 2 Sam. 6. 16.  
<sup>h</sup> Chron. 15. 29.  
<sup>i</sup> Psal. 149. 3.  
<sup>j</sup> Psal. 150. 4.  
<sup>k</sup> Eccles. 3. 4.  
<sup>l</sup> Psal. 30. 11.  
<sup>m</sup> Ier. 31. 4. 13.  
<sup>n</sup> Lam. 5. 15.  
<sup>o</sup> Mat. 11. 17.

Answer 1.

To these, I answer first; that these Scriptures and examples warrant that kinde of dancing onely which is specified, and commended by them; not our theatricall, *our moderne common dancing, which <sup>1</sup> differs from it in many materialsall circumstances, well worth the observation.* For first, these dances which we read of in the Scripture, <sup>m</sup> were all single, consisting altogether of men, or of women onely: (which kinde of single measures were anciently in use among <sup>n</sup> the Persians and Greeccians, & are yet retained among the <sup>o</sup> Brasilians and others.) Whereas our moderne dances are for the most part mixt, both men and women dancing promiscuously together by selected couples. Secondly, these dances were no artificiall *curious Galliards, Igs, or Carantoos*, learned with much paines and practile at a Dancing-Schoole, as ours are: *P but simple, plaine, unartificiall sober motions.* Thirdly, *these dances were no ordinary daily recreations, practised at every feast*

<sup>1</sup> See Peter Martyr, *Qualiter*, Northbrooke, Stubs, & Lovell, in their fore-quoted places, where these Scriptures and objections are more fully answered.  
<sup>m</sup> See Exod. 15. 20, 21. Iudg. 11. 34. c. 1. 21, 23.  
<sup>n</sup> 1 Sam. 8. 6, 7.  
<sup>o</sup> 2 Sam. 6. 16.  
<sup>p</sup> Ier. 31. 4. Iudith 15. 12, 13. Mat. 14. 6, 7. Mar. 6. 22.

<sup>q</sup> Zenophon, De Expedit. Cyri. l. 6. p. 370. 371. *Athenais* Dipnos. l. 14. c. 12. <sup>r</sup> *Lerius* De Navigatione in Brasiliam. c. 9. *Purchas* Pilgr. l. 1. c. 1. l. 6. c. 15 l. 8. c. 14. lib. 9. cap. 2.  
<sup>s</sup> See *Qualiter*. Hom. 51. in Marc. & Hom. 186. in Matth. *Peter Martyr*, *Locoru Com. Classis*. 2. c. 11. sect. 63. to 68. M. Northbrooke & Stubs, qua supra. M. *Iohn Downhams* *Christiann Warfare*. l. 3. c. 21. sect. 5. See *Horace* De Arte Poetica. p. 303. *Tibullus* Eleg. lib. 2. Eleg. 1. & *Virgil* Georg. lib. 1. pag. 40.



or meeting, upon every Lords-day, Holi-day, or vacant time; and that upon no other occasion, but for mirth or laughter sake, to passe away the time, or to satiate mens unruly lusts, (*the 9<sup>th</sup> only props of dancing;*) as all our moderne dances are. But they were <sup>a</sup>publike extraordinary speciall dances, taken up by pious Christians to praise the Lord withall, after some extraordinary great deliverances from, or victories over their enemies, which scarce hapned twice in divers ages: Whereas our dances are not such. Fourthly, these dances were not made in any private House, or Hall; in any Ale-house, Taverne, or Bower neere adjoyning; much lesse at any <sup>c</sup>May-pole, Wake, or Church-ale; at any Play-house, Wedding, or Dancing-Schoole, as ours are: but in the open field, where the victorious Generall and his Army were to passe; whom they went out to meet and welcome home with these their dances, <sup>a</sup>which sounded forth his praises in those Psalmes and heavenly Songs, which the Scripture hath recorded. Fifthly, they danced not by couples or in measure as we use to doe, <sup>a</sup>but in one intreteaine or round. Sixthly, they did not wantonly leape, caper, sling or skip about like Does or Bedlams; nor <sup>a</sup>ymnically trip it, as our lascivious amorous Dancers doe: but they used a <sup>a</sup>modest grave and sober motion, much like to <sup>a</sup>walking or the grave old measures; having timbrels and cymbals in their hands, and <sup>a</sup>Psalmes (not scurrilous amorous Pastorals) in their mouths, wherewith they did unsaindly blesse and praise the Lord for their obtained victories and deliverances, and <sup>b</sup>sounded forth the Victors praises. Seventhly, These dances were free from all lascivious dalliances, from all amorous gestures, gropings, kisses, complements, love-trickes, and wanton embracements; which abound in all our moderne Dances. Lastly, <sup>c</sup>these dances were wholly devoted

<sup>a</sup> Tolle libidinem iustitialis & chorea. Petrarcha. De Remedio. et Fortuna. l. 1. Dial. 24.

<sup>c</sup> See Exod. 15. 20, 21. Iudg. 11. 34. c. 21. 19, 21, 23, 24. 1 Sam. 18. 6, 7. 2 Sam. 6. 16. Iudith 15. 12, 13.

<sup>c</sup> See Polydor. Virgil. De Invent. Rer. l. 5. c. 2. M. Stubbs Anatomy of Abuses. p. 109. to 114. against these May-poles and Wakes

which some began to preach for even in open Pulpit.

<sup>c</sup> Exod. 15. 20, 21. Iudg. 11. 34. 1 Sam. 18. 6, 7. Iudith 15. 12, 13

<sup>a</sup> Exod. 15. 20, 21. Iudges 5. thorrowout.

1 Sam. 18. 6, 7. 2 Sam. 22. thorrowout. Iudith. c. 15. & 16.

<sup>c</sup> Exod. 15. 20, 21. 1 Sam. 18.

6, 7. Iudith 15. 12, 13. compared together. <sup>a</sup> 1 May 3. 16. <sup>a</sup> Exod 15. 20. 1 Sam. 18. 6. 7. Iudith 15. 12, 13. &c. 1. <sup>a</sup> It was like our Lincolnes Inne singing of Mirth and Solace. <sup>a</sup> Exod. 15. 20, 21. Iudg. 5. 1 Sam. 22. Iudith 16. compared with Ephel 5. 19, 20. Col. 3. 16. 1 Sam. 18. 6, 7. <sup>b</sup> 1 Sam 18. 6, 7. <sup>c</sup> See <sup>a</sup> before: & Psal 149. 3 Pl. 150. 4 Pl. 30. 11. These dances were like the singing of Te Deum Laudamus, after victories, of which we have sundry presidents in our English Chronicles.

\* See Theodorēt. to Gods praise and glory; \* they were a holy religious service  
 Hist. Eccl. l. 3. done to God, proceeding from the thankfulness of such hearts, as  
 c. 22. & Cent. 4 were ravished with Gods more speciall mercies: Our moderne  
 Col. 412. wanton dances have no such pious ends and circum-

stances, they proceed not from such hearts, such occasions, such extraordinary favours of God as these: they differ from them in all these severall circumstances: therefore these dances, these examples doe no wayes iustifie, but condemne all ours, which have no affinity nor cognation with them.

*Answer 2.*

I

<sup>a</sup> Eccles. 3. 4.  
<sup>c</sup> See Psal. 30.  
<sup>d</sup> 11. Psal. 149. 3.  
<sup>e</sup> Psal. 150. 4. Jer.  
<sup>f</sup> 31. 4. 13. Lam.  
<sup>g</sup> 3. 15. Mat. 11. 17.  
<sup>h</sup> Luk. 7. 31. See  
 Ambrose, Augu-  
 stine, Hierom.  
 Beda, Calvin, Ly-  
 ra, Marlorat,  
 Guather, Rata-  
 nus Maurus, Osi-  
 andr, Tostatus,  
 & other Com-  
 mentators on  
 these texts ac-  
 cordingly.

<sup>i</sup> In Ecclesi. 3.  
<sup>j</sup> 8 Hom. 38. &  
 49. in Matth.  
<sup>k</sup> De Peniten-  
 tia. l. 2. c. 6. Ep.  
 l. 4. Epist. 30.  
 Comment l. 6.  
 in Luc. 7. Tom.  
 3. pag. 47.

<sup>l</sup> In Psal. 149. & 150. <sup>m</sup> In Pl. 30. v. 11. <sup>n</sup> Peter Martyr Guather, Northbrooke, Stubbs, Lovell,  
 Downham, & others, *qual supra* <sup>o</sup> Ephes. 5. 19. 10 Col. 3. 16. 1 Tim. 5. 13 Psal. 30. 11. Psal.  
 149. 3. Psal. 150. 4. compared with this text of Salomon. <sup>p</sup> See p. 131. 240. to 244.

To the second Objection; that Salomon saith, <sup>d</sup> *there is a time to dance.* I answer first, that by dancing in this, and the other <sup>e</sup> *obscured Scriptures*, is not meant any corporall dancing, or artificiall moving of the feet in measure: but either an inward cheerefulness of heart, and readines of spirit in Gods service: or else a spirituall exultation of the soule in the apprehension of some speciall favour of God unto it, expressed in an abundant praying of God in psalmes, & hymnes and spirituall songs. This and no other is the dancing intended by Salomon, and commanded in the Scripture, as <sup>f</sup> Olympiodorus, <sup>g</sup> Chrysostome, <sup>h</sup> Ambrose, <sup>i</sup> Glossa Ordinaris, Lyra, <sup>k</sup> Calvin, and <sup>l</sup> sundry others teach us. Secondly, admit this text be meant of corporall dancing, yet it intends no other but religious holy dances, in which *either men or women* <sup>m</sup> *praise the Lord, with Hymnes and godly Psalmes, singing with a grace in their hearts to him, who hath given them so great an occasion of much holy ioy: it allowes no other dances but such, in which the heart is more active then the feet; in which Gods glory (not carnall iollity) is the utmost end. It gives no tolleration therefore for our common dances, which have neither holiness for their quality, nor piety for their end. Lastly, Salomon saith onely, that there is a time* to dance: and this time, I am sure, is neither <sup>n</sup> *Lords-*

*dayes,*



dayes, nor any other *solemn Festivals* devoted to Gods service, as the fore-quoted Councils, Fathers, and moderne Authors testifie: these are not times of dancing, but of \* praying, hearing, reading, meditating, and such like holy duties. All dancing therefore on such times as these (which are now made the chiefest dancing seasons) are out of *Salomons* dispensation. Againe, the time of working, of following our vocations, of performing private familie duties of religion; the times of sleepe and rest (I meane the night,\* which is more often spent in dancing then in praying, or any pious duty) is none of *Salomons* times for dancing: it being altogether untimely at these seasons; Therefore those who spend their working, praying, reading, studying time (° which God commandes them to redeeme) in dancing, (which too many make their worke, their life, their trade) dance out of *Salomons time and measure*; who gives no allowance to their untimely Rounds. Againe, dancing after a man is tyred out with honest labour, is altogether unseasonable: *P sleepe and quiet rest, are a wearied mans best, his fittest recreations*: They that worke hard all day, had more need to rest, then dance, all night. And yet how many are there, who after an hard iourney or a toylsome dayes worke, will take more paines at night in dancing, then they did in labouring all the day time? & because they are quite tyred out with working, they will yet tire themselves once againe in dancing; and so disable themselves the more for the workes and duties of the ensuing day; whereas *every recreation should helpe, not hinder men in their callings*. Hard workers therefore have little time, at least but little need or reason to turne Dancers. For others, who can finde either little, or no time at all to worke, (which is the epidemically deplorable gentile fashion<sup>r</sup> of our lazy age,) I am sure *Salomon* hath bounded them out no time to dance: *Eccles. 3.* hath set downe 24. severall times at least, for severall workes, and but one (if that) for dancing. Those therefore

who

\* See p. 241.

242, 243.

\* See *Seneca*, l. 1. p. 122. & *the-  
naus* *Dipn.* l. 12.  
cap. 6. l. 8. c. 12.  
& lib. 15. cap. 1.

° Ephes. 5. 16.  
Col. 4. 5. See  
Act. 6. Scene 1.

P Eccles. 5. 12.

q See *M. W. heat-  
lies* sermon of  
Times redemption,  
with all  
those who  
write of Re-  
creation.

r Much like to  
that of Sodom.  
*Ezech.* 16. 49.  
or that in the  
1 Cor. 10. 7.

Isay 5. 11, 12. &  
Amos 6. 1. to 7.  
See *Iohn. Sarcis-  
burie*, De Nugis  
Curial. lib. 1.  
cap. 1. 4, 5.

' See 2 Theſ. 3. who exempt themselves from these times of working,  
 8 10, 11, 12. See can make no title to this dancing season. He that *will*  
 all our English *not labour,* 'tis unfit he should play. He that hath no wor-  
 Statutes of La- king time, tis equall he should have no dancing time.  
 bourers, and a- And yet how many are there now a-dayes who will  
 gainst Rogues needs intitle themselves to this time to dance, though  
 & Vagabonds: they profesiedly disclaime all times to mourne or  
 accordingly. worke? How many are there that worke till they  
 \* See *Ludovicus freeze, and yet dance till they sweat? that cannot worke*  
*Vives, De Eru- or pray one houre in a day for sloath, and yet can dance*  
 dit. Malieris *nimbly day and night all the weeke long? that cannot walke*  
 Christianæ. l. i. *twenty yards to Church on foot without the helpe of a Coach;*  
 c. 13. 14. Ma- and yet will dance 40. Galliards or Carantoes five  
 ster Northbrooks hundred paces long? These indefatigable dancers, who  
 Treatise a- would rather die then worke; and not live then live  
 gainst Dancing f 64. b. & Chry- well: need onely a time to worke (which I wish they  
 soft. Hom. 7. in may find:) not a time to dance, (which they will be sure  
 Matth. Tom 2. to gaine) since they dance and play away all their time:  
 Col. 59. A. ac- Wherefore since neither Labourers nor Loyerers have  
 cordingly. any need of dancing, they have certainly no title, to Sa-  
 " So Hierom. lomons time of dancing: and so both their dancing and  
 Eusebius, Da- arguments are out of season. Since therefore it is in-  
 masceus, Fulgen- fallibly evident by all these premises, that our theatri-  
 tianus, Theophylact, call amorous mixt lascivious dancing, is sinfull and un-  
 Vives, Calvin, christian at the least, if " *not. Heathenish and Diabolicall;*  
 Guather, Mar- The Major of my precedent Syllogisme must be grated:  
 torat, Musculus, which I shal here close up with that notable passage of  
 Erasmus, Agrip- *Alexander Fabritius*, an ancient English though  
 pa, Brant, North- somewhat Popish Author, who writes thus of Dan-  
 brooke, Stubbs, & cing. \* *The entering into the processions of dances, hinders*  
 others stile it, men from ingresse into the heavenly procession, and those who  
 together with in processionibus  
 the Waldenses, ingressus ab ingressu cælestis processionis impediatur, & nimirum nam, in diebus festis  
 in their fore- choreas ducentes faciunt contra omnia sacramenta Ecclesiæ. Primò contra Baptis-  
 quoted places. mum, in hoc quia frangunt pactum quod inierunt cum Deo in baptismo, ubi promi-  
 \* Chorearum serunt se abrenunciare Satanæ & omnibus pompis eius: sed pomposam processionē  
 processionibus Diaboli intransant cum choreas ducunt. Nam processio Diaboli dicitur chorea, ut dicitur,  
 ingressus ab ingressu cælestis processionis impediatur, & nimirum nam, in diebus festis  
 choreas ducentes faciunt contra omnia sacramenta Ecclesiæ. Primò contra Baptis-  
 mum, in hoc quia frangunt pactum quod inierunt cum Deo in baptismo, ubi promi-  
 serunt se abrenunciare Satanæ & omnibus pompis eius: sed pomposam processionē  
 Diaboli intransant cum choreas ducunt. Nam processio Diaboli dicitur chorea, ut dicitur,  
*Gulielmus Parisiensis. Alexand. Fabritius. De structoribus Vitiarum. pars 3 c. 10. D.* See Hol-  
 kot, Lect. 173. in lib. Sapientie, cap. 15 fol. 133. accordingly.



dance (especially upon Holy-dayes) offend against all the Sacraments of the Church. First, against Baptisme, in this, that they breake the Covenant which they have entred into with God in baptisme, where they have promised, that they would renounce the Devill and all his Pompes; but they enter into the pompous procession of the Devill when they dance. For \* a dance as Guilielmus Parisiensis saith, is the Devils procession. Secondly, dances offend against the Sacrament of Order; For Clergie men who have received holy Orders, take those orders that they may conveniently celebrate divine services in the Church of God: but these vanities make divine Service to be contemned and neglected; for those who ought to be present at Mattens and Vespers, are oft-times present at these dances. Thirdly, they offend against the Sacrament of Matrimony; for oft-times in dances, by signes of wantonnesse, vaine songs, and unlawfull confabulations, the faith of Matrimony is violated either in consent or worke. Fourthly, they sinne against the Sacrament of Confirmation: for in the Sacrament of confirmation the signe of the Crosse is imprinted on their foreheads, as being bought with the passion of Christ: but in such dances the signe of the Crosse being cast away, they place the signe of the Devill on their heads. Fifthly, they doe against the Sacrament of Penance: For in the Sacrament of repentance by which they were reconciled unto God, they promised that they would never hereafter offend in the like kinde: but in such vanities they plainly doe the contrary. Sixthly, they offend against the Sacrament of the Altar, For on Easter-day they receive the Sacrament of the Altar, \* but immediately after they are like to Iudas the Traytor: who when he had eaten at the Lords Table, out of his owne Dish, he went out presently after, and tooke a band of Soldiers from the High-Priests and Pharises, and came against Iesus, as appeareth Iohn the 18. So these transgressing in the foresaid manner, come directly against Iesus: for when they are in a dance the procession of the Devill, they are not with Iesus, as himselfe saith, Luke 11. he that is not with me is against me. As Kings in Autumne and Summer are wont to goe forth to the Warres, that they may

Ll

take

\* See here pag. 229. 230, 232. & Chrysostom. Hom. 15. 17, 18 & 23. ad Pop. Antioch. Hom. 2. de Verbis I. saie. & Hom. in S. Iulianum. Tom 1. Edit. Parisijs 1621. per Fronto Ducum. p. 613. a. b. Augustine, Epist. 202. accordingly.

\* And doe not our Bacchanalian Christ-mas-keepers, who spend that sacred time in revel-rout doe the like?

take that from their enemies which they have gained by their labour in Winter: so the Devill the enemy of mankinde after Easter; yea, on Easter-day it selfe (we may more truly affirm it on our Christmas and Whiston Holy-dayes) gathers together an army of Dancers, that he may take from the Sonnes and Servants of Christ who are his enemies, their spirituall fruits, which they have gathered together in the Lent-time. Seventhly, they offend against the Sacrament of extreme unction by which those who are sick receive spirituall health: but these wretches in their playes and dances doe often lose the health both of their bodies and their soules. After this, he compares all women-dancers, (especially such as are gorgeously attired and set out with costly array, with painted faces, with false haire, shaven off from some dead womans scull; with head-tires of Gold, of silver, Pearles, and precious Stones, contrary to the Apostles precept, \* which the Devill who rides upon such women hath set upon their heads, as so many crownes of vanity for those many triumphes ever the Sonnes of God which he hath gained by them,) to those locusts and that smoke which ascended out of the bottomlesse pit, Apocalypse the 9. Advising all men out of Ecclesiasticus the 9. not to keepe company with a woman that is a Dancer, not yet to hearken to her voyce, lest they chance to perish by her snares: and wishing all Christians to renounce all dancing, as being thus opposite to all the Sacraments. Thus much concerning dancing, in probat of my Major, in which I have the more enlarged my discourse, both in respect of the neere affinity that is betweene Playes and Dauncing; and in regard of the universality of this lewde infamous exercise, which overspreads our owne and other Nations, whose commonnesse hath purchased it: such credit such applause in this effeminate, unchaste lascivious dissolute age where-in we live; that most repute it a necessary ornament, an

\* Per hoc enim quoddicit super capita eorū tanquam coronæ similes auro, intelligitur vanus ornatus auri & argenti & preciosorum lapidū quibus utuntur saltatrices in capitibus suis sunt tanquam coronæ quas Diabolus posuit supra capita illarum pro multiplici triumpho quem habuit ipse Diabolus per eas de filiis Dei. Vnde sicut strenui milites

in torneamentis solent in capitibus equorum suorum in signum victoriæ coronas de floribus ponere: sic Diabolus equitans super tales mulieres in signum victoriæ quod per eas habet contra filios Dei supra capita illarum tales vanitatis coronas imponit. Ibidem. See Pauli Wan. Sermo 10. de Custodia Tactus. accordingly.

essentiall



essentiall commendable quality or vertue, to make vp a Gentleman, a Gentiewoman, who are deemed incomplete, at least wiserude without it: when as all the fore-quoted Councels, Fathers, Pagans, and moderne Christian Authors, with \* infinite others, have thus branded, censured it (especially in the female sex who are now most devoted to it) as \* *a Diabolicall, infernall, effeminate, unchristian, wicked, unchaste, immodest heathenish pastime, contrary to all Gods Commandments and Sacraments: and as the very pomps of Satan which wee renounce in Baptisine: which mee thinkes should now at last rectifie our depraved iudgements in this point of Dancing, and reforme our lives.*

For the Minor, that Stage-playes are commonly attended with mixt effeminate amorous dancing; it is most apparant; not onely by our owne moderne experience, but likewise by the copious testimony of sundry Pagan and Christian Writers of all sorts: as namely, of \* *Polibius. Historie. lib. 4. pag. 340. Of Livy. Rom. Hist. lib. 7. sect. 3. Of Dionysius Hallicarnassens. Antiqu. Lect. l. 7. sect. 9. Of Plutarch. Symposiakon. lib. 9. Quest. 15. pag. 315. 316, 317. Of Athenæus Dipnosophrum. lib. 8. c. 12. p. 695. lib. 14 c. 3 p. 980. 981. c. 7. p. 990. 2 c. 11. p. 999. & c. 12. pag. 1005. Of Macrobius Saturnalium lib. 2. c. 7. Of Horace<sup>b</sup> Sermonum. l. 1. Satyr. 5. p. 180. & De Aric. Poetica lib. p. 303. 306. Of Euripides, in his Bacche. Of Ovid, De<sup>c</sup> Remedio Amoris. l. 2. p. 230. Of Plato. Legum. Dial. 7.*

*lætantur Ministri Dæmonum Chrysof. Hom. 49. & 74 in Meth. & Holkot in lib. Sapiencie. Lectio 172. \* Spectacula ac ludos in theatris cum cantibus & choreis, singulis quibusq; annis civibus præbent. Ibid. 7 Etenim saltatio adscita ad sodalitatem vulgari quadã Poetica, societate cælestis illius poeseos amissa, in stultis & attentis theatris obtinet tanquã tyrannus subiugata sibi quadã exili musica: omnem autem apud prudentes & divinos vires perdidit revera honorem. Ibid. 2 Nam embateria cum tibijs ordineq; exercètes, saltationibusq; studentes, cù publica & cura & sumptu singulis annis in theatris conspiciuntur, &c. Ibid. 4 Sunt autẽ tres saltationes pœsis scenicæ, Tragica, Comica, Satyrica, &c. Ibid. 5 Saltaret ut Cyclopa rogeret, &c. Ibid. 6 At tanti tibi sit non indulgere Theatris. Illic assiduè ficti saltantur amores, &c. Ibidem.*

\* See *Samuel Eyrd*, his Treatise of the Pleasures of this present life, London 1580. c. 4. f. 34. 35. *Pauli Wau. Sermo. 5. & 7. De custodia quinq; sensuum. A French Treatise against Dancing, Dedicated by the French Ministers of the Reformed Churches to the King of Navar. Richard Price, his destruction of small vices. London 1581. Gulielmus Parisensis De Vitijs & Virtutibus. \* Vbi saltatio, ibi Diabolus: in saltationibus exultant Dæmones &c.*

e Ne fractis  
 quidem & ener-  
 vatis his saltat-  
 oribus, qui  
 Cynædica tur-  
 pitudinem mut-  
 tam in scenam  
 transferunt. *Ibid.*  
 e Commovetur  
 civitas tota ut  
 delectentur fa-  
 bulosæ antiqui-  
 tatum libidi-  
 nes. *Ibidem.*  
 \* Amans saltat-  
 ur Venus, &  
 per affectus  
 omnes mere-  
 tricæ vilitatis  
 immodica ex-  
 primitur imi-  
 tatione baccha-  
 ri. Saltatur &  
 magna sacris  
 compta cum  
 insulis ma-  
 ter, &c. *Ibid.*  
 f Histronici e-  
 tiam impudici  
 gestus, libidi-

*Aristotle Poetic. l. 1. c. 1. Suetonij Caligula. c. 54. 55. Clau-  
 dian in Eutropium. lib. 2. Clemens Alexandrinus. Pedagogi.  
 lib. 2. cap. 4. fol. 450. & lib. 3. c. 11. Tertullian & e Cyprian  
 De Spectac. lib. Arnobius Advers. Gentes. l. 2. p. 75. & l. 4. \* p.  
 149. 150. & l. 7. pag. 230. to 240. Lactantius i Divinorum  
 Instit. Epit. c. 6. Ambrose, De Penitentia. lib. 2. cap. 6. Basil  
 Hexam. Hom. 4. pag. 45. Nazienzen ad Selucum De Recta  
 Educatione. p. 1063. 1064. Chrysostome. Hom. 6. 7. & 38. in  
 Matth. & Augustine, De Civit. Dei. lib. 7. c. 26. Cassiodorus  
 Variarum. l. 1. Epist. 20. Salvian De Gubernat. Dei. l. 6. Iso-  
 dor. Hist. Originum. l. 18. c. 48. 50. The 6. Councell of Con-  
 stantinople. Canon 51. (which h inhibits all Players, Playes,  
 and Dancing on the Stage, under paine of excommunication:)  
 & Eusebius apud Damascenum. Parallelorum. lib. 3. c. 47.  
 where thus he writes. i But what doth he behold who  
 runnes to Theaters? Diabollcall Songs; dancing Girles;  
 or that I may speake more true'y, Girles stirred huber and thib-  
 ther with the furies of the Devill. For what doth a Dancereffe  
 doe? She impudently uncovers her head, which Paul bath  
 commanded to be continually vailed: she inverts her necke; she  
 tosseth about her haire this way and that way; Even these  
 things are likewise done by her who is possessed by the Devill.  
 Such likewise was the feast of Herod: the Daughter of Hero-  
 dias entring in, danced, and cut of the head of Iohn the Bap-  
 tist; and so she obtained the subterraneous places of Hell in  
 stead of an inheritance. Wherefore, those who love rounds and*

nes quas saltando exprimunt docent. *Ibid.* & Quid sunt ad hoc malū Mercurij furta,  
 veneris lascivia, stupra, & turpitudines cæterorum, quæ proferremus de libris, nisi  
 quotidie cantarentur & saltarentur in theatris. *Ibid.* b Omnino prohibet hæc sancta  
 & universalis Synodus eos qui dicuntur mimos, & eorum spectacula, easq; quæ in  
 scena sunt saltationes, &c. *Surin. Concil. Tern. 2. pag. 1048.* i Quid autem cernit qui  
 ad theatra currit? Diabolicos cantus; mulierculas saltitantes, vel ut rectius loquar,  
 Dæmonis intemperij agitata. Quid enim saltatrix facit? Caput quod Paulus per-  
 petuo regi vult impudenter aperit; collum invertit; comam huc atq; illuc expandit.  
 Hæc porro etiam ab ea sunt quam Dæmon obsessam tenet. Tale nimirū Herodis  
 quoq; convivium erat. Herodiadis filia ingressa tripudiavit, ac Ioannis Baptistæ  
 caput amputavit, & subterranea inferni loca hæreditatis loco consecuta est. Quocirca  
 qui choreas & saltationes amant, cum ea portionem habent. *Ibidem.*

dances,



dances,\* have certainly a portion with her in Hell. A terrible sentence sufficient to startle all our dancing Dames, and frisking effeminate Gallants; who make dancing their onely excellency, and supreme delight. To these I could accumulate, *Polydor Virgil. De Inventoribus rerum. l. 3. c. 13. Alexander Sardis, De Inventoribus rerum. l. 1. p. 42. Calius Rhodiginus. Antiqu. Lect. l. 5. c. 4. 5. M. Gualther, Hom. 52. in Marc. Alexander ab Alexandro. Gen. Dierum. l. 6. c. 19. Agrippa De Vanit. Scient. c. 20. M. Goffon, his Playes Confuted. Action 2. D. Reynolds his Overthrow of Stage-plays. pag. 12. to 19. & 130. to 139. Godwin, his Roman Antiquities. l. 2. sect. 3. c. 11. Bulengerus De Theatro. l. 1. c. 52. with* \*undry other Authors which *Bulenger* there recites. All which expressly informe us; that dancing was alwayes heretofore, and yet continues an unseperable concomitant, if not a necessary part of Stage-plays. The premises therefore being thus confirmed, my conclusion from them against Stage-plays must be granted

\* See *Augustin. De Tempore. Sermo. 215.*

*Epist. 202. & De Genesi. ad Litteram. l. 12.*

*c. 22. against Dancers.*

\* *Oratio Edgari Regis. Bibl. Patrum. Tom.*

*13. p. 153. 154.*

*Hæc mimi cantant & saltant, &c.*

\* See *M. Northbrooke, & Mr. Stubbs qui supra.*

*Lucian, De Salvatione. accor-*  
*dingly,*



## ACTVS 5. SCENA NONA.

**T**He second unlawfull Concomitant of Stage-plays, is amorous, obscene, lascivious lust-provoking Songs and Poems, which were once so odious in our Church; that in the *Articles to be inquired of in Visitations*, set forth in the first yeere of Queene ELIZABETHS Raigne, *Article 54. Church-wardens were enioyned to inquire; whether any Minstrels, or any other persons did use to sing or say any Songs or Ditties that be vile and uncleane;* which suggests this 24. Play-oppugning Argument to me.

*Argument*  
24.

Ll 3.

Those

\* Aient Philo-  
sophi, nihil po-  
tentius esse ad  
eneruendum  
animum quam  
lenocinium  
melodix. In-  
huius re uer-  
rum argu-  
mentum accipe,  
quod difficile  
invenitur ali-  
quis levis vocis  
& gravis vitæ  
vidi infinitos  
tam viros qui  
feminas tanto  
pejoris vitæ  
quanto melio-  
ris vocis. *An-  
tonini Chron. pars*  
*2. Tit. 18. c. 5.*  
*sect. 10.*  
\* Nunc tibici-  
nibus, nunc est  
gaufusa Tra-  
gædis. *Epist. l. 2.*  
*Epist. 2. p. 280.*  
Actoris partes  
chorus officiū-  
que virile De-  
fendat: neu  
quid medios

Those Playes which are usually accompanied with  
amorous Pastoralls, lascivious ribaldrous Songs  
and Ditties, \* *must needs be unlawfull, yea abominable*  
*unto Christians.*

But Stage-plays are usually accompanied with such  
Pastoralls, Songs, and Ditties as these.

Therefore they must needs be unlawfull, yea abomi-  
nable unto Christians.

The Minor is most aparrant. First, by our owne mo-  
derne experience, there being nothing more frequent,  
in all our Stage-plays (as all our Play-haunters can  
abundantly testifie;) then amorous Pastoralls, or obscene  
lascivious Love-songs, most melodiously chated out up-  
on the Stage betweene each feuerall Action; both to sup-  
ply that Chasme or vacant Interim which the Tyring-  
house takes up, in changing the Actors robes, to fit them  
for some other part in the ensuing Scene: (a thing *in*  
*use in Ancient times, as* <sup>k</sup> *Horace,* <sup>l</sup> *Levy,* and <sup>m</sup> *sundry others*  
*have recorded;*) as likewise to please the itching eares,  
if not to inflame the outrageous lusts of lewde Specta-  
tors, who are oft-times ravished with these ribaldrous  
pleasing Ditties, and transported by them into a <sup>n</sup> *Ma-  
hometan Paradise,* or extasie of uncleanness. Secondly,  
as experience, so sundry ancient and moderne Authors  
fully suffragate to my Minors truth. <sup>o</sup> *In Stage-plays*  
*(writes S. Basil) corrupt Songs ingenerate too much lust in*  
*the mindes of men. These Whorish Songs residing in the*  
*mindes of the hearers, doe nought else but perswade filthinesse*

intercinatactus; Quod non preposito conducatur & hereat aptè. *De Arte Poet. pag. 302.*  
<sup>1</sup> *Historiæ. Rom. l. 7. sect. 3.* <sup>m</sup> *Dionysius Hallicarnas. Antiq. Rom. l. 7. sect. 9.* *Calius*  
*Rhod. Antiq. Lect. l. 8. c. 8.* *Polydorus Virgil, De Inventor. rerum. l. 3. cap. 13.* *Alexander*  
*Sardis. De Rerum Inventor. l. 1. p. 43. 44.* *Bulengerius, De Theatro. l. 1. c. 52. & l. 2. c. 1. 9.*  
*&c.* *Godwinus Roman Antiqu. l. 2. sect. 3. c. 11.* <sup>n</sup> *Turci ventris venereasq; voluptates*  
*in paradiso somniant. Vxores aiunt fore selectissimas, &c.* *Philip. Lonicernus, Tur. Hist.*  
*l. 2. c. 2.* *Belonius Observationum. l. 3. c. 8.* *Purchas Pilgr. Booke 3. chap. 4. & 5.* <sup>o</sup> *Spectacu-*  
*lis corrupti cantus nimiam in animis ingenerant libidinem. Meretricij enim cantus,*  
*auditorum animis insidentes, nil aliud efficiunt, quam ut turpitudinem omnibus*  
*persuadeant.* *Hexameton. Hom. 4. p. 45.*



to all that heare them. & Wherefore wee commend not those  
 contumelious Poets who place felicity in obscene Songs. In  
 Stage-plays ( writes a Chrysostome, ) are broken effeminate  
 lascivious words, meretricious songs, and voyces provoking ve-  
 hemently to voluptuousnesse; and pelting mens eares farre  
 more then any dirt or filth. What ( write <sup>r</sup> Eusebins and  
 Damascen ) doth he perceive who runs to Theaters? Diaboli-  
 call Songs; certaine lascivious and altogether corrupt Ditties,  
 which ingenerate much lust in the mindes of the hearers, &c.  
 To these I might adde S. Augustine, De Civit. Dei. l. 6. c. 6.  
 7 & 26. & l. 12. c. 25. Lactanius, De Vero Cultu. c. 21. Nazi-  
 enzen ad Selucum, De recta Educatione. p. 1063. And Oratio  
 28. p. 471. where he writes thus of his Father. Nec  
 aurem & linguam res divinas partim accipientē partim pronun-  
 ciantē ethnicis narrationibus theatricisq; cantilenis conspurcari  
 siverit; nihil enim prophani sacrosanctis hominibus convenire  
 putabat. Salvian, De Gubernatione Dei. l. 6. Ioannis Salis-  
 buriensis, De Nugis Curialium. l. 1. c. 8. Concilium Parisiense.  
 l. 1. c. 38. together with Athenaus Dipnosophorum. l. 13. c. 27  
 The 3. Blast of Retrait from Playes and Theaters. pag. 100.  
 Casar Bulergerus, De Theatro. l. 2. c. 9. De Cantu in Scena;  
 where there are sundry Authors quoted to this pur-  
 pose, which you may peruse at leifure. Juvenal. Satyr 6.  
 p. 53. to 57. & Satyr. 11. p. 109. 110. Petronius. Satyricon.  
 p. 23. 24. Mariana & Briffonsus, in their Bookes, De Spe-  
 ctaculis. M. Northbrooke, D. Reynolds, M. Goffson, and M.  
 Stubs, in their fore-quoted Treatises against Stage-plays:  
 and others already mentioned in \* Act 3. Scene 1. Who  
 all unanimously testifie; That Stage-plays are alwayes  
 fraught with adulterous, obscene, lascivious Songs, and wanton  
 Pastorals, which adde strength and swell to mens lusts. My  
 Minor therefore must be granted.

The Major is unquestionable; because all ribaldrous,  
 amorous Songs: (which now are too to rise, not onely in  
 Stage-plays, but ever at private Christians Feasts, and  
 other Taverne-meetings, from which <sup>r</sup> Theodosius,

nibus adhibere lege prohibuit. Entropius. Rom. Hist. l. 13. p. 173. Aurelius Victor de Gram-  
 mat. in Theodosio. Codex Theodos. Tit. De Scenicis l. 10. & Bulergerus De Theatro l. 2. c. 9.

Stilice,

<sup>p</sup> Illos Poeta  
 contumeliosos  
 non laudamus,  
 qui in canticis  
 obscenis feli-  
 citatem ponūt.  
 De Legendis li-  
 bris Gentilium.  
 Oratio.

<sup>q</sup> Ibi verba fra-  
 cta lascivaq;  
 ibi cantiones  
 meretricia: ibi  
 voces vehemen-  
 ter ad volupta-  
 tem incitantes,  
 &c. Chrysostome.  
 Hem. 3. De Davi-  
 de & Saul. Tom.  
 1. Col. 510. D. See  
 Hom. 38. in  
 Matth. accor-  
 dingly.

<sup>r</sup> Quid autem  
 cernit qui ad  
 Theatracurrit?  
 Diabolicos  
 cantus; lascivas  
 quasdam ac  
 prorsus corrup-  
 tas cantilenas,  
 quæq; multam  
 libidinem in  
 animis pariant,  
 &c. Eusebius a-  
 pud Damascenum  
 Parallelorum.  
 lib. 3. cap. 47.

\* See here pag.  
 63. to 71.

<sup>r</sup> Theodosius  
 ministeria luf-  
 civa psalteriaq;  
 committit o-

<sup>e</sup> Nullo citharæ cōvivia cantu; Non pueri lasciva sonant. *Claudian De Laudibus Stiliconis. lib. 2. p. 185.*  
<sup>u</sup> Cantus saltatioq; hæc enim sunt ornamenta convivij. *Odyssæ. l. i. pag. 8.*  
<sup>z</sup> Halyattes rex terræ Lydiæ more atq; luxu barbarico præditus cumbellū Milesijs faceret, concinentes fistulatores & tibicines atq; feminas etiam tibicinas in exercitu atq; in procinctu habuit, lascivientium delicias conviviorum.

*Notitium Attic. l. i. c. 11. p. 26.* & *Herodoti Clisic. 3.* & *Omne convivium obscænis canticis strepit, pudenda dicta spectantur. Lib. i. c. 3.* See *Bulengerus, De Theatro l. 2. c. 9. p. 350* & *351.* according to *Iam. 5. 13 Eph. 5. 4, 19, 20. Col. 3. 16, 17. Heb. 13. 15. 1. May 38. 20 c. 49. 13. Pl. 21. 13. Pl. 33. 2, 3. Pl. 66. 2, 4. Pl. 68. 4. Pl. 96. 1. Pl. 95. 1. Exod. 15. 1, 21. 1 Chron. 16. 9.* <sup>a</sup> *Philo Iudæus, De Vita Contempl. lib. p. 1211. to 1217. Clemens Alexandrinus Præd. l. 2. c. 4. Tertulliani, Apologia. c. 39. Dionysius Areopagita Ecclesiast. Heirarch. lib. c. 3. Nazienzen, Oratio 37. 38, 39, 40. Gregorie Nissen, De Vita beati Gregorij Oratio, Chrysostom Hom in Psal. 41. Tom. 1. Col. 735. Theodoret, De Evangel. Veritate Cognitione. l. 8. & De Martyribus. l. p. 390. F. Tom. 2. Pliny Epist. l. 10. Ep. 97.* <sup>b</sup> *Quis rogo hic error est, quæ stultitia? Nunquid lætari assidue & ridere non possumus, nisi risum nostrum arque lætitiæ scelus esse faciamus, &c.* <sup>c</sup> *Salvian, De Gubernat. Dei. lib. 6. pag. 192.* <sup>c</sup> *Ephes. 4. 29, 31, cap. 5. 4. 1 Cor. 15. 33. See Act. 3. Scene 1. pag. 63. to 66.* <sup>d</sup> *Ephes. 5. 3.* <sup>e</sup> *Ephes. 5. 4.* <sup>f</sup> *Omnibus enim suffragijs hæc lex vincit, ut & in cantilenis bonis verbis utamur, & ut cantilenæ genus undiquaq; ex gratiosis verbis constet. Plato Legum, Dialog. 7. pag. 874.*

<sup>t</sup> *Stilico, and others excluded all Songs and singing-women; (the very ornaments and delights of lascivious banquets, as*  
<sup>u</sup> *Homer, \* Gellius, and y Quintilian stile them:)* are abundantly condemned as abominable, sinfull pastimes misbecseeming godly Christians. First, by the expresse verdict of the Scripture; which as it <sup>z</sup> *injoynes all Christians in their Feasts, their mirth, and private meetings, to sing Psalmes, and Hymnes, and spirituall Songs, of prayer, of praise to God with a grace and melody in their hearts: a practise, which all the Primitive Christians (as the marginall* <sup>a</sup> *Authors witnesse) observed in their Love-feasts, in all their private and publike meetings: and I would, those moderne Christians, who banish these things from their Feasts and Merriments, as altogether unseasonable, exhilarating themselves* <sup>b</sup> *with nought but scurrilous beastly Songs, lascivious musicke, wanton dancing, and such unchristian mirth; would now againe revieve it. So it expressely prohibits* <sup>c</sup> *all filthy, corrupt, unedifying communication: d all fornication and uncleaneesse which are not so much as once to be named among Christians: together with* <sup>e</sup> *all foolish talking and iesting; all ribaldry and scurrility, either in songs or tests (which* <sup>f</sup> *Plato, and the Athenians, though Pagans, did prohibite by an unanimous law,) as odious unto God, pernicious to the manners, mindes, and soules of men, and misbecseeming*

*Christians,*



Christians, & whose words should be alwayes gracious, seasoned with salt, that so they might administer grace, not poyson or corruption, to the bearers. Ribaldrous amorous Songs, are so unsutable for the mouthes, the eares of Christians; that <sup>b</sup>Theophylact plainly tells us, that those who sing such Songs, are possessed with an uncleane spirit: and S. i Bernard, that he who is delighted with obscene Iests, and secular Ditties, (as alas too many are) is in the very pavilion or possession of the Devill. No wonder therefore if the Scripture condemnes such songs as these, as unbefitting Christians. Secondly, as the Scripture, so sundry ancient and moderne Councils expresly censure, such Poems, Songs, and Ditties; as abominable and polluted in themselves, defiling the mouthes, the eares, of those who chaunt, or heare them chaunted: as allectives unto lewdnesse, incentives unto lust, <sup>k</sup> which grieve the holy Spirit of God, whereby we are sealed up to the day of redemption, and wholly effeminate the mindes of men. Witnesse Concilium Arclatense. 3. apud Surium. Concil. Tom. 1. pag. 727. Concil. Agathense. Can. 39. Veneticum, Can. 11. Toletanum. 3. Can. 23. Altsiodorense. Can. 9. & 40. Cabilonense. 1. Can. 19. Senonense. Cap. 25. Surium. Tom. 4. p. 742. 743. Cabilonense. 2. Can. 9. Moguntinum sub Carolo Magno. cap. 10. & 14. Rhemense. cap. 17. Parisiense. lib. 1. cap. 38. Moguntinum sub Rabano. Archiepiscopo. cap. 12. Turonense. 3. cap. 7. 8. Colonienſe 1536. pars 2. cap. 25. & pars 9. c. 10. <sup>l</sup> Synodus Carnotensis. Anno 1526. Concilium Burdigense. Anno 1582. & Synodus Turonica, 1583. which severall Councils, inhibite all Christians, especially Clergy-men, both from the use, the hearing, and singing of such Songs as these, for the precedent reasons. A sufficient inducement to cause all godly Christians to abandon them, together with all those Playes, those Play-houses and places

s Col 4.6.

Ephel. 4. 29.

<sup>n</sup> Qui Satanicus  
cantilenas con-  
cinunt spiritus  
immundo im-  
buntur. Enar.  
in Ephel. 5. 1. ag.  
5. 10. D.

<sup>i</sup> Qui enim  
iocis & seculi  
cautionibus  
delectatur, in  
tentorio Dia-  
boli est. De  
Nuptijs filij Re-  
gis. Col. 17. 25. A.

<sup>\* Mors intrat</sup>  
per aures audi-  
endo libenter  
cantus & in-  
strumenta mu-  
fica ad lasciviã  
provocat: per  
ist: enim valde  
emollitur ani-  
mus, & præci-  
puè per cantus  
mulierũ. Cum  
enim blanda  
vox queritur  
sobria vita de-  
feritur. Cantus  
dissolutus mē-  
tem virilē vul-  
nerat & emol-  
lit. Et ex hoc  
cōmuniter can-  
tatrices & can-

tores sunt instabiles & malorũ morũ, &c. Ecce hominem vocis blandissimæ & vitæ pessimæ. Pauli Wan. Sermo 7. de Custodia Auditus. <sup>k</sup> Ephel. 4. 29, 30. See Ambrose, Chrysostome, Hierom, Theodoret, Sedulius, Primasius, Remigius, Anselme, Beda, Oecumenius, Haymo, Theophylact, Calvin, Musculus, Marlorat, Lyra, & Gorrhan, Ibid. accordingly. <sup>l</sup> Apud Bochellum. Decreta Ecclesiæ. Gal. lib. 6. Tit. 19. cap. 4. 16, 19. See Act 7. Scene 3.

Mm

where

<sup>m</sup> Aerem insuper meretricijs cantibus, & terram contaminavere, &c. De Elia & Ieiunio. c. 18. & Basil De Ibricitate & Luxu. Sermo. \* Foris autem impijs modis & amatorijs canticis se oblectant, tibiariu cantu, plausu, temulentia, & quovis cæno ac forde oppleti. Hoc autem dum cantant & recantant, ij qui immortalitæ antea celebrabant, tandè perniciosissimam mali malè canunt palinodiam; Comedani & bibamus cras enim morimur. Ij autem non cras verè sed iam Deo mortui sunt, sepeliètes mortuos suos, hoc est seipfos in mortem infodientes. Ibid.

<sup>n</sup> See here pag. 49. to 53. ° Scurriles cantilenas tanquam vanitates & insanias falsas respuunt & abominantur, Ibidem.

where they are in use. Thirdly, as these Scriptures and Councils; so likewise the Fathers are very copious in censuring such ribaldrous lascivious songs as these, which if we beleeve <sup>m</sup> S. Ambrose or S. Basil, defile the very earth and air where they are breathed out. Survey we but Clemens Alexandrinus, Padag. l. 2. c. 4 & 6. & \* l. 3. c. 11. Tertullian & Cyprian, in their Bookes De Spectaculis. Arnobius advers. Gentes. lib. 4. & 7. Tatianus, Oratio adversus Græcos. Lactantius de Vero Cultu l. 6. c. 21. Basil. Hexaëmeron. Hom. 4. De Ebrietate & Luxu. Sermo 2. & De Legendis libris Gentiliu Oratio. Nazienzen Oratio 28. 37. 38. & 48. & Ad Selucum De Recta Educatione. p. 1063. Hierom. Epist. 2. c. 6. Ep. 9. c. 5. Ep. 10. c. 4. & Adversus Iovinianum. l. 2. c. 7. Cyrillus Hierusolimitanus Chatechesis Mystagogica. 1. (who makes such <sup>n</sup> songs, the very workes and pompes of the Devil, which we renounce in baptisme:) Eusebius apud Damascenum. Parallelorum. l. 3. c. 47. Ambrose, De Elia & Ieiunio. c. 18 & Sermo 33. Sci. Asterij Homilia in Festum Kalendarum. Oratio. Bibl. Patrū. Tom. 4. p. 706. Augustine De Civit. Dei. lib. 6. c. 6. 7. De Reditudine Catholica Conversationis Tractatus. & De Decem Chordis. cap. 4. Tom. 9. De Tempore Sermo 225. De Verbis Apostol. Sermo 17. Hippolytus Martyr, De Consummatione mundi & Antichristo Oratio. Bibl. Patrum. Tom. 3. p. 16. H. & 17. A. B. Gaudentinus Brixia. Episc. De Lectione Evangelij. Sermo 8. Bibl. Patrum. Tom. 4. pag. 813. C. D. Primasius, Oecumenius, Theodoret, Sedulius, Remigius, Anselmus, Haymo, Rabanus Maurus, & Theophylact, on Ephes. 4. 29, 30. & on cap. 5. 3, 4. Salvianus De Gubernatione Dei. l. 6. Fulgentius super Audivit Herodes Tetrarcha, &c. Sermo. Chrysologus Sermo 128. Olympiodorus in Ecclesiast. Enarrat. c. 12. Cassiodorus Variarum. lib. 2. Epist. 40. Bernardus, ° Oratio ad Milites Templi. cap. 4. Col. 832. L. & De Nuptijs Filij Regis. Col. 1725. A. Ioannis Salisburyensis, De Nugis Curialium. l. 1. c. 6. & 8. Petrus Blesensis, Ep. 76. Maphæus Veginus, De Educat. Lib. l. 3. c. 10. 12. Paulus



Wan. Sermo 7. Especaus in Tim. 1. Digressio. l. i. c. i. i.

p. 212. & Gratian De Consecratione Dissidio. 3. we shall

finde such Songs, such Poems as these abundantly condemned, as *P filthy and unchristian defilements, which contaminate the soules, effeminate the mindes, deprave the manners, of these that heare or sing them, exciting, enticcing them to lust; to whoredome, adultery, prophanes, wantonnesse, scurrility, luxury, drunkennesse, excesse; alienating their mindes from God, from grace and heavenly things: and Syren-like, with their sweet enchantments entrap, ensnare, destroy mens soules, proving bitter potions to them at the last, though they seeme sweet and pleasant for the present. Let S. Chrysostome, that a all-golden Father, as Theodoret styles him, whose lips did drop with Myrre and Honey, speake here for all the rest, who is somewhat copious in this theame. Like as Swine (writes he) runne thither where there is mire, and as Beas doe live where there are spices and perfumes: so where there are whorish Songs, there are the Devils gathered together: but where there are spirituall Songs, thither the grace of the holy Ghost doth flie; and the mouth sanctifieth the heart. And as those who bring in Stage-players, and Harlots into their Feasts (I would those whose practise it is now, would marke his words) doe call in Devils thither: so they who call in David with his Harpe (he meanes his Psalmes of which he speakes) doe call in Christ by him. They make their house a Theater, doe thou make thy Cottage a Church. This, saith*

*P* Quare ambularemus delectati canticis vanis nulli rei profuturis, ad tempus dulcibus, in posterum amaris? Tali-bus enim turpitudinibus cantionum animi humani illecebrantur, & decidunt, à virtute, defluentes in turpitudinem: & propter ipsas turpitudines postea sentiunt dolores, & cum magna amaritudine digerunt, quod cum dulcedine temporali bibèrunt. *Augusti De Decem Chordis. c. 4. Tom 9. pars 1. pag. 1152.*

*¶* Totum autem indicant hæc verba Chrysostomum, cuius è labris doctrinæ sermones melle dulciores emanarunt, quos qui gustant multa myrrha implentur, id est, laboribus mortificant membra sua super terram. *Theodoret Interp in Cantica. Cantic. Tom. 1. pag. 252.* *¶* Quemadmodum ubi quidam est cænum eo porci concurrunt, ubi autem sunt aromata & sufficit illic apes habitant: ita, ubi sunt quidam meretricia cantica, illic congregantur Dæmones: ubi autem cantica spiritalia, illuc advolat gratia spiritus, & os sanctificat animam &c. Quemadmodum enim qui mimos & saltatores & mulieres meretrices introducunt in convivia, Dæmones & diabolum illuc vocant: ita qui vocant David cum cythara, intus Christum per ipsam vocant. Illi domum suam faciunt Theatrum, tu Ecclesiam fac tuam domum. *Hom. in Psal 41. Tom. 1. Col. 735.* *¶* Hoc est mihi inquit perpetuum canticum, &c. Hoc est mihi perpetuum munus, Deum laudare. Audiant, qui Satanicis canticis remollescent & putrescunt. Quod non supplicium subibunt, &c? *Hom. in Psal. 117. Tom. 1. Col. 984. D. See Hom. 6. ad Pop. Antioch. Tom. 3. Col. 62. C. D.*

¶ Qui docemur,  
quāto supplicio  
obnoxij sint  
qui libidinosas  
& obscenas  
cantilenas pro-  
ferunt; qui co-  
micas nugas  
pronunciant,  
qui mendacia  
& clamores in  
Circēlibus lu-  
dis edunt. *Hom.*  
*in Psal. 118. v.*  
*170. 171. Tom.*  
*1. Col. 1025. D.*  
¶ Si Theatri-  
bus ludis spre-  
ris atque neg-  
lectis ecclesiam  
peteris, claudi-  
canti pedi inco-  
lunitatem red-  
didisti. Si Di-  
abolicos can-  
tus despexeris  
& eorum loco  
spiritalis didi-  
ceris, iā loque-  
ris, cum antea  
mutus esses.  
*Hom. 33. in Mat.*  
*Tū 2 Col. 162. B.*

David, is my perpetuall Song, this my constant worke and office, to prayse the Lord. Let them give eare, who effeminate and putrisie themselves with satanicall Songs. What punish-ment shall not they undergoe; or what dispensation may be given them, when as he being alwayes imploied in praying his Savi-our, they are perpetuallly wallowing themselves in these filthy Duties? By this are we taught, to what great punishment they are obnoxious, who utter libidinous and obscene songs, who pronounce comickall toys, who vent lyes and clamours in Cirques, &c. ¶ If then, contemning and forsaking Stageplayes, thou shalt hereafter frequent the Church, thou hast them restored health to thy hauking feet: If thou shalt despise diabolicall songs, and in stead of them shalt learne spirituall Psalmes, thou mayest now speake, whereas before thou wast but mute. And in another Homely he writes thus: \* As slime and dirt are wont to stop the eares of the body, so meretricious songs do use to stop the eares of the minde, more then any filth: or rather, they doe not onely stop, but likewise contaminate and defile them: for such songs doe as it were cast dirt into the eares. What that Barbarian threatned, say- ing; you shall eat your owne dung: that verily doe many to you now, not in word, but in deed: yea, that which is farre worse and filthier: For adulterous songs are much more abominable then any dung. And that which is farre worse to be endured. (though it bee the very humour and practise of our lascivious times) you are not onely not offended nor grieved at the hearing of such songs, but you laugh and reioyce: and whereas you ought to avoyd and abominate them, you entertaine and applaud them. To conclude: ¶ Dancing, musicke, adul-

\* Nam quemadmodū limus & sordes aures corporis obstruere solent, sic meretricij cantus aures mentis solent magis quā quavis sordes obstruere. Vel potius non obstruūt tantū, verū etiam impurū faciūt & immundū: quasi enim stercus immittunt auribus vestris huiusmodi colloquia. Quod barbarus ille minabatur, dicens; Comedetis stercus vestrū, id etiam multi non verbo, sed re vobis faciunt, imō verō multo peius ac fœdus. Nam Fornicatorij cantus multo magis quam stercora sunt abomi- nables. Quodq; ægrius ferendū; non solū nullā talia audientes molestiā capitis, verū etiā ridetis atq; letamini. Cūq; vitare ista, abominariq; deberetis; suscipitis atq; lau- datis *Hom. 38. in Matth. Tom. 2. Col. 297. C. Sec Hom. 2. De Verbis Isaia. Tom. 1. Col. 1288. A.*  
¶ Choreæ, cymbala, tibix, cantica turpia plena scortationū ac adulteriorū, Diaboli pompa, &c. *Hom. 42. in Acta. Tom. 3. Col. 611. C. & Hom. 12. in 1 Cor. Tom. 4. Col. 357. A.*



terous ribaldry songs (saith this Father) which are so rife and frequent in our marriages (and yet not so frequent then, as they are now in ours: ) are the very Devils pompe and hotch-potch, &c. <sup>z</sup> What wilt thou say of their songs which are fraught with all incontinency? which bring in dishonest loves, unlawful, nay wicked copulations, the everfions of houses and innumerable Tragedies, and have oft-times in them the name of a Mistress, and a Lover, a Sweet-heart and a Beloved. And that which is worst of all, there are Virgins present at them, who laying aside all shame, doe in the midst of unchaste Tongsters (a practice too common with our chaunting, dancing bluthlesse females now) demean themselves lasciviously and unseemely: sporting themselves with disorderly songs, obscene discourses, satanicall musicke, in honour, or rather to the dishonour of the new married Spouse. And dost thou yet inquire of me, whence adulterers, whence whoredomes, whence corruptions of marriages should proceed? Lo here the effects of such scurrilous songs and dances. To which I shall here adde the saying of S. Valerian concerning such songs as these, in his 6. Homely, De Otiosis verbis. Bibliotheca Patrum. Tom. 5. pars 3. pag. 482. 483. <sup>a</sup> As oft (writes he) as the hearing is soothed with the pleasant voyce, so often the sight is invited to a filthy deed. Let no man trust these treacherous songs, nor looke backe to those incitations of a lustfull voyce; which rage whiles they delight, and kill when they flatter. <sup>b</sup> Thus we often see Birds to be deceived with flattering whistels, and sottish wild beasts to be drawn into a snare of death by the sweetnesse of the voyce. Such, my beloved, is the case of mor-

z Quid dixeris de iplis canticis quæ sunt plena omni impudicitia, & amores pravos, & concubitus illigitimos ac nefarios, & demorum everfiones & tragedias, inducunt innummerabiles, & frequens habet nomen amici & amantis, & amicæ & dilectæ: & quod est omniū gravissimum, eis adsunt virgines, omni exuto pudore, & ad spōsæ honore vel potius ignominiam; & inter impudicos adolescentes, incompōitis lascivientes & indecore se gerentes cantile-

nis, verbisq; turpibus, & Satanica consonantia. Et adhuc me rogas, unde matrimoniorum corruptores? <sup>a</sup> Hom. 12. in 1. Cor. Tom. 4. Col. 358. C. See Hom 21. ad Pop. Antioch. Tom 5. Col. 162. C. D. <sup>a</sup> Quotiescunque dulci voce mulcetur auditus, ad turpe facinus invitatur aspectus. Nemo insidiosis cantibus credat, nec ad illa libidinose voris incitamenta respiciat; quæ cum oblectant, sæviunt; cum blandiantur, occidunt. *Ibidem.* <sup>b</sup> Sic frequenter vidimus blandis sibilis aves decipi, & hebetes feras in laqueum mortis dulcedine vocis impelli. Similis est dilectissimi, causa mortalium, quæ dulcifoni contus cura sollicitat. In hoc autem proficiunt varietates vocum, & producta sine syllabis verba, ut homo aut capiatur, aut capiat. Explicari non potest, dilectissimi, quam periculosos laqueos exhibeant mimicæ studia voluptatis, &c. *Ib. dem.*

call men, whom the care of pleasant songs solicites. In this onely the varieties of voyces profit, and words drawn out at length by warblings without syllables, that a man may be either taken, or may take. It cannot be expressed, my beloved, what dangerous snares the studies of mimick pleasure exhibite. For if any man could search out the secrets of mens breasts, he should finde the hearts of unhappy men to sigh againe at every sound of the Flute. Understand therefore what over-familiar and secret speech may doe betweene men and women, what neere neighbourhood, what conferences mixed with iests, what a pallate invited with delight, ; what the desire of gold exposed to every wickednesse of prostitution, if even the inticements of a dumbe voyce may charme the fury of another. ° This error therefore, of the sound of the voyce is to be avoyded, which hath wrought bitterness in the hearts of men by its sweetnesse, & by a certaine perswasion of a mellifluous song, hath oft-times ministred deadly poysons to the sicke. In which place the eares are first to be \* stopped, by opposing the Buckler of Faith, whereby the hearing of every voyce enticing unto lewdnesse may more easily be excluded. And discipline also is to be administred, which may repell the desires of the eyes, and may bridle the incitations of a consuming heart. To all which passages, I may ioyne that of S. Augustine, *De Tempore Sermo. 2 15.* \* Before all things, wheresoever you

° Refugiendus est igitur error iste, vocis sonus, qui humanis pectoribus dulcedine sua amaritudinem fecit, & persuatione quidam mellisui cantus frequenter mortifera ægris venena commiscuit. In quo loco primum obturendæ aures sunt, op-

ponentes scutum fidei, quo facilius omnis lenocinantis vocis excludatur auditus. Adhibenda etiam disciplina, quæ oculorum desideria repellat, & tabescentis cordis incitamenta compefeat. *Ibidem.* \* See Thomas Beacon his Catechisme. fol. 35 r accordingly. \* Ante omnia ubicunq; fueritis, sive in domo, &c. verba turpia & luxuriosa nolite ex ore vestro proferre; sed magis vicinos & proximos vestros iugiter admonere, ut semper quod bonum est & honestum loqui studeant, ne forte male loquendo & in sanctis festivitibus choros ducendo, cantica luxuriosa & verba proferendo de lingua sua, unde debuerant Deum laudare, inde sibi vulnera videantur infligere. Isti enim infelices & miseri homines qui balationes & saltationes ante ipsas basilicas sanctorum exercere nec metuit nec erubescunt, etsi Christiani ad Ecclesiam venerint, Pagani de Ecclesia revertuntur; quia ista consuetudo balandi de Paganorum observatione remansit. Et iam videte qualis est ille Christianus qui ad Ecclesiam venit orare, & neglecta oratione, sacrilega verba Paganorum non erubescit ex ore proferre: videte tamen fratres charissimi, iustum est, ut ex ore Christianorum ubi corpus Christi ingreditur, luxuriosum canticum quasi venenum Diaboli proferatur? *Ibid. Tom. 9. pars 2. pag. 63 1.* See Ambros. *Sermo. 33. Tom. 5. pag. 23.*



are, whether in a house, or in a iourney, or in a feast, or in a publike assembly, utter not yee out of your monthes any scurrilous or voieptuous words; but rather cōtinually admonish your neighbours and friends, that they alwayes study to speake that which is honest and good, lest perchance by evill speaking, by dancing upon holy Festivals, and by singing luxurious ribaldry songs, they may seeme to inflict wounds upon themselves, even from whence they ought to have prayed God. For these unhappy and miserable men, who neither feare nor blush to exercise lascivious songs and dances before the very Temples of the Saints, although they should come Christians to the Church, yet they retorne Pagans from the Church, because this custome of singing and dancing is but a relique of the observation of Pagans. And now behold what a Christian he is, who comes unto the Church to pray, and neglecting prayer, is not ashamed to utter the sacrilegious words of Pagans. Consider deare brethren, whether it be iust, that out of that mouth of Christians where the body of Christ doth enter in, a deboist song should be brought forth, as the very poysen of the Devill? \*Wherefore (writeth he in another place) should we then walke delighted with vaine songs, that are profitable for nothing, being sweet onely for a time, but bitter afterwards? For with such scurrilities of songs the intised mindes of men are effeminated, and fall away from vertue, flowing downe into filthinesse, and for those very filthinesses they afterwards feelee paines, and vomit up that againe with great bitternesse which they have drunke downe with temporall pleasure, &c. To which I may annex that \* Canon of the Roman Synode under Lotharius and Lodovicke: Let the Priests admonish men and women who meet together at Church on Holy-dayes, that they sing no filthy songs, nor lead nor keepe any dances: And that Constitution of Charles and Lodovicke: \* Let no man dance any filthy Dances or Carantoos, nor sing any dishonest riotous songs, nor use any such Diabolicall

\* Quare ambulamus delectati vanis canticis, aulli rei profuturis, ad tempus dulcibus, in posterū amaris? Talibus enim turpitudinibus canticū animi humani dilecti enervantur, & decedunt virtute, defluunt in turpitudines postea

sentiunt dolores, & cum magna amaritudine digerunt, quod cū temporali dulcedine biberunt. De Decem Chordis. cap. 4. Tom. 9. pars 1. pag. 1152. \* Apud Henrici Spelmani Glossarium. p. 66. Ballare, & Binius Conciliorum. Tom. 3. \* Capitular. Caroli & Ludou. l. 6. Can. 191. & Spelmani Glossarium. p. 67. Ballare.

ports,

a Quire? quia  
 infixæ nobis e-  
 ius rei aver-  
 sio est, quæ na-  
 tura d'mnavit.  
*Seneca. Epist. 79.*  
 c Legum Dialog  
 7 pug. 874.  
 f Quid illi, qui  
 in audiendis,  
 videndis, com-  
 ponendis can-  
 tibus occupati  
 sunt; dū vocem  
 cursum rectum  
 cursu naturæ  
 & optimū &  
 simplicissimum  
 fecit, inflexu  
 modulationis  
 ineptissime  
 torquent? Quo-  
 rum digiti ali-  
 quod inter se  
 carmen meti-  
 entes semper  
 sonant: quorū  
 cum ad res serias, etiam sæpè tristes, adhibiti sunt, exauditur tacita modulatio? Non  
 habent isti otium, sed iners negotiū. *De Brevi. Vitæ c. 12.* f Enervant animos cytha-  
 ræ, cantusq; lyre q; Et vox, &c. *De Remedio Amoris. l. 2. p. 30.* g Grataq; faminis. Im-  
 belli cytharæ carmina dividis. *Carmin. l. 1. Ode. 15. p. 18.* See l. 3. Ode. 11. p. 83. & Ode.  
 15 p. 88. l. 4. Ode. 11 p. 124. Epist. l. 1 Epist. 2 p. 240. h See *Juvenal. Satyr. 6. p. 54. 55,*  
 56. & *Satyr. 10. p. 99.* i See *Lyra, Gorbhan, Testatus, Cornelius à Lapide, Estius, Osander,*  
*Calvin, Musculus, Marlorat, Zanchius, Arctius, Bullenger, Melancton,* and others. *Ibid.* k See  
*Hosper, Beacon, Babington, Dod, Elton, Perkins, Lake, Williams,* mus, and others. l See *Peter*  
*Martyr, Trelcatius, Murex, Polanus,* and others, and *Majheus Veginus, De Liberorū Edu-*  
*cac. l. 3. c. 7. & 11.* m The 3. Blast of Retrait from Playes and Theaters. p. 100. ro-  
 gother with *Reinolds, Goffson, Stubbs, Bulenger, Briffonius, Mariang,* and others. n Aures ve-  
 stras condidi, ut audiretis Scripturas, at vos parastis ea ad cantica Dæmonum, cytha-  
 ras & ridicula, &c. *Hippolitus Martyr. De Consum. Mundi. Oratio. Bibl. Patrū. Tom 3. p. 16. 17.*  
 o Turpes & effeminate cantus prius rempublicam universam pestifera tabe infici-  
 unt, quam malum quod afferunt ratione præcaveri potest. *Osius De Regum. Instit.*  
*lib 4. fol. 123. 124.*

sports, either in the streets or in their houses. By all which you  
 may easily discern, what the Fathers iudged of amo-  
 rous ribaldrous songs; which should cause all Christi-  
 ans, at leastwise to condemne them in their iudgements;  
 as all these Fathers doe; if not to <sup>d</sup> abandon them in their  
 practise. To these Testimonies of the Fathers I might  
 accumulate, not onely <sup>e</sup> Plato, <sup>f</sup> Seneca, <sup>g</sup> Ovid, <sup>h</sup> Horace,  
 and other Pagan Authors, who condemne all amorous wan-  
 ton Pastorals, as fit for none but Strumpets, and lewde lasciv-  
 ious effeminate persons: but likewise whole Volumes of  
 moderne Authors; there being few Commentators on the  
*Psalmes*, upon <sup>i</sup> Ephes. 4. 29. 30. & c. 5. 3. 4. or upon Collos 4. 6.  
 Few Expositors on the 7. <sup>k</sup> Commandement: few <sup>l</sup> Common-  
 place Compilers; in their places or Titles, of Singing,  
*Psalmes, Musicke, Iests, Scurillity, Modesty, Chastity,*  
 and the like: Few Writers, <sup>m</sup> against Stage-playes; but have  
 particularly condemned these lascivious, amorous, ri-  
 baldrous Songs, (which are now too much in use) <sup>n</sup> as  
*Diabolicall*, unchristian lust-exciting, vice-fomenting,  
 soule-impoysoning pleasures, which all Christians  
 should eternally abominate, as the very snares of Hell,  
 o the very plagues of that Common-weale wherein they are tol-  
 lerated, and the very baites of Satan to draw men on to



finne, and so to endlesse destruction. Since therefore Stage-playes are evermore accompanied, adorned with such execrable unchristian Pastorals, Songs and Poems as these, (which I would wish all Christians, especially such as are most devoted to them, as they tender the everlasting welfare of their soules, even now for to abandon, *For feare these momentary fading pleasures plunge them into many endlesse torments.*) I must thereupon now conclude, as all the fore-going Fathers and Authors in the Major doe; that they must needs be sinfull, and altogether unlawfull unto Christians, as these their attendants are; which need no other aggravations to condemne them but themselves alone. *Nosceitur ex comite qui non cognoscitur ex se*, was the ancient Proverbe. You may therefore iudge of Stage-playes, by these filthy Songs and Sonnets that accompany them; which Songs the very Title to our English singing Psalmes, commands all Christians to lay a part, as tending onely to the nourishing of vice, and corrupting of youth, with which I shall close this Scene:

<sup>P</sup> See Rev. 18. 7.  
Iob 21. 12, 13.  
Isay 5 11, 12.  
Amos 6. 1, 5, 7.  
Iam. 5. 1, 5.  
Luke 16. 25.  
Temporariam  
habent volup-  
tatem, pœnam  
autẽ sempiter-  
nam. Chrysost.  
Hom. 54. ad Pop.  
Antioch. Tom. 5.  
Col. 3 15. B.  
Si luxuriosam  
egeris vitam  
hanc, æternis  
incendijs tor-

queberis in alia. O quam momentania est carnis delectatio? quam labilis voluptatis hora qua perditur vita æterna! Quod rogo, emolumentum affert corpori, quodve tribuit luctrum, id quod tam citò animam ducit ad tartarum? *Ambros. De Vitiis, Virtutumq. Conflictu. Tom. 5. p. 249. B.* <sup>9</sup> See Carmina Proverbialia.



## ACTVS 5. SCENA DECIMA.

**T**He third unlawfull Concomitant of Stage-playes, is <sup>3</sup> effeminate, delicate, lust-provoking Musicke, as S. <sup>r</sup> Basil <sup>3</sup> Oportet nec oculos specta- culis, nec vanis præstigatorum ostentationibus tradere, nec per aures animarum corrup- tricẽ melodiam haurire. Hoc enim musicæ genus libidinum stimulos acuire solet. Tanta sanè melodiæ rectæ à turpi atq; obscœna differentia est, ut eam quæ nunc in usu est non minus fugere debeatis, quàm rem aliquàm turpissimam, *De Legendis libris Gentilium. Oratio. Tom. 1. pag. 412.*

N n

phraseth

phraseth it, *which Christians ought to flie as a most filthy thing*; both because it workes upon their mindes, to corrupt them, upon their lusts, to provoke them to all voluptuousnesse and uncleannesse whatsoever. From whence this 25. Argument may be formed.

*Argument*

25.

That which is alwaies accompanied with effeminate lust-provoking Musicke, is doubtlesse inexpedient and unlawfull unto Christians.

But Stage-plays are alwayes accompanied with such Musicke.

Therefore they are doubtlesse inexpedient and unlawfull unto Christians.

The Major is easily confirmed, by proving effeminate lust-enflaming Musicke, unlawfull. That Musicke of it selfe is lawfull, usefull, and commendable; no man, no Christian dares denie, since the *Scriptures*, *Fathers*, and generally *all Christian*, *\* all Pagan Authors extant*, *doe with one consent averre it*. But that lascivious, amorous, effeminate, voluptuous Musicke, (which I onely here

*Exod. 15. 1. & c.*

*Numb. 21. 17.*

*Judges 5. 3.*

*2 Sam. 19. 35.*

*1 Chron. 6. 32.*

*c. 13. 8. c. 15. 9.*

*27. c. 16. 41.*

*2 Chron. 5. 13.*

*c. 9. 11. c. 20. 21.*

*22. c. 23. 13. c. 29.*

*28. c. 33. 15.*

*Nehem. 7. 1. c. 10. 29. c. 11. 22, 23. c. 12. 45, 46, 47.*

*Psal. 149. & 150. Eccles. 2. 8.*

*Ephes. 5. 19. Col. 3. 19.*

*\* Clemens Alexand. Pædag. l. 2. c. 4.*

*Iustin Martyr, Explic. Quæst. à*

*Genibus positarum. Quæst. 107.*

*Augustinus, Musicae. l. 6. Beda. De Musica Theo-*

*rica. lib. 8. De Musica Quadara. lib. Hiwom, Ambrose, Chrysostom, Basil. Theodoret, Sedulius,*

*Remigius, Rabanus Maurus, Oecumenius, Theophylact, on Ephes 5. & Col. 3. & in lib. Plal-*

*morum. Cassiodorus Variarum. l. 2. Epist. 40. Ioannis Sarisburiensis, De Nugis Cu-*

*rialium. l. 1. c. 6. \* Platonis Crito. & Legum Dial. 3. p. 591. to 599. Aristot. Polit. l.*

*8. c. 3. 4, 5, 6, 7. Ovid Fastorum. l. 6. p. 114. & Tristium l. 4. Polybius. Historiæ. l. 4. p.*

*339. 340, 341, Strabo Geogr. l. 1. o. p. 48. 49. Plutarchi Laconica Instituta. Athenæus*

*Dipnos. l. 14. c. 10. 11. Gellius, Noctium Attic. l. 1. c. 11. Quintil. Instit. Oratoriæ. l. 1.*

*c. 16. Macrobius De Somno Scipionis. l. 2. c. 3. Diogenis Laërtij Socrates. Elian, variz*

*Historiæ. l. 1. c. 39. with sundry others. \* Cælius Rhodiginus. Antiqu. Lect. l. 9. c. 1.*

*to 10. Alexander ab Alexandro. l. 2. c. 25. Polydor Virgil, De Invent. rerum. l. 1. cap.*

*14. 15. Oforius De Instit. Regum. l. 4. fol. 122. Clerke, De Aulico. lib. 1. pag. 62. 63,*

*64. Agrippa, De Vanitate Scientiarum. cap. 17. Calc Polit. lib. 7. cap. 3. 5, 6, 7.*

*with others.*

have



have past a doome upon it. If we revolve the Fathers, we shall finde y *Clemens Alexandrinus* declaiming thus against it. Those who are seriously occupied in musicke, songs and dances, and such like dissolute recreations, become immodest, insolent, and very farre estranged from good discipline, as those about whom cymbals and dulcimers are sounding, and the instruments of fraud making a noyse. But it mainly becometh us to cut off every filthy spectacle, every dishonest sound, and to use but a word, every dishonest sence of intemperance, (which is verily a true privation of sence) that doth tickle or effeminate our eyes or eares, bewaring pleasure: For \* the various sorceries of effeminate songs, and of the mournfull measures of the *Caricke Muse*, corrupt the manners, with intemperate and wicked musicke, drawing men to the affection of riotous feasting. The Pipe therefore, the Flute and such like instruments are to be abandoned from a sober feast, which are more fit for beasts then men, and for those people who are most estranged from reason. But modest and chaste harmonies are to be admitted, by removing as farre as may be all soft effeminate musicke from our strong and valiant cogitation, which using a dishonest art of warbling the voyce, doe leade to a delicate and slothfull kinde of life. Therefore Chromaticall harmonies are to be left to impudent malapartnesse in wine, to whorish musicke crowned with flowers, & *Iustin Martyr*, (if the Booke be his) writes thus to the selfesame purpose. It is not unlawfull, nor yet altogether unseemely for Boyes to sing; but to sing with inanimate instruments; to sing with dancing and cymbals; the use of which kinde of instruments, with others fit onely for Children, are exploded out of our Churches, where \* nothing is retained but singing onely. *S. Hierom* in his 10. Epistle to *Furia. c. 4.* writes thus. \* Let the Singer be thrust out of thine house as noxious: expell out of thy doores all Fiddlers, Singing-women, with all this quire of the Devill, as the deadly songs of Syrens. And in his Commentary upon the singing in his time. *Quod nota.* \* Comatulos, comptos, atq; lascivos, domus tuæ tecta non videant. Cantor pellatur ut noxius. Fidicinas & Psaltrias, & istiusmodi chororum Diaboli quasi mortifera Syrenarū carmina, proturba ex ædibus tuis. *Ibidem.*

y *Pædagogi.*  
lib. 2. cap. 4.  
\* Fractorū cantū & flebiliū  
Caricæ Musæ modorū varia veneficia  
intemperanti & pravo Musicæ artificio mores  
corrumpunt, ad cōmestationis affectionē trahentes, &c. A  
forti itaq; & nervosa cogitatione nostra  
verē molles & enervatæ harmoniæ amandæ sunt  
quā longissimē, quæ improbe flexuum vocis artificio  
utentes, ad delicatā & ignavam vitæ agendæ rationem  
deducunt, &c.  
*Ibidem.*

& Explicatio  
Quæstionum à  
Gētibus Christianis positarū. Quæst. 107.  
\* Therefore they had no other Church-musicke but

b Andiant hæc adolescentuli; audiant hi quibus psallendi in ecclesia officium est; Deo non voce sed corde cantandum: nec in Tragædorum more guttur & fauces dulci medicamine colliniendas; ut in Ecclesia theatrales moduli audiantur & canticæ: sed in timore in opere in scientia scripturarû. Sic canter servus Christi, ut non vox canentis, sed verba placeant quæ leguntur: ut spiritus malus quæ erat in Saule, eiiciatur ab his, qui similiter ab eo possidentur, & non introducatur in eos, qui de Dei domo scenam fecere populorum. *Ibidem.* c Quibus non sufficit libido gutturis, &c. nisi & tibiarum & psalterij, & lyræ canticis, aures vestras mulceatis: & quod David fecit ad cultum Dei, levitarum ordines, & organorum: reperiens varietates; vos ad voluptatem & luxuriam conferatis. *Ibidem.* d Invenimus igitur frequenter, ita impudicitia viam muniri atque ex hoc fomenta adulterij ministrari, cum hic agili plectro tinnientis citharæ sonos expedit, ille docili digito laborantis organi blandimenta componit. Isti sunt laquei, quibus famulantibus, inter cætera vulnera Diabolus hominum mortes operatur, &c. *Ibidem.*

*Ephes. lib. 3. cap. 2. Tom 6. pag. 188. A.* b Let Youthes heare these things; let those whose office it is to sing in the Church heare these things; that we must sing to God with the heart, not with the voyce; neither after the manner of Tragedians are the throat and chops to be anoynted with some pleasant oynment, that theatrical songs & measures may be heard in the Church; but we must sing in feare, in worke, in the knowledge of the Scriptures. So let the Servant of Christ sing, that not the voyce of the Singer, but the words that are read may please: that the evill spirit which was in Saul may be cast out of those, who are possessed by him in the same manner, and that he may not be brought into those, who have made a Play-house of the House of God. And in his Commentary upon the 6. of Amos. Tom. 5. p. 114. A. he writes thus. c The lust of the palate, and all variety of dainty meates is not sufficient, for you soothe your eares with the songs of the Pipe, the Psaltery, and the Harpe: and that which David hath made for the worship of God, finding out variety of Organs, and muscicall instruments, you transfer to pleasure and luxury. S. Valerian in his 6. Homely, De Otiosis Verbis. Bibl. Patrum. Tom. 5. pars 3. pag. 482. 483. writes thus. d We therefore oft-times finde a way to be ferced to incontineney, and fomentations to adulteries to be from hence administred, whiles this man playes on the sounding Citheren with a nimble quill, and another with a skilfull finger composeth the melodious inticements of the roaring Organs. Those are the snares, by whose assistance, among other wounds the Devill workes the deaths of men, &c. S. Basit in his Commentary upon Esay 5. Tom. 3. p. 419. 420. hath these ensuing passages, against Musicians, Songs, and Dances.



Fiddlers and Musicians, who passe the time of their flourishing  
 age in villanies, together with Dances and songs drawne forth  
 in publike by wicked persons, enervate the virility of mens bo-  
 dies with their lewde inticements, and soothing their soules with  
 that publike consort, doe breake thorow them, and stirre up  
 Drunkards to the embracing of all filthy and unlawfull plea-  
 sure. Their cares are taken with the sweet harmony, but such  
 as may pricke them on to a flagitious lubricity, &c. What a  
 miserable Spectacle is it to chaste and wel-mannered eyes, to see  
 a woman, not to follow her needle or distaffe, but to sing to a Lute?  
 not to be knowne by her owne husband, but to be often veiwed  
 by others as a publike whore: not to modulate or sing a Psalm  
 of confession, but to sing songs inticing unto lust: not to sup-  
 plicate to God, but willingly to hasten unto Hell: not to goe dili-  
 gently to the Church of God, but to with-draw others with her  
 selfe from thence, &c. & With thee there lyeth a Lute interlaced  
 and adorned with Gold or Elephants tooth, a Demoniackall Sta-  
 tue and Idoll, fastned at it were to some high; Altar and a  
 certaine miserable woman, who by reason of the necessity of her  
 servile condition, should apply her selfe to her distaffe, is taught  
 of thee, perchance an hureling, perchance of one who shall deli-  
 ver her over to some Bawde or prostituted Whore; afterwards  
 when she hath satisfied all the lust in her owne body, she is set  
 over other yong Girles, as a Mistresse of the like actions.  
 Wherefore in the day of iudgement; a double punishment shall  
 seise upon thee; both for those wickednesses thou committest  
 when thou art drunke, and likewise for thy wicked doctrine  
 whereby thou hast quite alienated an unhappy soule from God,  
 lā ordiri, aut deducere pensum, sed cantillare ad lyra? non à proprio viro cognosci,  
 sed ab alijs publicā inspectari meretricē; non modulari Psalmū confessionis, sed can-  
 tica concinnare ad libidinē prolicientia: non supplicare Deo, sed ultrò properare ad  
 gehennā: non ad Ecclesiā Dei studiose contendere, sed & secū alios inde avocare. Ibid.  
 & Atqui apud te iacet lyra auro denteq; elephantino interstincta & variegata; affixa  
 velut sublimi cuipiā altari, statua & Idolū Dæmoniacū. Et mulier quidē misera, &c.  
 edocta abs te est, forte à mercenario, forsan ab eo qui eam lenæ cuipiā mulicri aut  
 prostitutæ tradiderit: mox ubi in proprio corpore omnē explevit libidinē, præsidet  
 adolescentulis simulium doctrix operum. Quamobrem die iudicij, pæna duplex tibi  
 occurret, nimirum ob ea quæ flagitia committis, propter item doctrinam improbam  
 quā à Deo abalienasti animam infælicem, &c. Ibidem.

Tibicinæ &  
 fidicinæ quæ  
 tempus floridæ  
 ætatis per fla-  
 gitia traducūt:  
 chori insuper &  
 cantilenæ in  
 commune de-  
 promptæ per  
 improbos viri-  
 litatem corpo-  
 rum suis ener-  
 vāt lenocinijs,  
 animosq; deli-  
 nientes illo  
 publico con-  
 centu perfrin-  
 gunt, & ad cō-  
 plexū obscenæ  
 omnis & illigi-  
 timæ volupta-  
 tis ebrios exti-  
 mulant. Aures  
 capiuntur me-  
 lico concentu,  
 sed qui ad fla-  
 gitiosam lubri-  
 citatem exti-  
 mulet, &c. Ibid.  
 fCastis & benè  
 moratis oculis,  
 quā miserabile  
 spectaculū, mu-  
 lierem non te-

Earū autem  
artū quæ pen-  
denti a studio  
vantiis, cu-  
sist citharistia,  
saltatoria, ars  
inflandi tibia,  
& alie ejusmo-  
di, mox ut de-  
fisi actio ipsum  
se declarat c-  
pus, idq; pro-  
fus iuxta Apo-  
stolicam sen-  
tentiam; quorū  
finitis, interitus  
& perditio.

Hæc sanè dicta  
sunt adversum  
eos qui per im-  
modicam mol-  
liciem, totos se  
dedunt delicijs,  
præterientacu-  
lum prandium  
& cœnam sive  
continuè: aut  
certè in eos qui  
diebus hilarita-  
tis & lætitiæ,  
puta nuptiarū  
aut conviviorū  
accuratius con-  
quirunt & ad-

hibent tibia, citharas & tripudia saltationesq; quando nihil horū a nobis requisitū  
est: quippe qui divina nos docente Scriptura didicimus indignationē promotam esse  
adversus istiusmodi studia & vitæ conversationē. Timore igitur impendentū malorū  
flagitiosam hanc vitæ vestræ consuetudinem deinceps permutate in melius. *Ibid.*  
i Cymbala, tibia, & cantica turpia Diaboli pompa & farrago, &c. *Hom. 42. in Acta.*  
*Tom. 3. Col. 611. C. & Hom. 12. in 1 Cor. Tom. 4. Col. 357. A* \* Pompæ illius sunt canora  
musica, in quibus sæpè solvitur & mollitur Christianus vigor. *De Cæremonijs Baptismi*  
*Epist. Col. 1158. B.* <sup>1</sup> Vbi namq; citharæ sonus est & tympanorum pulsus, ac tibi-  
cinum concentus cum numerorū concinnitate & plausibus, ibi omnino est & omne  
genus sæditatis, eaq; fiunt clam ab illis, quæ turpè est vel dicere. *In Hesaiam. lib. 1.*  
*cap. 5. Tom. 1. pag. 141. A.*

*&c.* <sup>h</sup> Of those arts which depend upon the studie of vanity,  
whether it be the art of Musick, of Dancing, of sounding  
Pipes, or such like, as soone as the action it selfe hath ceased, the  
worke it selfe declarcth it false, and that altogether according to  
the Apostles sentence; whose end is destruction and perdition:  
Let these things suffice to be spoken against those who thorow  
overmuch effeminacy give themselves wholly over to delights,  
and that continually; Or else against those who in the dayes of  
mirth or gladnesse suppose of marriages or feasts, doe more di-  
ligently procure Waites, Musicke, rounds and dancing, when as  
none of these is required of us: who have learned by the tea-  
ching of the Scripture, that the wrath of God is bent against all  
such studies and conversation of life. Therefore for feare of  
imminent evil from hence-forth amend this wicked custome of  
your life. Thus farre this Father, who in his Sermon,  
*De Legendis Libris Gentilium, & De Ebrietate & Luxu, &*  
*Hexæmeron, Hom. 4.* hath other passages to this pur-  
pose. To passe by Chrysostome, who writes; <sup>i</sup> *That Cym-*  
*bals, Pipes, and filthy Songs are the very pomps and hogdopotch*  
*of the Devill, together with our ancient learned Coun-*  
*try-man Alchwinus; who reckons up.* <sup>k</sup> *shrill, wanton a-*  
*morous musicke, which doth oft-times mollifie and effeminate*  
*the vigor of Christians, among those pomps of the Devill, which*  
*Christians in their Baptisme doe renounce.* S. Cyrill of Alex-  
andria affirms; <sup>1</sup> *That where there is the sound of the Harpe,*  
*the beating of Cymbals, the consort of Fiddlers, with the concin-*  
*nity of numbers and applauses, there also is all kinde of filthy*



ness; and those things are done of these in private, which is even unseemely for to niter. <sup>m</sup> Gregory Nazianzen records, <sup>m</sup> Oratio. 43 pag. 796. 797 that the Christians in his time had no dancing, no idle Songs, Nec vestibula or wanton Musicke in their publike feasts and solemnities; but nostra tibicionely Psalmes and Spirituall Songs with which they prayed num concentu God. And Epiphanius in his *Compendiaria Doctrina, De side Catholica & Apostolica Ecclesia*; ascertaines us; that plausibusque the whole Catholicke and Apostolicke Church, <sup>n</sup> condemned personant, &c. vid. *Ibidem*. Theaters, Playes and Musicians. Eusebius and Damascen, <sup>n</sup> Prohibet Theatra & ludos equestres, as they declaim against wanton Musicke, songs, and dancing; & venationem, so they pronounce an <sup>o</sup> woe against all such who play upon musicos item, the Harpe or Citharen on the Lords-day; comparing a Fidler &c. *Ibidem*. Col. 922. E. that playes to Dancers, to a Devill. A harsh comparison, <sup>o</sup> Væ his qui enough to scare such from their ungodly trade. Saint Dominico die Augustine in his first Booke, *De Musica*. from c. 1. to 8. cithara ludent. declaimes against all wanton, effeminate, amorous, Stage-musicke: which was much in use with Players, who were commonly bad, not good, Musicians in his age: and that Musicke Citharædus he most discommends which was accompanied with Playes or autem, tanquam Demon, lascivious dancing. The 3. Synode of Turvy under Charles cum ligno confistatur. Damascen. *Paralilelorum*, lib. 3. the Great. Canon 7. condemnes effeminate Musicke in cap. 47. & Eusebius quoted, these termes: ¶ The Ministers of God ought to abstaine from all things which pertaine to the enticements of the eares or eyes, from whence the vigor of the minde may be thought to be effeminated: which may be imagined of certaine kindes of Musicke, &c. Which severall Authorities are a sufficient testimony of the unlawfulness of effeminate, amorous, wanton Musicke. Which as it is discommendable in Feasts and merry meetings, so much more in Churches. Hence is that notable passage of Aelredus, Abbot of *Rivaulx* in *Yorke-shire*, about the yere 1160. in his *Speculum Charitatis*. lib. 2. cap. 23. *Bibl. Patrum*. Tom. 13. utitur, id est, ea motione quæ iam bona, ex eo quia numerosa est, dici potest male ille, id est incongruenter utitur. *Ibidem* cap. 3. Tom. 1. pag. 445. ¶ Ab omnibus circuncunque ad aurium & ad oculorum pertinent illecebras, unde vigor animi emolliri posse credatur (quod de aliquibus generibus musicorum sentiri potest) Dei sacerdotes abstinere debent. *Serius*. Tom. 3. pag. 274.

De his nunc sermo sit, qui sub specie religionis negotia voluptatis obpallunt: qui et quæ antiqui patres in typis iuvenum salubriter exercebant, in usum suæ vanitatis usurpant. Vnde quasi, cessantibus iam typis & figuris, unde Ecclesia tot Organa, tot Cymbala? Ad quid rogo terribilis ille folium flatus, tonitruum potius fragorē quàm vocis exprimens suavitatem? Ad quid illa vocis contractio & inflectio? Hic succinit, ille discinit, alter supercinit, alter medias quasdam notas dividit & incidit. Nunc vox stringitur, nunc frangitur, nunc impingitur, nunc diffusiori sono dilatur. Aliquando, quod pudet dicere, in equinos hinnitus cogitur, aliquando virili vigore deposito in feminæ vocis gracilitate acuitur: nonnunquam artificiosa quadam circūvolutione torquetur & retorquetur. Videas aliquando hominem aperto ore, quasi intercluso halitu expirare, non cantare, ac ridiculosa quadam vocis interceptione, quasi minitari silentium, nunc agones morientium, vel extasim patientium imitari. Interim histrionicis quibusdam gestibus totum corpus agitur; torquentur labia, rotant oculi, ludunt humeri, & singulas quasque notas digitorum flexus responderet. Et hæc ridiculosa dissolutio vocatur religio; & ubi hæc frequentius agitantur, ibi Deus honorabilius serviri clamatur, *ibidem*.

abroad



abroad that God is there more honourably served. In the meane time the common people standing by, trembling and astonished, admire the sound of the Organs, the noyse of the Cymbals and muscall instruments, the harmony of the Pipes and Cornets: but yet looke upon the lascivious gesticulations of the Singers, the meretricious alternations, interchanges, and infractions of the voyces, not without division and laughter: so that a man may thinke that they came, not to an Oratory, or house of prayer, but to a Theater; not to pray, but to gaze about them: neither is that dreadfull maiesty feared before whom they stand, &c. Thus this Church-singing, which the holy Fathers have ordained that the weake might be stirred up to piety, is perverted to the use of unlawfull pleasure, &c. Thus this ancient English Abbot, whom John Saresbury another ancient English Writer, about the yeere of our Lord 1140. doth second in these words, in his \* First Booke, *De Nugis Curialium. cap. 6. Hic est enim usus Musicae aut solus, aut precipuus. Phrygius vero modus, & cetera corruptionis lenocinia sana institutionis non habent usum, sed produnt malitiam abutentis. Dolet igitur & ingemescit species laudabilis disciplina, se ab alieno vitio deformari, & quod facies meretricis facta est ei, qua viriles quoque animos accendere consueverat ad virtutem. Amatoria bucolicorum apud viros graves esse, fuerat criminis. Nunc vero laudi ducitur, si videas graviores amatoria, quae ab ipsis dicuntur elegantius, stulticia, personare. Ipsum quoque cultum religionis incestat, quod ante conspectum domini, in ipsis penetratibus sanctuarij, lascivientis vocis luxu, quadam ostentatione sui, mulieribus modis notularum, articulorumque casuris, stupentes animulas emollire nituntur; Cum praeinentium, & succinentium, canentium, & decinentium, intercinentium & occinentium, praemolles modulationes audieris, Syrenarum concentus credas esse, non hominum, & de vocum facilitate miraberis, quibus Philomena vel Psittacus, aut si quid sonorius est, modos suos nequeunt eoquare. Ea siquidem est ascendendi, descendendique facilitas, ea sectio vel geminatio notularum, ea replicatio articulorum, singulorumque consolidatio, sic acuta vel acutissima, gravi-*

*Stans interea vulgus sonitū folliū, crepitū Cymbalorum, harmoniā fistularum, tremens attonitusque miratur: sed lascivas cantantium gesticulationes meretricias vocum alternationes & infractiones non sine cachinnorūque intuetur; ut eos non ad oratoriū sed ad theatrū, nec ad orandū sed ad spectandū aestimes cōvenisse: nec timetur illa tremēda maiestas cui assistitur, &c. Sic quod sancti. Patres instituerūt ut infirmi excitarentur ad affectum pietatis, in usum assumitur illicite voluptatis, &c. Ibidem.*

\* Bibl. Patrum. Tom. 1. 5. pag. 347.

\* See Pauli Wan.

Serm. 7. Alex.

Fabricius. De-

fructu Vi-

tiorum. pars 3.

cap. 10. accor-

dingly.

\* Laudate eum

in tympano &

choro & Or-

gano & chor-

dis, ait Psalmi-

sta: non erit in-

nienti ad mul-

cendos ac de-

liniendos ani-

mos accommo-

datis divinis

cautus commit-

tens, verū nos

admonens, ut

ex carne nostra

tympanū effici-

amus, sic nem-

pē ut nullum

præposteri af-

fectus motum

habeat, verum

terienis mem-

bris mortua &

extincta sit. Per

chorū autem,

concordiam Ecclesiæ concentū postulat: Per chordas item sensus nostros intelligit,

quorum opera linguæ plectrū pulsatur. Deniq; Organū quivis nostrū est, cum Deo

mores suos ac vitam probat atq; hominū cōmmodis aptus est. Isidor. Pelusiota. Epist.

l. 1. Epist. 364. Bibl. Patrū. Tom 5 pars 2. p. 510. \* Printed at London by John Day, 1563.

Cum Privilegio Regiæ Majestatis per septennium. \* See John Bales Declaration of

Bonnors Articles. Artic. 18. fol. 63. 64. accordingly. Platina, Bale, & Barnes in his life.

Volateranus in his Cronicle, & Polydor Virgil De Inventor. Rerum. l. 6 c. 2. See Tho-

mas Waldensis, Tom. 3. Tit. 2. c. 18. 19, 20. fol. 40. 41 to 45. of singing in Churches, what

it ought to be, and how it came in, Claudius Espenceau, Digressionum. in Tim. lib. 1.

cap. 10. pag. 218. 219. Walafrius Strabo, De Rebus Ecclesiasticis. lib. c. 15. Bibl. Pa-

trum. Tom. 9. pars 1. pag. 962. 963.

bus & subgravioribus temperantur, ut auribus sui iudicij fere subtrahatur autoritas & animus quem tanta suavitatis demulsi gratia, auditorum merita examinare non sufficit. \* Cum hac quidem modum excefferunt, lumborum pruriginem, quam devotionem mentis, poterunt citius excitare. Si vero moderationis formula limitantur, animum à curis redimunt, exterminant temporalium sollicitudinem, & quadam participatione letitiae, & quietis, & amica exultatione in Deum, mentes humanas traiciunt ad societatem angelorum. Sed unde hanc moderationis formulam tenes? \* Exultabunt, inquit, cum cantaveri tibi, labia mea. Si ergo ex abundantia cordis os tuum laudem Domini moduletur, si spiritu psallis & mente, psallis deniq; sapienter, etiam citra articulata vocis intelligentiam, relictissimam modestiæ regulam tenes, & non tam vocis, quam mentis iubilo aures mulces alissimi, & indignationem eius prudenter avertis. Qui autem voluptatis aut vanitatis affectus exprimit, qui vocis gratiam prosternit concupiscentiis suis, qui lenociniorum clientulam musicam facit, ignorat quidem canticum Domini, modis Babilonijs festum in terra aliena. Qui nescio quo pacto plus placeant, nisi quia

Nitumur in vetitum Semper, cupimusq; negata.

& aqua furtiva dulciores, & panis absconditus suavior est. Et quidem Phrygius modus, decreto Philosophorum, ab aula Græcia iampridem missus est, & ceteri quibus descensus fit in lasciviam & corruptionem. Thus far John Saresbury. Our learned Country-man<sup>t</sup> Thomas Beacon, in his authorized Reliques of Rome. cap. 3. 7. 28. Of Plain-song, Prick-song, Descant, and Singing in the Church, Writes thus: That a Pope Vitalian



being a lusty Singer, and fresh couragious Musician himselfe, was the first that brought Prick-song, Descant, and all kinde of pleasant melody into the Church; in the yeere 653. And because nothing should want to delight the vaine foolish and idle eares of fond fantastickall men, he ioyned the Organs to the curious Musicke. Thus was Pauls preaching, and Peters praying, turned into vaine singing, and childish playing, unto the great losse of time, and unto the utter undoing of Christian mens soules, which live not by singing and piping, but by every word that proceedeth out of the mouth of God. Franciscus Petrarcha, in his \* Booke, De Remedijs utriusque Fortunæ (saith he) declareth: that S. Athanasius did utterly forbid singing to be used in the Church at Service time, because he would put away all lightnesse and vanity, which by the reason of singing doth oftentimes arise in the mindes, both of the Singers and of the Hearers. S. Hierom, reproveth not onely the lewde fashien of the singing men in his time, but also their manner of singing: when notwithstanding if the singing used in his time were compared with that mised musike which now beareth chiefe rule in Churches, it might seeme very grave, modest, and tolerable; and ours so light, vaine, madde, fond, foolish and fantastickall, that Hickscorner himselfe could not devise a more wanton pastime. Then he recites some passages out of <sup>1</sup> Hierom, <sup>2</sup> Cyprian, <sup>3</sup> Ambrose, <sup>4</sup> Augustine, <sup>5</sup> Gregory, <sup>6</sup> Chrysostome, and <sup>7</sup> Iustinian, against such curious Prick-song, and melodious singing in Churches, in which plaine singing only, which every man may understand, and which is in a manner nothing else but plaine reading, ought to be used. And then hee concludes the Chapter with these Authorities. <sup>8</sup> Gulielmus Durandus saith, that the use of singing was ordained for carnall and fleshy men, and not for spirituall and godly minded men. <sup>9</sup> Polidorus Vergilius writeth on this manner. How greatly that ordinance of singing brought into the Church by Pope Damasus and \* S. Ambrose

\* Lib. 1. Dialogus. 23. See much more against wanton, effeminate, amorous musicke *Ibid.* & in *Espencaus Digest.* in *Tim. l. 1. cap. 10.* accordingly.

<sup>1</sup> In Epistola ad Ephesios. c. 5.

<sup>2</sup> In Oratione Dominica.

<sup>3</sup> Lib. de Cain & Abel.

<sup>4</sup> De Catechis. Rudibus. lib.

& Confessionū lib. 10. cap. 33.

<sup>5</sup> In Registro. pars 5. c. 44. &

*Moral. lib. 22. cap. 18.*

<sup>6</sup> Hom. 44 de Ioan. & Pauli Festo. <sup>7</sup> In Constitut. Authent. 123. <sup>8</sup> Rational. Divin. Offic. <sup>9</sup> De Inventor. Rerum. lib. 6. cap. 2. \* See *Queene Elizabeths Iniunctions.* Iniunction 49. accordingly.

\* Vnde eò ventum est, ut apud vulgus, omnis ferè divini cultus ratio in istis cantoribus sita esse videatur; quos bona pars populi ut audiat in sacras ædes velut in theatrum concurrat, eos prætio conductos, eos rovet, eos denique solos domui Dei ornamento esse existimat, &c. *Ibidem.*

i De Vanitate Scientiarum c. 17.

\* Hodie verò in Ecclesijs tanta musicæ licentia est, ut etià una cù Missæ ipsius canone obsecrationes quæque cantuicula, interim in Organis parces vices habeant, ipsaque divina officia, sacra & orationum præces conductis magno ære lascivis musicis, non ad audientium intelligentiam, non ad spiritus elevationem, sed ad fornicariam

pruriginem; non humanis vocibus, sed belluinis strepitibus, cæillant, dum hinniant discant pueri, mugiant alij tenorè, alij latrant contra punctum, alij boant altum, alij frendet bassam, faciuntque ut sonorum quidè plurimum audiat, verborum & orationis intelligatur nihil, sed auribus pariter & animo iudicij subtrahitur autoritas, *Ibidem.*

began even in those dayes to be profitable, S. Austen declareth evidently in the Booke of his Confessions: where he asketh forgiveness of God because he had given more heed, and better care to the singing, then to the weighty matter of the holy words. But now a dayes, saith Polydor, it appeareth evidently, that it is much lesse profitable for our Common-wealth, seeing our Singers make such a chattering charme in the Temples, that nothing can be heard but the voyce: and they that are present (they are present so many as are in the City) being content with such a noise as delights their eares, care nothing at all for the vertue, piety, or strength of the words: \* so that now it is come to this point, that with the common sort of people all the worshipping of God seemeth to be set in these singsters, although there is generally no kinde of people more light nor more lewde. And yet the greater part of the people for so hears them, boing, bleating and yelling, flocke into the Churches as into a common Game-place. They hire them with money, they cherish and feed them; yea, to be short, they thinke them alone to be the precious Jewels and Ornaments of Gods house, &c. wherefore without doubt, it were bitter for Religion to cast out of the Churches such chattering and iangling layes, or else so to appoint them, that when they sing, they should rather rehearse the songs after the manner of such as reade, then follow the fashion of chattering Charmers: which thing S. Austen in his foresaid Booke doth witnesse, that S. Athanasius Bishop of Alexandria, did in his Diocese, and he commendeth him greatly for it. i Cornelius Agrippa writeth of singing in Churches in this manner, Athanasius did forbid singing in his Churches because of the vanity thereof: but Ambrose as one more desirous of Ceremonies and pompe, ordained the use of singing and making melody in Churches. Austen as a man indifferent betwixt both, in his Booke De Confessionibus, granteth that by this meanes he was in a great perplexity and doubts concerning this matter. \* But now a-dayes Musicke is growne



to such and so great licentiousnesse, that even at the ministration of the holy Sacrament, all kinde of wanton and lewde trifling Songs, with piping of Organs have their place and course. As for the Divine Service and Common prayer, it is so chaunted and minsed, and mangled, of our costly hired, curious, and nice Musitions (not to instruct the audience withall, nor to stirre up mens minds unto devotion, but with a whorish harmony to tickle their eares: ) that it may iustly seeme, not to be a noyse made of men, but rather a bleating of brute beasts; whiles the Coristers ney descant as it were a sort of Colts; others bellowe a tenour, as it were a company of Oxen: others barke a counter-point, as it were a kennell of Dogs: others rore out a treble like a sort of Bulls: others grunt out a base as it were a number of Hogs; so that a foule evill favoured noyse is made, but as for the words and sentences, and the very matter it selfe is nothing understood at all; but the authority and power of indgement is taken away, both from the minde and from the eares utterly. <sup>i</sup> Erasmus Roterodamus expresseth his minde concerning the curious manner of singing used in Churches, on this wise, and saith, Why doth the Church doubt to follow so worthy an Author (Paul?) yea, how dare it be bold to dissent from him. What other thing is heard in Monasteries, in Colledges, in Temples almost generally, then a confused noyse of voyces? But in the time of Paul, there was no singing but saying onely. Singing was with great difficulty received of them of the latter time; and yet such singing as was none other thing, then a distinct and plaine pronounciation, even such as we have yet among us, when we sound the Lords prayer in the holy Canon, and the tongue wherein those things were sung, the common people did then understand, and answered, Amen. But now, what other thing doth the common people heare than voyces signifying nothing? And such for the most part is the pronounciation, that not so much as the words or voyces are heard: onely the sound beateth the eares. Thus farre this worthy ancient English Professor, Thomas Beacon, and his alleaged Authors: to which I shall adde that notable passage to the like purpose, in the <sup>k</sup>second part of the Homely of

\* Waldenses  
cantum Eccle-  
siasticum & ho-  
rarum canoni-  
carum Dicunt  
esse latratus  
canum. Item  
ædificia altariū  
& Organorum  
reprobant In-  
dex Errorū qui-  
bus Waldenses in-  
fæli sunt. Bibl.  
Patrum. Tom.  
13. pag. 340.  
cap. 4.  
<sup>i</sup> Annot. in  
1 Corinth.  
cap. 14.

Page 133.

\* Pope Agatho was the first that brought singing & Organ-playing into the Church of England, in the yeere of our Lord 679. See Iohn Be'e, his Declaratio of Bonners Articles. Artic. 18. fol. 63. 64. Bede 1. De Gestis Angloru. l. 4. c. 1. & Gratian Distinctio 19. accordingly.

<sup>1</sup> See Sarius Conciliorum. Tom. 4. p. 740.

\* Sarius. Tom. 4. pag. 962.

<sup>m</sup> Præcipimus, ut in Ecclesijs sint musici cantus distincti, & discreti, moventes cor ad devotionem compunctionemq;

porro in Ecclesijs prætextu musici cantus, non sunt audiendæ publicæ cantilenæ ac lascivæ. Neq; enim in tragædioru modû (inquit Hieronimus) guttur & fauces medicamine sunt leniendæ; ne dū blâda vox quæritur, congrua vita negligatur. Nâ ut cantor minister Deum moribus stimulat, cū populû vocibus delectat: ita lascivius animus, dū lascivioribus delectatur modis, eos sæpè audiensemollitur & frangitur. Curê ergo Sacerdotes & Clerici sic suos cantus instituere, ut modesta honestaq; psallendi gravitate, placidaq; & grata modulatione, sic audientiû aures delineât, ut provocent excitentq; ad devotionem, compunctionemq; que non ad lasciviam, cordisue aut animi titillationem. Nolumus itaq; quod Organicis instrumentis resonet in Ecclesia, impudica aut lasciva melodia, sed sonus omnino dulcis, qui nihil præter Hymnos divinos, & Cantica spiritualia repræsentet. Concil. Senonense Can. 17.

cular

the Place and time of Prayer. Finally Gods vengeance hath beene and is daily provoked, because much wicked people passe nothing to resort to the Church; either for that they are so fore blinded, that they understand nothing of God or godlinesse, or else for that they see the Church altogether scoured of all such gazing sights as their phantasie was greatly delighted with &c. which seemes an unfavoury thing to their unfavoury taste, as may appeare by this, that a woman said to her neighbour. Alas Gossip, what shall we now doe at Church, since all the Saints are taken away; since all the goodly sights we were wont to have, are gone; since we cannot heare the like piping, singing, chaunting, and playing on the Organs (\*brought first into England by Pope Agatho, about the yeere 679.) that we could before. But (dearely beloved) we ought greatly to reioyce, & give God thanks, that our Churches are delivered out of all these things which displeased God so sore, and filthily defiled his holy House and his place of Prayer, for the which he hath justly destroyed many Nations, &c. Effeminate wanton accurate musicke then, by the verdict of these severall Authors and of our owne Homelies, is altogether displeasing unto God, corrupts his worship, and filthily defiles his holy House, &c. therefore it must needs bee evill. Whereupon Synodus Carnotensis. An. 1526. <sup>1</sup> Concilium Senonense. 1528. Can. 17. Concilium Burdigense. 1582. Concilium Rhemense. 1583. Concilium Bituricense. 1584. Apud Bochellum. Decret. Ecclesie. Gal. lib. 1. Tit. 7. cap. 23. 24. 26. 27. 28. 30. and the Conncell of Trent it selfe, Sessio. 22. Decretum, De observandis & evitandis in celebratione Missæ; decreed, <sup>m</sup> that all impure, lascivious, amorous, se-



cular Songs and \* Musicke. favouring of levity and folly, should be excluded the Church, because they did effeminate the lascivious mindes of the people, and provoke them unto lust; not excite or stirre them up to devotion and compunction, as all Church Musicke, (\*which should be grave, and serious) ought to doe. If therefore we give any credit to these recited Authorities; to Oforius, *De Regum Institutione. lib. 4. fol. 120. to 126.* who largely declaimes against amorous delicious Songs and Musicke. as so many enchaunting Syrens; which draw men on to idlenesse, effeminacy, luxury, and a kind of wanton dissolutenesse, to the corruption of their manners, of their mindes, and the perdition of their soules: Or to sundry \* other Christian Authors which I spare to mention, in their Expositions and Commentaries on the 7. Commandement: on Esay 5. 11. 12. & 24. 9. Amos 6. 1. to 8. Iob 21. 12. 13. Exod. 32. 18. 19. and the Booke of Psalmes; my Major must be granted. But I passe from these to Pagans. It is storied of the <sup>n</sup> ancient Egyptians; that they condemned Musicke, not onely as unprofitable, but as noxious too, because they were perswaded, it would enervate the vigor of mens mindes: which caused them to enact a kinde of law; that their Children should for this cause learne no Musicke. Not to record the singular opinion of <sup>o</sup> Ephorus; who writes; that Musicke was invented onely to deceive men; It is registred of <sup>p</sup> Alcibiades, that he reiected delicious Musicke as unworthy any ingenuous person: Of <sup>q</sup> Atcas, a Scythian King; that when he heard Ilmenia an accurate Musician, playing with great applause and admiration of others; he replied, that the neighing of an Horse was much more pleasing and delightfull to him: And of <sup>r</sup> Diogenes Cinnicus, that he neglected Musicke as an unprofitable, needlesse, uselesse thing. But these perchance are over-rigorous, and lesse proper for our present purpose; I therefore passe to

\* Organorum melodia in Tēplis sic adhibebitur ne lasciviam magis quam devotionē excitet, &c. Concil. Colonienſe. Anno 1536. pars 2. cap. 15. \* See Concil. Constant. 6. Canon. 75.

\* See Pauli Wan. Sermo. 7. Summa Angelica Cantus.

<sup>n</sup> Diodorus. See Bibl. Hist. l. 1. fest. 81. Polydor Virgil De Invent. rerum. l. 1. c. 19. Agrippa, De Vanit. Scient. c. 17. Alexander ab Alex. l. 2. c. 35. Bocmus De Mor. Gentium. l. 1. c. 5. p. 46. 47. Cælius Rhodig. Antiqu. Lect. l. 6. c. 1. <sup>o</sup> Polybus Hist. l. 4. p. 339 340. Athenæus, Dipnol. l. 14. c. 11. Agrip De Van. Scient. cap. 17.

Polydor Virgil. De Invent. l. 1. c. 14. Alexander ab Alex. l. 2. c. 25. <sup>p</sup> Plutarchi Alcibiades. Alexander ab Alex. l. 2. c. 25. f. 103. b. <sup>q</sup> Plutarchi Apothog. Tom. 1. mor. pag. 397. Cælius Rhodig. Antiqu. Lect. lib. 9. cap. 1. Clerke, de Aulico. lib. 1. & 2. vid. Ibidem. <sup>r</sup> Diog. Laert. lib. 6. pag. 353.

more.

c Plutarchi Laconica Institu- more punctuall witnesses. It is storied of the <sup>c</sup> Lacede-  
 ta. pag. 504. monians, that though they approved of plaine, of grave and  
 d Hist. l. i. p. 342. modest; yet they utterly exploded all effeminate, light, new-  
 u De Republica fangled harmonies; for the practise of which Terpander and  
 Dial. 3. p. 591. Timotheus, were fined and censured by their Ephors. <sup>e</sup> Poli-  
 597. Legum bimus a grave Historian; condemnes all amorous, lascivious  
 Dial. 2. p. 800. harmonies, together with the use of musicke for effeminate or  
 801, 802. voluptuous ends. <sup>u</sup> Plato, though he approves of Musicke,  
 z Polit. l. 8. c. 6. yet he exiles all loose unmanly, voluptuous wanton Lydian or  
 p. 517. & c. 7. p. 533, 534, 536. Ionicke Harmonies and Musicians; together with all musical  
 y Instrumenta Instruments of many strings; as being a meanes to effeminate  
 luxuriæ tympana atq; tripudia. Salust. De mens mindes, corrupt their manners, abate their courage, con-  
 Bello Cat. pag. 22. sume their time; and to draw them on to idlenesse and voluptu-  
 Iustin. Hist. l. 30. ous living; with whom <sup>x</sup> Aristotle and Socrates concur  
 pag. 254. upon the selfe-same grounds. <sup>y</sup> Salust and Iustin, have both  
 z Enervant a- long since condemned lascivious Musicke and Dancing, as  
 nimos cytha- the instruments of luxury. <sup>z</sup> Ovid and <sup>a</sup> Athenæus, two  
 re, cantusque great Patriots of Musicke, have notwithstanding censured  
 Lyræque, Et effeminate accurate Songs and Harmonies, as emasculating  
 vox, & nume- the virility, and unbending the sinewes of mens mindes, making  
 ris brachia mo- them of Courteous, effeminate; of temperate, intemperate; of  
 ta suis, &c. De valiant, unmanly persons: whence they advise men to abandon  
 Remedia Amoris. them. <sup>b</sup> When the Lydians had revolted from Cyrus, and  
 lib. 2. taken up Armes against him, King Cresus advised him this  
 a Pro humani- course, to keepe them in subiection for future times: viz. To  
 tate, mollicitē; prohibit them the use of Armes; to cause them to traine up  
 pro téperantia, their Children to effeminate Songs and Musicke: and then,  
 intemperantia; O King, saith he, their men will soone degenerate into women,  
 animig; dissolu- so that thou needest not then to feare any rebellion; which fell  
 tionem ope- out accordingly. For when as Cyrus had conquered them, he  
 rantur. Dipsos. put this counsell into execution; <sup>c</sup> by meanes of which, this  
 l. 14. c. 13. p. 1017. industrious mighty warlike Nation, became effeminate and  
 See Chrys. Hom. riotous, and so quite degenerated from their former valour.  
 15. c. 23. ad  
 Pop. Antiochie, &c.  
 b Herodoti.  
 Clio, sect. 28. p. 63. Iustin. Hist. l. i. p. 10. 11. c Et sic gens industria quondam potens,  
 & manu strenua, effeminata mollitie luxuriaque virtutem pristinam perdidit. Et  
 quos ante Cyrum invictos bella præstiterant, in luxuriam lapsos, otium ac delidia  
 superavit. Iustin. Ibidem.



By which experimentall example, and the fore-alleadged testimonies, it is most apparent; that effeminate accurate lust-provoking Musicke, (especially in *publike meetings, feasts and Enterludes*, where other concurrent circumstances confederate with it, to poast men on to sinfull actions; in which cases *the<sup>d</sup> Scriptures most condemne it:*) must undoubtedly bee utterly unlawfull unto Christians, in regard of the fore-named lewde effects which issue from it: and so by consequence must Playes be too, which are either compounded of it, or attended with it.

For the Minor, that Stage-playes (which have all other inescating lust-inflaming sollicitations accompanying them, that either human pravity, or Satans policy can invent) are attended with such lascivious amorous Musicke, *which is apt to<sup>c</sup> captivate mens chastity*, and foment their lusts; it is more then evident; not onely by moderne experience, (our Play-houfes resounding alwayes with such voluptuous Melody;) but likewise by the suffrage of sundry Pagan and Christian Authors, both ancient and moderne. Witnesse *Plato, Legum Dialogus* 3. pag. 822. *Aristotle Politic.* l. 8. c. 7. p. 532. 533. *Livy, Rom. Hist. lib.* 7. sect. 2. *Polybius Hist. lib.* 4. p. 340. *Dionysius Hallicarnas. Antiqu. Rom.* l. 7. sect. 9. *Ovid, De Remedio Amoris. lib.* 2. & <sup>f</sup> *Pastorum. lib.* 3 4. 5. *Horace, De Arte Poëtica. lib.* p. 8 302. 303. *Athenaus Dipnosoph.* l. 14. c. 3. 5. *Tacitus Annal.* l. 14. sect. 3. *Suetonij Caligula. sect.* 54. & *Nero. sect.* 20. 21 23. 25. 32. *Plutarchus De Musica. Macrobius Saturnaliū. l.* 2. c. 7. & l. 3. c. 14. *Tertullian, De Spectaculis. lib.* *Arnobius aduersus Gentes. lib.* 4. & 7. *Basil Hexaëmer. Hom.* 4. *Nazienzen ad Selucum. pag.* 1063. *Clemens Alexand. Padag.* l. 2. c. 4. & l. 3. c. 11. <sup>h</sup> *Chrysost.* *natum. Cassiodorus Variarū. l.* 2. c. 40. <sup>e</sup> *Cantabat fanis, cantabat tibia ludis* *ibidem.* <sup>g</sup> *Tibia non, ut nunc, aurichalco vincta tubæq; Æmula, sed tenuis simplex foras in paucos Adspirare & adesse choris erat utilis, atq; Nondū spissa nimis complere sedilia flatu, &c. vid. ibid.* <sup>n</sup> *Cūcta enim quæ ibi sunt turpissima sunt; verba, voces, cærus, modulationes, tibiæ, fistulæ, &c. omnia (inquam) turpi lascivia plena sunt. ibidem.* *Tom. 2. Col. 298. D.*

<sup>d</sup> *Isay* 5. 11. 12. *Iob* 21. 12. 13. *Amos* 6. 1. to 8. *Isay* 24. 9. *Dan.* 3. 5. 7. 15. *Iam.* 4. 9. 10. c. 5. 1. 5. *1 Thes.* 5. 22.

*Vbi sunt læta convivia quid frustra intendunt vocem? præsens enim præbet voluptatē per se convivij abundantia mortalibus. Euripidis Medea, pag. 274.*

<sup>e</sup> *Musica incorpoream animā corporaliter mulcet, & solo auditu ad quod vult deducit: quū tenere non prævalet verbo tacito, manibus clamat, sine ore loquitur. & per insensitiliū obsequiū prævalet sensuum exercere domi-*

*Hom.* 38. & 89. in *Matth. Hom.* 15. 21. 22. 23. *Ad Pop. Antioch.* *Augustine, De Musica.* l. 1. c. 2. to 8. *Hierom. Comment. in Ephes.* l. 3. c. 2. *Tom.* 6. p. 188. *A. Isidor. Hispalensis Originum.* l. 18. c. 47. *Damascen. Paralellorum.* l. 3. cap. 47. with sundry other Fathers and Councils quoted in the precedent Scene. *Alexander ab Alexandro.* l. 2. c. 25. *Mariana & Brissonus de Spectaculis.* *Stephen Gossou, his Schoole of Abuses, and Playes confuted.* *Action 2.* *Godwins Roman Antiquities.* Booke 2. sect. 3. chap. 11. p. 108. 109. *Bodinus, De Republica.* l. 6. c. 3. *Agrippa, De Vanitate Scientiarum.* cap. 17. & 20. and above all, *Cesar Bulengerus, De Theatro.* lib. 2. cap. 1. to 47. All which, with \* infinite others, largely ratifie the truth of this Assumption; that Playes are alwayes accompanied with most <sup>i</sup> effeminate, amorous, lust-provoking Musicke, which depraves mens mindes and manners: therefore both it and the Conclusion resulting from it, must be granted.

\* Se Scene 9. before.

i In spectaculis modularissimi tibiarum concentus meretriciarq; cantiones audientium

animis insidentes, nihil aliud afferunt, quam ut omnibus turpiter & obscane se gerere persuadeant, citharædorum scilicet, aut tibicinum pulsus imitantes. *Basil. Hexæm. Hom.* 4 & *Damascen. Paral. lib.* 3. cap. 47.



## ACTVS 5. SCENA VNDECIMA.

4

**T**He last unlawfull Concomitant of Stage-playes, is, profuse lascivious laughter, accompanied with an immoderate applause of those scurrilous Playes and Actors, which Christians should rather abominate, then admire. From whence this 26. Argument against Stage-playes, may be framed.

*Argument*  
26.

Reprehensibilis risus est, si

immodicus, si pueriliter effusus, si muliebriter fractus. Odibilem quoq; hominē facit risus, aut superbus, aut clarus, aut malignus & furtivus, aut alienis malis evocatus. *Martinus Episc. Dumienfis, De 4<sup>te</sup>. Virtutibus.* lib. *Bibl. Patrum.* Tom. 6. pars 2. p. 239. A.

*lascivious*



*lascivious laughter*, with immoderate sinfull applauses of Playes and infamous Actors, which Christians should abhorre, must certainly be unlawfull unto Christians.

But Stage-plays are alwayes accompanied with such laughter and applauses.

Therefore they must certainly bee unlawfull unto Christians.

The Major I shall evidence, by proving such laughter, such applauses to be sinfull. That profuse lascivious laughter, especially such as is occasioned by Stage-plays, is evill, it is most apparant. First, in regard of the originall cilicient cause of it, *which is commonly some* \* *obscene, lascivious, sinfull passage, gesture, speech, or iest, (the<sup>1</sup> common object of mens hellish mirth) which should rather provoke the Actors, the Spectators to penitent sobes, then wanton smiles; to brinish teares, then carnall solace, which suite not with such sinfull objects; as* <sup>m</sup> *Nazienzen,* <sup>n</sup> *Chrysostome,* and <sup>o</sup> *Antonius Laurentius* well observe. It is recorded of Lot, *P* *that he vexed his righteous soule from day to day, in seeing and hearing the unlawfull filthy deeds and conversation of the wicked Sodomites.* Of David; *q* *that rivers of teares ran downe his eyes, because men kept not Gods Law.* Of Ieremiab, *r* *that his heart did bleed in secret, his eyes weepe sore and trickle downe with teares, for the iniquities of his people.* Of Paul; *1* *that he seriously beweyled the unlamented, unrepented sinne of the incestuous Corinthian.* Of

\* Oportet autē ipsum quoque subrisū doceri & castigari: & si de rebus quidam turpibus fuerit, erubescere potius videri, quā subridere, ne videamur per consensum collata-ri. Clemens Alex. Pedag. l. 2. c. 5.

<sup>1</sup> Nobis autem gaudere & ridere non sufficit, nisi cū peccato atq; insana gaudeamus: nisi risus noster

impuritatibus atq; flagitijs misceatur. An fortē infructuosum putemus gaudiū simplex, nec delectat ridere sine crimine? Quod rogo hoc malū, aut quis furor? *Salvian, De Gubernat. Dei. l. 6. p. 192.* Sine amore iocisq; nil est iucundū. *Horacc. Epist. l. 1. Ep. 6.* <sup>m</sup> Nū hæc potius prædicationes, inspectiones, iucunditates, an lachrymas atq; gemitus merentur, &c? *Nazienzen ad Selucum p. 1063.* <sup>n</sup> Quodq; ægrius ferendū est, non solū nullā talia audientes molestiā capitis, verū etiā rideris atq; lætami. Cumq; vitari ista abominariq; deberetis, suscipitis atq; laudatis. Quas ob res non cachinnis diffuere sedentes, sed lachrymis gemere atq; dolere oportet. *Chrysost Hom. 38. in Mat. Tom. 2. Col. 299.* Ne igitur desinatis super huiusmodi spectacula gemere, ac sapius remorderi. *Hom. 6. in Mat. Col. 53. A.* <sup>o</sup> De Risu lib. p. 135. to 145. *Marp. 1606, P. 1 Pet. 2. 6, 7. 1 Pſal. 119. 136, 158. 1 Ier. 13. 17. 1 2 Cor. 12. 21.*

† Ezra. cap. 9.  
thorowout, &  
cap. 10. 1, 2.

u Ezech. 9. 4.  
Propterea par  
est, ut animo

cōtrahatur lu-  
geat, contabes-  
cant, tū qui de-  
linquūt, tū qui

non delinquūt.  
Illi quidē prop-  
ter admittā fa-

cinera; hi verō  
quia fratres vi-  
derunt fuisse

immodestos.  
Chrysostom. Ka-  
lenda. Oratio.

Tō. 5. Col. 799. A.  
x Luk. 19. 41.  
cap. 23. 27, 28.

Rom. 12. 15.  
1 Cor. 5. 2. c. 13.  
6. 2 Cor. 7. 6.

10 12. Phil. 3. 18.  
y 1am. 4. 9.

z Ifay 5. 20. Hab. 2. 15. 16. Zeph. 3. 11. Prov. 24. 16, 17. 18. Luk. 6. 25. a Gen. 19. 22, 25.  
b Prov. 14. 9. c Improbū risus ostendit. Seneca. Epist. 5. 2. & Chrys. Hom. 6. in Matth.

d Quādo enim mimi illi atq; ridiculi blasphemā ac turpē quid dixerūt, tunc potissimū quiq; stolidiores solvuntur in risum: inde applaudentes magis, unde etiā illos lapidibus exagitare debuerāt; qui fornacē ignis horribilis ex huiusmodi voluptate in suū ipso caput succendūt. Chrys. Hom. 6. in Matth. Tom. 2. Col. 52. A. e Phil. 4. 5. Ifay 29. 19. 2. 41. 16. Toel. 2. 23. Ps. 97. 12. Nonne audistis Paulū dicentē; Gaudete in Domino. In Domino dixit, non in Diabolo. Chrys. Hom. 38. in Mat. Tō. 2. Col. 298. B. f Heb. 11. 25.

g Quin etiam ipse risus est cōpremendus ei; quod & conveniens tēpus adhibendū est. Nā ipse quoq; si quo modo oportet proferatur, prae fert decorem & honestatē: sin aliter prodeat, indicat intēperantiam, Itaq; tanquā animalia ratione prae dīta oportet nos tēperatē componere studij nostri acrimoniam, & nimīū intensam vehemētiā moderatē remittentes, non autē inconcinne dissolventes. Clem. Alex. Pedag. l. 2. c. 5. Non malū est risus, sed malū est id quod est prae ter modū, id quod est intēpestivū. Animo nostro infusus est risus, ut aliquando relaxetur animus, non ut dissudatur. Chrys. Hom. 15. in Heb. Tō. 4. Col. 1593. L. D. Hom. 15. 21. c. 23. ad Pop. Antioch. Tō. 5. Col. 522. A. B. See Nazienzen. Sententia p. 997. n Nazienzen. ad Selucū. p. 1063. Chrys. Hom. 6. & 38. in Marth. & 42. in Acta. Apost. Salvia. De Gubernat. Dei. l. 6. accordingly.

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Ezra, <sup>†</sup> that he humbled himselfe, and rent his cleaves, and mourned and wept exceedingly for the Israelites sinne in marrying with Idolaters. And of <sup>u</sup> all the faithfull of Ierusalem, that they sighed and cryed for all the abominations that were committed in the middest thereof. Yea, God himselfe enioynes his servants, <sup>\*</sup> to mourne for others sinnes: y to turne their sinfull laughter into heavinesse; and their carnall ioy (arising from laicivious objects) into mourning: effulminating an everlasting woe, <sup>a</sup> a dismall curse against all such gracelesse foolles, who <sup>b</sup> make a maske of sinne, or recreate themselves with the iniquities of other men. That Play-house laughter then which ariseth from such filthy scurrilous objects, must needs be evill, <sup>c</sup> discovering nothing but a gracelesse heart; delighting onely in ribaldry, in uncleannesse; whereas all Christians, <sup>d</sup> must reioyce in God alone, <sup>e</sup> not in the Devill, not in sinfull pleasures, <sup>f</sup> which are but for a season. Secondly, it must needs <sup>g</sup> be sinfull in regard of its excessse, it being altogether boundlesse beyond the rules of modesty, temperance, christianity, sobriety, by which it should be regulated. Theatricall laughter knowes neither bounds, nor measure; men wholly resigne and let loose the reines of their hearts unto it, glutting, nay tyring their sides and spirits with it: the



dissolute profuseness of it therefore makes it evil. Thirdly, the <sup>k</sup> end of Play-house laughter, is onely to satiate mens flesh. ly lusts with secular iollity and delights of sinne: to pamper, to arme the rebellious flesh against the Spirit: to quench those heavenly ioves, and spirituall comforts which should ravish Christian soules: to <sup>l</sup> exile all true repentance, all godly sorrow and sound humiliation for sinne, which are altogether incompatible with these lascivious smiles: <sup>m</sup> to put the evil day farre off from men, by <sup>n</sup> amusing their selfe-condemning consciences, and lulling them fast a sleepe in a most desperate carnall security. Such is the use, the fruite of this Stage-laughter: it cannot therefor but be evil. Fourthly, this <sup>n</sup> laughter is altogether unseemely, unseasonable unto Christians. Unseemely, because immoderate: profuse excessive laughter, (especially at the sight or hearing of a ribaldrous Stage-play,) is altogether <sup>o</sup> inconsistent with the gravity, modesty, and sobriety of a Christian, whose affections should be more sublime, more serious and composed, then to be immoderately tickled with meere lascivious vanities, <sup>p</sup> or to lash out into excessive cachinnations in the publike view of dissolute gracelesse persons, who will be hardened and encouraged in their lascivious courses, by their ill example.

Unseasonable; because <sup>q</sup> this is no place, no time, no world

ius ac iocus. Basil. Com. in Esaiā. c. 5. Bede. Scincille. Tom. 7 p. 337. <sup>m</sup> Amos 6. 3, 4, 5. Mat. 24. 38, 39. Luk. 21. 34, 35. <sup>n</sup> Ridere & rideri secularibus derelinq; gravitas tuā personā decet. Hierom. Epist. 8 c. 7. Prudentibus viris risus risu dignus est omnis, maxime meretricius. Præstat triste moribus esse quā lascivū. Greg. Nazienzen. Sententie. p. 1168. <sup>o</sup> Non est nostrū ergo assidue ridere, ne solvi cachinnis, molliori delicijs, sed eorū potius & carū quæ spectantur in theatris, quæ in lupanaribus inquinantur. Non est in quā hoc eorū qui ad æternū regnū vocati sunt; non est spiritualia armagestantium, quod propriū est Diabolo militantiū. Chrysost. Hom. 6. in Matth. p. Clem. Alexand. Pædag. l. 2. c. 5. <sup>p</sup> Fratres, non est in hoc mundo tempus ridendi: Beatitudo enim hic præparari potest, possideri non potest. Ambros. Sermo. 17. Quādiu sumus in hoc sæculo non dū est ridendū, ne postea ploremus. August. Enar. in Psal. 51. Tom. 8. pars 1. p. 605. Nullū locū hic habere potest tempus risus; hoc enim est tempus mundi. Audi Christum dicentē; Mundus gaudebit, vos autem contristabimini. Tu autē ridis & ludis? Non est præsens tempus diffusæ lætitiæ, sed luctus, afflictionū & ciularus. Tu autem in dictis urbanis & faceris tempus teris? Est tēpus belli: & tu ea tractas quæ sunt eorū qui ducūt choros? Ludis deliciaris, facetaq; & urbana dicis, & risu moves, temq; nihil existimas? Chrys. Hō. 17. in Ephes. T. 4. Col. 987. See Hō 15. in Heb. Col. 1993. accordingly.

i Terperandū ab immoderato & soluto ritu. Ridere enim solutius, neutiquam ijs permissam qui sunt germane Christiani. S. Antioribus. Hom. 95. Bibl. Patrum. Tom. 7. p. 209. vid. Ibidem. <sup>k</sup> Chrys. Hom. 6. & 38. in Mat. Sacerdos de Gubernat. Deil. 6. Antioribus. Lament. 1. De Rel. 1. accordingly.

<sup>l</sup> Iam. 4. 9, 10. c. 5. Rev. 13. 7 Amos 6. 1. to 9. Nullū habebit accessū cordis compunctio, ubi fuerit immoderatus ri-

for Christians to laugh or to be merry in: but to bewaile their owne and others finnes, that so they may escape the eternall torments of them at the last. Our Saviour, whose doctrine

no Christian dares controll, hath denounced an <sup>1</sup>woe, to all those that laugh, that live in ease, iollity, and carnall pleasures now, because they shall certainly mourne, and suffer eternall torments for it hereafter; informing all his Children (whose <sup>1</sup>ioyes are treasured up in heaven against another day) that in this world they shall be sure to suffer persecution and affliction, <sup>a</sup> to weepe, lament, and be sorrowfull: and that this world onely (who <sup>2</sup> have their portion in this life) shall now reioyce; that is, in a carnall worldly manner: whereupon he adviseth all his followers, <sup>3</sup> to turne their secular laughter into mourning, their carnall iollity into weeping and heavinesse; For Christians therefore to make this world a paradise of all earthly pleasures, to spend their dayes in Epicurisme, mirth and iollity, glutting themselves with sinfull Spectacles and mirth-provoking Entertaynes, as alas two many doe: to be like <sup>2</sup> Democritus, alwayes laughing, never weeping, unlesse it be sometimes against their wils, and then not for their finnes: to be most unlike their blessed Saviour, <sup>a</sup> who was oftentimes weeping, never smiling that we read of. <sup>b</sup> Quem flevisse legimus risisse non legimus: how can it but be sinfull, yea abominable? Christ Iesus our <sup>c</sup> patterne, our example, whose steps we all must follow, if ever we expect salvation from him; <sup>d</sup> was alwayes mourning, never laughing; (I am sure not at a Stage-play, which hee and his condemne, as worthy teares, not smiles,) and <sup>e</sup> shall we doe nothing but reioyce? The Apostles and <sup>f</sup> Christians in the Primitive Church, yea all the Saints of God who went before us, were for the most part

<sup>1</sup> Lu. 6. 25. If any man will be a Christian, let him sell all that he hath, and follow me. <sup>2</sup> Amos 6. 1. Wo be to them that are at ease, say they, because we have peace. <sup>3</sup> Rom. 13. 12. They that are in the day, let them be sober. <sup>4</sup> Rev. 18. 6. And they shall pay her back againe double. <sup>5</sup> 1 Cor. 13. 12. For now we see in a glasse, darkly, but then shall we see face to face. <sup>6</sup> 1 Pet. 1. 3. 5. Blessed be the God and Father of our Lord Iesus Christ, according to his mercie, who hath begotten us againe unto lively hope by the resurrection of Iesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us, who are kept by the power of God through faith unto salvation which is by grace. <sup>7</sup> 1 John 1. 6. 33. He that saith, I have loved God, but keepeth not his commandments, the same is a liar, and his conscience is false. <sup>8</sup> 2 Tim. 3. 12. And thou shalt have persecution, and shalt leave the world, and shalt goe to the Father. <sup>9</sup> 1 John 1. 6. 20. He that saith, I have loved God, but keepeth not his commandments, the same is a liar, and his conscience is false. <sup>10</sup> Phil. 1. 14. And whatsoever I do, I do for your joy. <sup>11</sup> 1 Tim. 4. 9. 10. But they that will be rich, shall fall into temptation, and be snared, and many shall fall into divers and grievous sins, and into the devil, and shall be perished. <sup>12</sup> Perpetua and Felicitas, who were martyrs, wrote to their friends, that they were glad to suffer for Christ, and to be with him in heaven. <sup>13</sup> Plautus, a Roman poet, wrote a play, wherein hee made a man, who was a great lover of mirth, to be converted to a life of mourning, and to be a Christian. <sup>14</sup> Democritus, a Greek philosopher, was known for his laughter, and was called the laughing philosopher. <sup>15</sup> Seneca, a Roman philosopher, wrote a play, wherein hee made a man, who was a great lover of mirth, to be converted to a life of mourning, and to be a Christian. <sup>16</sup> Tranquil. Annui, cap. 15. <sup>17</sup> Itaque, fletum quidem Christianum frequenter invenimus, nunquam vero ridem, sed nec leviter saltem subridendo gaudem. <sup>18</sup> Chrysostomus, a Greek father, wrote a homily, wherein hee made a man, who was a great lover of mirth, to be converted to a life of mourning, and to be a Christian. <sup>19</sup> Hom. 6. in Mat. <sup>20</sup> T. 2. Col. 50. B. C. <sup>21</sup> Hom. 15. in Heb. <sup>22</sup> T. 4. Col. 1. 593. <sup>23</sup> Salvian. De Gubernat. Dei. l. 6. <sup>24</sup> 1 Pet. 2. 21. <sup>25</sup> 1 Ioh. 2. 6. <sup>26</sup> 1 Ioh. 3. 3. <sup>27</sup> 1 Ioh. 3. 4. <sup>28</sup> 1 Ioh. 3. 5. <sup>29</sup> 1 Ioh. 3. 6. <sup>30</sup> 1 Ioh. 3. 7. <sup>31</sup> 1 Ioh. 3. 8. <sup>32</sup> 1 Ioh. 3. 9. <sup>33</sup> 1 Ioh. 3. 10. <sup>34</sup> 1 Ioh. 3. 11. <sup>35</sup> 1 Ioh. 3. 12. <sup>36</sup> 1 Ioh. 3. 13. <sup>37</sup> 1 Ioh. 3. 14. <sup>38</sup> 1 Ioh. 3. 15. <sup>39</sup> 1 Ioh. 3. 16. <sup>40</sup> 1 Ioh. 3. 17. <sup>41</sup> 1 Ioh. 3. 18. <sup>42</sup> 1 Ioh. 3. 19. <sup>43</sup> 1 Ioh. 3. 20. <sup>44</sup> 1 Ioh. 3. 21. <sup>45</sup> 1 Ioh. 3. 22. <sup>46</sup> 1 Ioh. 3. 23. <sup>47</sup> 1 Ioh. 3. 24. <sup>48</sup> 1 Ioh. 3. 25. <sup>49</sup> 1 Ioh. 3. 26. <sup>50</sup> 1 Ioh. 3. 27. <sup>51</sup> 1 Ioh. 3. 28. <sup>52</sup> 1 Ioh. 3. 29. <sup>53</sup> 1 Ioh. 3. 30. <sup>54</sup> 1 Ioh. 3. 31. <sup>55</sup> 1 Ioh. 3. 32. <sup>56</sup> 1 Ioh. 3. 33. <sup>57</sup> 1 Ioh. 3. 34. <sup>58</sup> 1 Ioh. 3. 35. <sup>59</sup> 1 Ioh. 3. 36. <sup>60</sup> 1 Ioh. 3. 37. <sup>61</sup> 1 Ioh. 3. 38. <sup>62</sup> 1 Ioh. 3. 39. <sup>63</sup> 1 Ioh. 3. 40. <sup>64</sup> 1 Ioh. 3. 41. <sup>65</sup> 1 Ioh. 3. 42. <sup>66</sup> 1 Ioh. 3. 43. <sup>67</sup> 1 Ioh. 3. 44. <sup>68</sup> 1 Ioh. 3. 45. <sup>69</sup> 1 Ioh. 3. 46. <sup>70</sup> 1 Ioh. 3. 47. <sup>71</sup> 1 Ioh. 3. 48. <sup>72</sup> 1 Ioh. 3. 49. <sup>73</sup> 1 Ioh. 3. 50. <sup>74</sup> 1 Ioh. 3. 51. <sup>75</sup> 1 Ioh. 3. 52. <sup>76</sup> 1 Ioh. 3. 53. <sup>77</sup> 1 Ioh. 3. 54. <sup>78</sup> 1 Ioh. 3. 55. <sup>79</sup> 1 Ioh. 3. 56. <sup>80</sup> 1 Ioh. 3. 57. <sup>81</sup> 1 Ioh. 3. 58. <sup>82</sup> 1 Ioh. 3. 59. <sup>83</sup> 1 Ioh. 3. 60. <sup>84</sup> 1 Ioh. 3. 61. <sup>85</sup> 1 Ioh. 3. 62. <sup>86</sup> 1 Ioh. 3. 63. <sup>87</sup> 1 Ioh. 3. 64. <sup>88</sup> 1 Ioh. 3. 65. <sup>89</sup> 1 Ioh. 3. 66. <sup>90</sup> 1 Ioh. 3. 67. <sup>91</sup> 1 Ioh. 3. 68. <sup>92</sup> 1 Ioh. 3. 69. <sup>93</sup> 1 Ioh. 3. 70. <sup>94</sup> 1 Ioh. 3. 71. <sup>95</sup> 1 Ioh. 3. 72. <sup>96</sup> 1 Ioh. 3. 73. <sup>97</sup> 1 Ioh. 3. 74. <sup>98</sup> 1 Ioh. 3. 75. <sup>99</sup> 1 Ioh. 3. 76. <sup>100</sup> 1 Ioh. 3. 77.



weepers, not laughers; deploring among sundry other evils, & those execrable abominations which Stage-plays did produce. And shall we be alwaies laughing, nay laughing at these filthy Enterludes which they so much bewailed? Is this to <sup>h</sup> imitate Christ or his Apostles: to live like Saints, like Christians, <sup>i</sup> like men redeemed from the world? Is this to <sup>k</sup> participate with Christ in his afflictions; or to trace the <sup>l</sup> narrow uncouth way that leades to endlesse iazes? O no! this carnall life of iollity, prognosticks nothing but a voluptuous heart, a <sup>m</sup> Godlesse, Christlesse conversation, which leades men downe to <sup>n</sup> Hell: needs therefore must it be <sup>o</sup> unlawfull unto Christians. Fiftly, this profuse Theatricall laughter <sup>p</sup> doth give a publike approbation to all the ribaldry and prophanesse that is either personated or perpetrated on the Stage, and so makes these laughers deeply guilty of it. Sixtly, it produceth sundry sinfull consequents: as <sup>q</sup> cachinnations, clamors, impudency, <sup>r</sup> effeminacy, incivility, <sup>s</sup> voluptuousnesse, loosenesse and lightnesse of spirit, impenitency, carnall security, indisposition to every holy duty, especially to godly sorrow for sinne: therefore it cannot but be evill. Peruse we but the Scriptures; we shall finde <sup>t</sup> them much condemning this excessive carnall laughter, (especially at vaine, at sinfull objects) as misbe- seeming Christians. Survey wee the Fathers, they are exceeding copious in this subject. Witnesse Clemens Alexandrinus, *Padag.* l. 2. c. 5. 6. & l. 3. c. 11. Arnobius, *Advers. Gentes.* l. 4, pag. 149. 150. 151, l. 7. pag. 230. to 242. *suavia sint, tamen ab Ecclesiastica aberrant regula: quoniam quæ in Scripturis sanctis non reperimus, quomodo usurpare possumus? Bernard. De Ordine Vitæ.* Col. 117. <sup>9</sup> Probatq; illa dum ridet. *Lactant. De Vero Cultu.* l. 6. c. 20. Nec solum iubes, sed etiã exultatione, risu, plausu adiuvās quæ geruntur, omnibusq; modis hanc Diabolicam confoves officinam. *Chrysost. Hom. 6. in Matth. Col. 52 B.* <sup>9</sup> *Chrysost. Hom. 6. in Matth. & Hom. 62. ad Pop. Antiochiæ. S. Antiochus. Hom. 95. Bibl. Patrum. Tom. 7. pag. 209.* <sup>1</sup> Risus frequens corrumpit mores, relaxat quoq; nervos rigoris astrictos. *August. De Temp. Sermo. 97. Tom. 9. pars 2 p. 306.* *Bernard. De Ordine Vitæ. Col. 117. A.* <sup>1</sup> Risus corruptio disciplinæ, &c. & maximã quis peccata viderit à nimijs gaudijs provenisse. *Chrysost. Hom. 42. in Acta. Apost. Tom. 3. Col. 611. B.* <sup>1</sup> See Gen. 18. 13, 15. 2 King. 19. 21. 2 Chron. 30. 10. Neh. 2. 9. Iob 12. 4. Prov. 14. 13. Eccles. 2. 2. c. 7. 3. 6. Iam. 4. 9, 10. Luk. 6. 25. Iam. 5. 1, 5. Isay 59. 10. Amos 6. 1, to 7. Ioh. 16. 20. Rev 18. 6, 7, 8.

Basil.

*Basil. De Ebrietate & Luxu. Sermo. p. 329. 332, 236. Nazianzen ad Selucum. p. 1063. 1064. Sententia. p. 1168. & 997. Ambros. Sermo. 17. S. Asterij. Homil. in Festum Calendarum. Bibl. Patrum. Tom. 4. p. 706. Hierom. Epist. 8. c. 7. August. De Verbis Apostoli. Sermo. 9. Tom. 10. p. 376. Confessionis. l. 2. cap. 9. Enar. in Psal. 51. Tom. 8. pars 1. pag. 605. 606. Salvian. De Gubernat. Dei. lib. 6. & 7. Theophylact. Enar. in Luk. 6. p. 135. Ioannis Climachus, De Discretione Gradus. c. 31. Bibl. Patrum. Tom. 6. pars 2. p. 280. G. Beda Scintilla. Tom. 7. Col. 335. Ritus. Antiochus. Hom. 95. Quod temperandum sit à solutiore & immoderato Ritu. Bibl. Patrum. Tom. 7. p. 209. Bernard in Cena Domini. Sermo. 9. De Gradibus Humilitatis. Col. 961. A. De Ordine Vitae. Col. 1117. A. B. Olympiodorus. Enar. in Ecclesiasten. cap. 2. & 7. and above all, S. Chrysostom. Hom. 6. 38. & 69. in Math. Hom. 17. in Ephesios. & 15. in Hebraeos. & \* 54. 14. 15. & 62. ad Pop. Antiochie. To which I might adde, Robertus Holkot. in Lib. Sapientie. Lectio. 172. fol. 133. Revelationes Sanctæ Brigittæ. l. 2. c. 29. Nicolaus de Clemangis De Novis Celebratibus non institutis. p. 143. to 150. Thomas Gualensis. Lect. 77 in Proverb. Solomonis. fol. 97. Edit. Ascensij. 1510. (a notable place) Antonius Laurentius, De Ritu. l. 2. Summa Angelica. Tit. Ritus. Rabanus Maurus. Com. in Regulam. S. Benedicti. Oper. Tom. 6. p. 278. E. F. 283. E. 292. d. Alexander Alensis. Summa Theologia. pars 2. Quæst. 133. thoroughout. & 134. with sundry others which I preter-*

\* Sit aliquis valdè gaudens, & letus & effusus, quid turpius? quid hoc folidius? Ibid.

mit: who all passe sentence against profuse immoderate laughter (especially such as Stage-plays doe occasion) as misbecoming Christians. If any censure these as more then puritanically rigid in this point of laughter, let them hearken what some Pagan Authors have resolved of it, whom none dare tax of Puritanisme. <sup>a</sup> No man (writes Plato) ought to be affected with the desire of laughter. For the affectation of profuse laughter seekes a very vehement change. Neither is it to be endured, that any one should make memorable men to exceed in laughter, much lesse est: multò verò minus si Deos. De Republ. Dialog. 3. p. 586. & Dialog. 10. 696.



the Gods. \* Isocrates adviseth Demonicus; neither to love petulant laughter, neither to approve of insolent speech; because the one savours of folly, the other of madnesse: to carry a grave, not an austere countenance; because the one is attributed to insolvency, the other to prudence. y Seneca, makes immodest laughter, an undoubted character of a wicked man. z Catullus, as wanton a Poet as any, records; That there is nothing more unseemely then wanton foolish laughter. a Among the ancient Persians it was utterly unlawfull to laugh openly in a loude or dissolute manner. And if<sup>b</sup> *Alian* may be credited; in the University of *Athens* it was unlawfull for any to laugh, especially in a profuse ridiculous immodest fashion. The very Heathens then as is evident by these and \* sundry other testimonies, condemned loude excessive laughter. If such laughter then as this, was altogether unseemely for modest Pagans, must not our<sup>c</sup> publike infamous Play-house tachinnations, be much more unsuitable for sober Christians? No Christian I presume dares once deny it. Our Stage-plays therefore which<sup>d</sup> occasion, which provoke such profuse lascivious laughter, must questionlesse be evil: as *Ephes.* 5. 3. 4. with all ancient and moderne Commentators on it will more largely testifie.

Secondly, as the laughter, so the publike Theatricall Applauses which attend these Enterludes, are evill. First, because they give a publike iustification, not onely to Stage-players and Actors, exploded by the Church of God from age to age; but<sup>e</sup> even to all the wickednesse, the lasciviousnesse that attends them, to all the villany and lewdnesse

\* Neq; petulantem rium ama, neq; audacem oratione proba: Nam alteru stulticie est, alterum insanie. Affuefacte ut sis vultu non torvo, sed severo: Nam illud insolentie, hoc prudentie attribuitur. Oratio ad Demonicu p 9. y Improbus risus demonstrat. *Epist.* 53.

z Remidere, usquequaque tenollem: Nam risu inepto res ineptior nulla est. *Ad Cornelii Nepotem. lib.*

*Carmen.* 40. p. 21.

a *Ammianus Marcellinus.* l. 23. c. 12. *Purkas Pilgr.* Bo. 4. c. 7. b *Variæ. Hist.* rix. l. 3. c. 35.

\* See *Athenæus Dipnos.* l. 14. c.

2. 3. *Thomas Gualesius* Lect. 77. in *Proverb. Salomonis.* *Stobæus.* Sermo. 5. fol. 51. 59. & Ser. 74. f. 332. c. Sed neq; apud quoslibet ridendū est, neq; in omni loco, sed neque propter omnia. *Clem. Alexand. Pædag.* l. 2. c. 5. In risu & iocis spectari debet tempus breve, nam longius nocet: locus honestus, nam suspectus inficit: modus iustus, nam profusus lædit: licitum genus, nam iniquum vulnerat: utilis finis, nam malus pervertit omnia. *Cass. Ethic. lib. 4. cap. 6. pag* 288. a Qui risum moveant longe exterminandi sunt à nostra republica: longè abest ut nobis permittat risum movere. *Clem. Alex. Pædag.* l. 2. c. 5. c *Tertul. De Spectac.* c. 15. *Cyprian De Spectac. lib. Arnobius. Advers. Gentes.* l. 7 p. 230. to 242. *Lactantius, De Vero Cultu c.* 20. *August. De Civit. Dei.* l. 2. c. 4. to 15. *Crys. Hom.* 6. & 38. in *Mat. Salvian. De Gab. Dei.* l. 6. accordingly.

that is produced by them. He who upon a Players or Play-  
 Poets Plaudue, gives any publike acclamation, any ap-  
 plause unto the Play, or Actors, <sup>f</sup> approves both Play and  
 Players, with all their sinfull passages, speeches, gestures, and  
 pernicious consequents, and saith Amen unto them: A s dan-  
 gerous fearefull sinne, which makes men <sup>h</sup> an abomination to  
 the Lord, and drawes downe a dismall woe upon their heads:  
 because it iustificieth the wickednesse of the wicked, calling evill  
 good, and darknesse light; putting bitter for sweet, and vice  
 for vertue, as all Theatricall Applauses doe. Secondly,  
 they <sup>i</sup> interest men in the guilt and punishment of all those in-  
 quities, that are either acted or committed in, or occasioned by  
 these Stage-plays, by giving publike and reall approba-  
 tion to them. Thirdly, they <sup>k</sup> harden, they animate both  
 Play-poets, Players, and Play-haunters in their ungodly cour-  
 ses, which perchance they would relinquish were they not encour-  
 aged in them by these vaine Applauses. Fourthly, if we  
 believe <sup>l</sup> Tertullian, these Applauses so pollute mens hands,  
 that they can neither lift them up to God in prayer, nor yet  
 stretch them out to receive the Sacrament in an holy manner.  
 God requires Christians, <sup>m</sup> to lift up holy hands to him in  
 prayer: to bring <sup>n</sup> cleansed, washed, pure hands and hearts  
 unto his Sacraments, not tainted with the filth of any sinne.  
 Now Stage-applauses defile mens hands and hearts, ma-  
 king them so polluted, that they can neither lift them  
 up in holy prayers to their <sup>o</sup> holy God (who can endure no  
 iniquity, nor the touch of any thing that is uncleane;) nor yet  
 extend

<sup>f</sup> 2 Ioh. 10. 11.

<sup>i</sup> Tim. 5. 22.

Rom. 1. 32. See

Ambrose, Hierom,

Sedulius, Chryso-

stome, Theodoret,

Primasius, Beda,

Haymo, Rabanus

Maurus, Rami-

gius, Occumeni-

us, Theophylact,

Anselme, & Ly-

ra, Ibidem.

<sup>z</sup> Quum ergo

indicium hoc

corruptæ men-

tis sit, animæq;

immedicabili-

ter ægrotantis,

non immerito

qui peccatum

collaudat, lon-

gè iniquior iu-

dicatus est eo

qui delinquit.

Occumenius in

Rom. 1. 32. Isidor

Hisp. De Summo

bono l. 2. c. 17. 21.

<sup>n</sup> Ifay 5. 23.

Prov. 17. 15. c.

24. 24.

<sup>i</sup> Peccatū alterius tuū fit, cū illi consentis. August. Enar. in Psal 129.

Solæ spectaculorū

inpuritates sunt quæ unū admodū faciunt & aspicientiū & agentiū crimen. Nā dum

spectantes hoc cōprobant & libenter vident, omnes ea risu atq; assensu agunt; ut verè

in eos Apostolicū illud peculiariter cadat: quia digni sunt morte non solū qui faciūt

ea, sed etiam qui consentiunt facientibus. Salvian. De Guber. Dei. l. 6. p. 187. <sup>k</sup> Chrysost.

Hom. 6. & 38. in Matth. Tertullian & Cyprian, De Spectac. August. De Civ. Dei. l. 2. c. 4.

to 15. Salvian, De Guber. Dei. l. 6. Alexander Alexensis, Summa Theologiæ. pars 2. Quæst.

133. accordingly. <sup>l</sup> Quale est, illas manus quas ad Dominū extuleris postmodo lau-

dando histriōnem fatigare, &c? De Spectac. 6. 25. Chrysost. Hom. 3. De Davide & Saule,

Hom. ult. in Psal. 118. accordingly. <sup>m</sup> 1 Tim. 2. 8. <sup>n</sup> Iam. 4. 3. Iob 17. 9. Ps. 14. 4. Ps. 73. 1.

Ifay 1. 16, 17. c. 52. 11. <sup>o</sup> Levit. 21. 8. 1 Pet. 1. 16. Hab. 1. 13. P Ifay 52. 11. 2 Cor. 6. 17.



extend them to embrace Christs sacred Body and Blood, without defilement. These Stage-applauses therefore must needs be sinfull in all these respects, as

<sup>1</sup> Tertullian, <sup>2</sup> Cyprian, <sup>3</sup> Nazsenzen, <sup>4</sup> Ensebin, <sup>5</sup> Chrysostome, <sup>6</sup> Augustine, <sup>7</sup> Salvian, with <sup>8</sup> sundry moderne Christian Authors, have already doomed them to our hands.

For the Minor; that Stage-playes are alwayes attended with such laughter and applauses, it is most apparent. First, by experience, which infallibly informes men, that Stage-playes have evermore <sup>a</sup> superabounded with obstreperous wanton cackinnations, acclamations, applauses, misbecoming modest persons, much more religious Christians. Secondly, by the very end of mens pretended resort to Stage-playes: For what other use doe our most rigid Play-patrons ascribe to Stage-playes, <sup>b</sup> but to exhilarate the Spectators, by provoking them to laughter. Or what other pretence have Play-haunters for their resort to Play-houses; (though <sup>c</sup> many of them ayme at far more sinister respects) but to passe away the time in mirth? to laugh till their sides doe ake againe, at the Clownes behaviour, or some other merry jests and passages; or to applaud the Playes, the parts, the Actors which affect them? Thirdly, by the *Plaudite*, which is commonly annexed as a period to <sup>c</sup> most ancient and moderne

<sup>1</sup> De Spectac. cap. 25.

<sup>2</sup> De Spectac. lib.

<sup>3</sup> Ad Selucum. pag. 1063.

<sup>4</sup> Neq; enim theatri plausu duci debent.

<sup>5</sup> De Preparat. Evangel. 1. 12 c. 15.

<sup>6</sup> Hom. 6. & 38. in Matth.

<sup>7</sup> De Civ. Dei. 1. 2 c. 4. to 17.

<sup>8</sup> De Gub Dei. lib. 6. p. 192.

<sup>9</sup> Gossu, Northbrooke, Reinolds, and others, *quæ*

*supra*, in the Minor.

<sup>a</sup> Nā quæ pervincere voces Evaluere sonū referūt quem nostra theatra?

Garganū mugire putes nemus, aut mare Tuscū, Tanto cum strepitu ludi spectantur. Horat. Epist. 1. 2. Ep. 1. p. 284. Populus frequens lætū Theatris, tēr crepuit sonū. Idem Carm. 1. 2. Ode. 17. Datus in Theatro cum tibi plausus. Idem Carm. 1. 1. Ode. 20. See Caesar Bulingerus. De Theatro. 1. 1. c. 60. 61. <sup>b</sup> Ergo non satis est risu diducere risū Auditoris, & est quædam tamen hic quoq; virtus, &c. Horat. Sermo. 1. 1. Satyr. 10. p. 192. See Ep. 1. 2. Ep. 1. & de Arte Poet. p. 198. 202, 203, 204. <sup>c</sup> peccatū admissi risū teneatis amici? Ibid. p. 295. Inest lepos ludusq; in hac Comædia: Ridicula res est, dare teneignē operā mihi. Plauti. Asinaria Prologus. Aures, oculi, animus, ampliter fient saturi. Vbi lepos, loci risus, hilaritas atq; delectatio, &c. Plauti Pseudolus. Prologus. See Haywoods Apologie for Actors, & here p. 30. 31. <sup>c</sup> Illic ab impijs & facinorosis magistris melius mens perditā & muliebris docetur facinus. Iulius Firmicus De Errore Profan. Rel. g. c. 13. <sup>d</sup> Quod est mul. o. tererimū, & favor, & clamor, & plausus adhibetur & risus, cum in cōmunem perniciem adulteriū tam turpe committitur in theatris, &c. Chrysost. Hom. 6. in Matth. Tom. 2. Col. 5. 2. B. <sup>e</sup> See Plauti Amphitrua, Terentij Andria, Eunuchus, & their other Comedies, which conclude thus. Plaudite. Clare plaudite. Plausum date, or the like. Donc. Cantor vos Plaudite dicat. Horat. De Arte Poet. lib. See Bulingerus de Theat. 1. 1. c. 60. 61.

f Quæq; sonâr like the Play, are wont to <sup>f</sup> clap their hands, and give a publike  
 pleno voceq; acclamation, or Amen, as the practice of former and present  
 manusq; theat times doth manifest. Lastly, by the concurring testimo-  
 tro. Plausumq; ny of Pagans, Fathers, and moderne Christian Authors;  
 Theatris. Mar- who all affirme, that Stage-playes not onely occasion,  
 tial. Epigr. Apud but are likewise attended with profuse exorbitant  
 Bulengerum, De laughter, acclamations and 8 applauses; In which re-  
 Theatro. l. 1. c. gard, the \* Fathers and moderne Christian Authors  
 60. vid. *Ibid.* an much condemne them. For Pagan Authorities; if you  
 whole chapter peruse but *Athenaus. Dipnos. lib. 6. cap. 6.* who there in-  
 to this purpose. formes us out of *Theophrastus*, that the Terynthians, who  
 8 *Bulengerus*, De were very studious of iesting Comedies, were so accustomed to  
 Theatro. l. 1. c. laugh at Playes, that they could not forbear laughier in their  
 60. Theatra solempne sacrifices, nor their most serious affaires. Or *Plato*,  
 plaudunt. *Aug- De Republ. Dialog. 2. pag. 586.* *Aristotle, Politicorum. lib. 8.*  
 gust. De Civ. Dei. cap. 7. pag. 533. 534. *Ovid, Fastorum. l. 3 & 5. & De Arte*  
 lib. 11. cap. 8. *Amandi. l. 1.* *Horace, De Arte Poetica. lib. p. 298. 302. 303.*  
 \* See *August. De Civ. Dei. lib. 7. cap. 1. 6, 7.*  
<sup>a</sup> Quod autem 304. *Epist. l. 2. Epist. 2. Livy, Rom. Hist. l. 7. sect. 2. 3. Diony-*  
 verbum impu- sius *Halicarnas. Antiqu. Rom. l. 7. sect. 9. Marcus Aurelius.*  
 dens non pro- *Epist. 12. to Lambert, Plautus, Asinaria & Amphitruo, Prolo-*  
 ferût, qui risum *gus, & Epilogus. Terentij. Andria & Heutontimorum. Pro-*  
 movent scurræ *logus & Epilog. Tacitus Annal. l. 14. sect. 2. 3. Macrobius*  
 & histriiones? *Saturnaliū. l. 2. c. 7.* with sundry other quoted by *Bulen-*  
*Ibidem.* gerus *De Theatro. l. 1. c. 60. 61.* you shall finde them copi-  
 i Vt spectatori- ou's in this theame. For Fathers I shall referre you to  
 bus vacuis risus *Clemens Alexandrinus. Pedagog. l. 2. c. 5. & <sup>h</sup> lib. 3. c. 11. Ter-*  
 possit atq; hila- tullian, *De Spectac. c. 25. Cyprian, De Spectaculis, & Epist. l. 2.*  
 ritas excitari, *Epist. 2. Arnobius, Advers. Gentes. l. 4. p. 149. <sup>i</sup> 150. 151.*  
 ioculatoribus *& l. 7. p. 230. to 240. Basil. De Ebrietate & Luxu. Sermo. p.*  
 feriantur cavi- 329. 332. 338. *Comment in Isaiam. c. 5. p. 419. 420. Lactan-*  
 lationibus nu- tius, *De Vero Cultu. c. 20. Nazienzen ad Selucum, p. 1063.*  
 minat, concla- 1064. *Chrysostome, Hom. 3. De Davide & Saule. Hom. <sup>k</sup> 6.*  
 mant & assur-  
 gunt theatra,  
 cavez omnes  
 concrepant fra-  
 goribus atq; plausibus. *Ibid.* <sup>k</sup> In Theatro risus movetur, & indecentibus cachinnis  
 resolvimur. Domino irascēte tu rides, nec vides quod amplius hinc enim cōmoveras.  
 Non est nostrum ergo assidue ridere, resolvi cachinnis, mollieri delicijs; sed eorum  
 potius & earum quæ spectantur in Theatris, &c. Nec solum iubes, sed etiam exulta-  
 tione, risu, plausu adjuvas quæ geruntur. *Ibid. Tom. 2. Col. 51. 52.*



38. & 69. in *Matth. Hom.* 42. in *Acta Apost. Hom.* 15. 62. ad  
*Pop. Antiochia. Hom.* 17. in *Ephesios.* & 15. in *Hebraeos. Au-*  
*gustine, De Civit. Dei.* l. 2. c. 4. to 15. & 26. to 30. \* l. 6. c. 1. 6.  
 7. 10. l. 8. c. 10. l. 11. c. 8. *Salvian, De Gubernat. Dei.* l. 6. & 7.  
*Cassiodorus Variarum.* l. 1. *Epist.* 27. l. 3. *Epist.* 51. *Ioannis Sa-*  
*lisburienfis, De Nugis Curialium.* l. 1. c. 7. 8. & lib. 8. cap. 6. 7.  
*Sanctus Asterius. Hom. in Festum Kalendarum. Bibl. Patrum.*  
*Tom.* 4. p. 705. 706. with others which I pretermit,  
 who fully suffragate to my Minors truth. For moderne  
 Christian Authors, *Thomas Gualsius. Hom.* 77. in *Pro-*  
*verb. Solomonis.* pag. 97. who is copious to this purpose.  
*M. Northbrooke, M. Goffon, M. Stubs, D. Reinolds; Brisso-*  
*nius and Mariana, in their Bookes and severall fore-named*  
*Treatises against Stage-playes: The 2. & 3. Blast of Retrait*  
*from Playes and Theaters. Bulengerus, De Theatro.* l. 1. c. 60.  
 & 61. *De Plausu, Sibilis, Clamoribus & acclamationibus*  
*Theatri:* with sundry others formerly quoted to this  
 purpose. pag. 30. 31. will sufficiently satisfie any that  
 doubt of my Assumptions truth. Since then it is evi-  
 dent by all these testimonies, that Stage-playes do occa-  
 sion,<sup>1</sup> doe abound with such laughter, such applauses, as I have  
 here evinced to be evill and misbecoming Saints, I may  
 well conclude; that Stage-playes even in this regard,  
 and in respect of all the fore-going particulars, in the  
 precedent Act, are utterly unlawfull unto Christians;  
 which should cause them wholly to abandon them.

\* Quod cum sit  
 à facientibus  
 mimis, dignè  
 ridentur in  
 Theatro: cum  
 verò à nescien-  
 tibus stultis  
 dignius irri-  
 dentur in mun-  
 do, *Ibidem.*

<sup>1</sup> In Theatro  
 omnia contra-  
 ria; risus, tur-  
 pitude, &c. Oc-  
 casio risus, tur-  
 pitudinis ex-  
 empla. Illic ri-  
 sus incompofi-

tus, gestus stultitiam & insipientiam præ se ferentes: omnia illic risum & ridicula.  
 Insanit tunc natura, præsentibus pro hominibus bruta fiunt: & alij quidem ut equi  
 hinnunt, alij vero ut asini calcitrant: magna diffusio, magna dissolutio, nihil  
 maturum, nihil generosum, &c. *Chrysostom. Hom.* 42. in *Asia. Tom.* 3. *Col.* 611. B. C.  
 612. A.



## ACTVS 6. SCENA PRIMA.

5

Hæ nugæ  
 seria ducunt in  
 male. *Horat. De*  
*Arts Poet. p. 312.*  
 Mat. 7. 16, 17,  
 18, 19, 20.  
 1 Thef. 5. 22.  
 Ephes. 5. 16.  
 Tunc verè  
 tempus redimi-  
 mus quando  
 unæactam vitâ  
 quàm lascivi-  
 endo perdidim-  
 us, stendo re-  
 paramus *Ansel-*  
*mus in Ephes. 5.*  
*Tom. 2. p. 288.*  
 Cum majus  
 periculum sit  
 malè vivendi  
 quàm citò mo-  
 riendi, stultus  
 est qui non ex-  
 igui temporis  
 mercede mag-  
 næ rei aleam  
 redimit. *Seneca.*

*Epist. 49.* \* See *Ovid Tristul. l. 2. f. 160.* *Athenæus Dipnos. l. 12. c. 8. 10, 13, 15.* *Ammonius*  
*Marcellinus. l. 28 c. 10.* *Basilij Hexaem. Hom. 4.* accordingly. 9 *Ephes. 5. 16 Col 4. 5.* See  
*Ambrose, Hierom. Chrysostome, Theodoret, Sedulius, Primasius, Remigius, Eeda, Rabanus Maurus,*  
*Occumenius, Anselm, Theophylact, Lyra, Musculus, Calvin, Aretius, Marloras Ibid. & Master*  
*Wheatlies Sermon of Times Redemption, accordingly. 1 Iob 7. 1, 2, 3. Psal. 89. 47.*  
*Eccles. 3. 1. to 18. Luk. 1. 75. Acts 13. 36. 2 Tim. 4. 7, 8.*

Firstly, as Stage-plays are sinfull and so unlawfull un-  
 to Christians in all the fore-mentioned regards, so  
 likewise are they in respect of severall *impercious effects,*  
 and dangerous fruits, which usually, if not necessarily  
 and perpetually issue from them; the chiefest of which  
 I shall here enumerate in their order; that so you may  
 more evidently *discerne the badnesse of them, by the sundry*  
*evils they occasion.*

The first of these, is the prodigall mispence of much  
 precious time, *which Christians should husband and re-*  
*deeme to better purposes:* From whence this 27. Argu-  
 ment against Stage-plays may be composed.

That which doth alwaies unavoydably produce an  
 intollerable mispence of much peerelesse time,  
*which should be carefully improved and redeemed,* must  
 certainly be sinfull, and so unlawfull unto Chri-  
 stians.

But this doe \* Stage-plays; as I shall fully manifest.  
 Therefore they must certainly be sinfull, and so un-  
 lawfull unto Christians.

The Major all men must subscribe to; because God  
 himselfe commands us, not prodigally to waste, *but*  
*wisely to redeeme the time, and so much the rather, because*  
*the dayes are evill.* Our time, *it is our richest treasure;* it is  
 that peerelesse portion which God himselfe hath put into our

hands;



bands; that we might improve it to his glory, to our owne and others good; not sinfully <sup>c</sup> consume it upon lascivious childish-Enterludes, vanities, or delights of sinne; which bring nothing but <sup>c</sup> eternall horror to mens soules at last. For men, for Christians then, to cast this unvaluable Pearle of precious time <sup>a</sup> to Swine; to <sup>x</sup> disburse this treasure for that which is not bread, this money for that which satisfieth not: to <sup>y</sup> waste this royall patrimony upon voluptuous spectacles, or lewde ridiculous Pastimes: to trifle it quite away upon the very vainest vanities (as alas <sup>z</sup> too many doe, who <sup>a</sup> treasure up nothing but eternall wrath and horror to their soules, against the day of wrath,) how can it but be sinfull? <sup>b</sup> Our dayes, yea every houre and minute of our lives, are Gods, not ours: they are those <sup>c</sup> precious talents which God hath put into our hands to occupy with them till he come: to him <sup>d</sup> must we give up our account for the employment of them at the last. And can we then take Gods time, Gods treasure (allowed <sup>e</sup> onely to us for his use, his service, which is abundantly sufficient to engrosse even al our dayes,) and spend it wholly upon sinne? upon Satan? upon our owne <sup>z</sup> carnall lusts and pleasures? upon lascivious Stage-playes, Games, and Sports? upon Dicing, Carding, Dancing, Drinking, Whoring, <sup>h</sup> Feasting? upon idle Visits, Complements and Discourses? upon Meretricious Paintings, Frizlings, Poul-drings, Attyrings, and the like, (in which many squon-der away their very choicest morning houres, more fit for study & devotion then such unchristian practises,) as if we had no God to serve, no callings to follow, no

gratas quidem potest reddere. *Seneca Epist.* 1. <sup>a</sup> Rom. 2. 5. to 10. Rev. 18. 6, 7. <sup>b</sup> Job 1. 1, 2. Luk. 1. 75. Rom. 14. 7, 8. 1 Cor. 6. 19, 20. Acts 13, 26. Phil. 1. 21. Gal 2. 20. <sup>c</sup> Mat. 25. 15. to 28. Prov. 17. 16. <sup>d</sup> Rom. 14. 4, 7, 8, 12, 13. Rev. 2. 21, 22. <sup>e</sup> 1 Pet. 4. 2, 3, 4. 1 Tim. 6. 11, 12. Quo te cælestis sapientia duceret ires. Hoc opus, hoc studiū purvi properemus & ampli. Si patriæ volumus, si nobis vivere cari. *Horat. Epist.* 1. 1. *Epist.* 3. 1. ag. 243. <sup>f</sup> Luk. 1. 75. c. 2. 27. 1 Thes. 5. 16, 17. Psal. 145. 1, 2. <sup>g</sup> Festinat enim decurrere velox Flosculus angustæ miseræq; brevissima vitæ Portio, dum bibimus, dum sarta, unguenta, puellas Poscimus, obrepat non intellecta senectus. *Iuv. Sat.* 9. p. 89. <sup>h</sup> Quibus in solo vivendi causa palato est. *Iuv. Satyr.* 11 p. 104. Nulli rei nisi vino & libidini vacant. *Seneca De Brev. Vitæ.* cap. 6.

soules.

1 Heu vivunt homines tanquā mors nulla sequatur. Et velut infernus fabula vana foret.

2 Gloriarī otio iners ambitio est. *Seneca Ep. 68.*

3 Alea turpis, Turpe & adulterium medicribus, hæc tamen illi Omnia cū faciunt, Hilares nitidique vocantur.

*Juvena. Satyr.*

11. p. 110.

m May 30 33.

n Precipitat quisq; vitā suam, & faturi desiderio laborat, præsentū tædio. *Seneca De Brev. Vitæ. c. 7.*

o Natura humanis ingenijis mille consuluit, quæ plæ-

soules to save, <sup>i</sup> no Hell to feare, no Heaven to seeke, no Iudge to censure us, no day of Iudgement to account in, how we have spent our time? and yet <sup>k</sup> flatter our selves so grossly, as to presume we have done <sup>l</sup> full well, at least-wise not offended, in this profuse mispending of our Masters stocke of time? Alas, how many millions of pounds; how many myriades of Kingdomes, nay of Worlds (were they but Masters of them) would many thousand damnd spirits, now in torments, or voluptuous dissipated persons now lying on their death-beds, ready to breathe out their soules at every breath into the <sup>m</sup> infernall Tophet, give, for the moitie, the tythe, yea the very smallest quantity of that unvaluable <sup>n</sup> time which they have irrecoverably spent on Playes, and such like sinfull Pastimes; that so they might in time bewaile with brinish teares, with dolorous pangs, and deepest sighes, the <sup>o</sup> losse of all those houres which they have prodigally spent in Play-houses, Tavernes, and such life-devouring places, to prevent or else extenuate the intollerable horror of their eternall paines? And shall wee then squander away, we care not how, those pretious houres, which these, which wee our selves perchance hereafter (though now we <sup>p</sup> value them at so low a price, as to play them quite away for nought) would willingly repurchase at the dearest rate, on vaine lascivious Stage-playes, toyes, and childish vanities, as if we were created only

rumque non futura sed transacta perpendimus. *Qu. Curtius. lib. 8. sect. 2. pag. 341.* Deteriori luto pravus quos edidit auctor, Et nihil ætherij spartit per membra vigoris. Hi pecudum ritu non impendunt vitant, Nec res ante vident, accepta clade quæruntur, Et serò transacta gemunt. *Claudian in Eutropium. lb 2. pag. 88.*

2 Re omnium præciosissima luditur. Quia sub oculis non venit, ideo vilissima æstimatur, imò vero nullum prætium ejus est. Annua congiaria homines clarissimi accipiunt, & his aut laborem, aut operam, aut diligentiam suam locant. Nemo æstimat tempus; utuntur illo laxius quasi gratuito. At eisdem ægros vide, si mortis periculum admotum est propius, medicorum genua tangentes: si meruunt capitale supplicium, omnia sua, ut vivant paratos impendere. Tanta in illis discordia affectuum est. *Seneca. De Brev. Vitæ. cap. 8.*



to play and follow sports (which *Tully* and other *Pagans* quite deny) and yet thinke to scape unpunished? Those Playes and Pastimes therefore, which miserably waste and eat out all our dayes, which rob us of our pretious time (our chiefe, *our onely treasure,*) which we should carefully husband to our good: Which sacrilegiously defraud our God, our Country, our Soules, our Callings of sundry vacant houres which should be spent upon them, must needs be evill and unlawfull unto Christians even in this respect.

For the Minor, *that Stage-plays unavoidably produce an intollerable mispence of much pretious time &c.* it is most apparant, if we will but summe up all those dayes, those houres which are vainely spent in the composing, conning, practising, acting, beholding of every publike, or private Stage-play. How many golden *dayes and houres, I might say weekes, nay moneths, and I had almost said whole yeeres, doe most Play-poets spend in contriving, penning, polishing their new-invented Playes, before they ripen them for the Stage?* When these their Playes are brought unto maturity, how many houres, evenings, halfe-dayes, dayes, and sometimes *weekes, are spent by all the Actors* (especially in solemne academicall Enterludes) *in copying, in conning, in practising their parts,* before they are ripe for publike action? When this is finished, how many men are vainely occupied for *sundry dayes* (yea sometimes *\*yeeres*) together, in building Theaters, Stages, and excidebat, collige & serva. *Seneca Epist. 1.* <sup>f</sup> See *D. Reinolds* Overthrow of Stage-plays p. 20, to 24. The 3. Blast of Retreat from Playes & Theaters, p. 66. 67. & the other Fathers, Councels, & Authors hereafter quoted <sup>t</sup> Nil intentatū nostrī liquere Poetæ: Nec minimū mervēre decus, &c. Si nō offenderet unūquemq; Poetarū limæ labor, & mora: Vos ô Pōpilius sanguis, carmen repræhēdite quod non Multa dies & multa litura coercuit atq; Perfectū decies nō castigavit ad unguē. Bona pars non unguēs ponere curat, Non barbā secreta petit loca; balnea vitat. Nāsciscitur enim prætiū nomēq; Poetæ, Si tribus Anticyris caput insenabile nunquā Tōsori Licinio commiserit, &c. *Horat. De Arte Poet* p. 306. <sup>u</sup> See *Seneca, De Brev. Vitæ. c. 12.* Non habent isti otīū sed iners negotiū, Nam de illis nemo dubitabit, quin operosē nihil agent, qui literarū inutiliū studijs derinētur. *Ibid. c. 13.* <sup>x</sup> See *Pliny, Nat. Hist. l. 36. c. 15. Tertul. De Spectac. c. 9. 10, 11. Livy, Hist. Rom. l. 48. Tacitus, Annal. l. 14. Alex. ab Alexandro, l. 5. c. 16. D. Hackwels Apologie. l. 4. c. 3. sect. 2. 3. 4.* accordingly.

<sup>a</sup> Neq; enim ita à natura generati sumus ut ad ludum & iocum facti esse videamur, sed ad severitatem potius, & ad quædā studia graviora atque majora. *De Officij: l. 1. Op. Tem*  
<sup>2. p. 618. See Scenica, De Brev. Vitæ. & Epist. 1. 49. 58.</sup>  
<sup>u</sup> Omnia, mi Lucili, aliena sunt; tempus tantum nostrū est: In huius rei unius fugacis ac lubricæ possessionē natura nos misit, ex qua expellit quicunq; vult. Ita fac, mi Lucili, vindica te tibi, & tempus quo lachryæ ut auferebatur aut inrisibat,

\* Nubilis hæc  
Virgo, matro-  
naq; virg; pu-  
erque, Spectat,  
& ex magni  
parte Senatus  
adest. *Ovid Tri-  
stium* l. 2. p. 160.  
† Si foret in  
terris rideret  
Democritus.  
Spectaret popu-  
lū ludis fre-  
quentius ipfis;  
Vt sibi præben-  
rem mimo spe-  
tacula plura.  
*Horat. Epist.* l. 2.  
*Epist.* 1. p. 284.  
‡ Sic ruit ad ce-  
lebres cultissi-  
ma femina lu-  
dos: Copia iu-

dicium sæpe morata meum est. Spectatum veniunt, veniunt spectentur ut ipsæ. *Ovid, De Arte Amandi.* l. 1. p. 160. See *Tertullian, De Spectaculis,* & *Ast.* 5. Scene 7. before.  
§ Nemo in spectaculo ineundo prius cogitat, nisi videre & videri. *Tertullian, De Spectaculis* cap. 25. ¶ Quatuor aut plures aulæ præmuntur in horas, &c. *Horat. Epist. lib. 1. Epist.* 1. pag. 284. \* See *Livy, Rom. Hist.* lib. 42. sect. 20. Ludi per decem dies Iovi optimo Max. facti. lib. 31. sect. 51. lib. 30. sect. 46. lib. 23. sect. 30. lib. 25. sect. 2. lib. 40. sect. 52. *Suetonij Iulius.* sect. 29. ° Horū non ociosa vita dicenda est, sed desidiosa occupatio. *Seneca, De Brevitate Vitæ.* cap. 11. ° Nostra ætas prolapsa ad fabulas & quævis inania, non modo aures & cor prostituit vanitati sed oculorum & aurium voluptate suam mulcet desidiam, luxuriam accendit conquirens undiq; fomenta vitiū. *Ioannes Sarceburienſes, De Nugis Curialium* lib. 1. cap. 8. ° Histrioſes totam suam vitam ordinant ad ludendum. *Aquinas, secunda secunde. Quest.* 168. Art. 3.



<sup>f</sup> London; where thousands spend the moitie of the day, the weeke, the yeere in Play-houses, at least-wise far more houres, then they imploy in holy duties, or in their lawfull callings. If we annex to this, the time that divers waste in reading Play-bookes, which some make their chiefeft study, preferring them before the Bible, or all pious Bookes, on which they seidome seriously cast their eyes; together with the mispent time which the discourfes of Playes, either scene or read, occasion: and then summe up all this lost, this mispent time together; we shall soone discerne, we must needs acknowledge, that there are no such Helluoës, such Canker-wormes, such theevish Devourers of mens most sacred (yet <sup>h</sup> undervalued) time, as Stage-playes. Hence *Consilium Carthagiense*. 4 *Can.* 88. *Concil. Africani*. *Can.* 28. *Concil. Constantinopolitanum*. *Can.* 66. *Clementis Alexandrini* *Pedagogi*. lib. 3. cap. 11. *Tertullian* & *Cyprian*, *De Spectac.* lib. *Arnobius*. l. 4. & 7 *advers. Gentes*. with sundry other Councels, Fathers, Authors <sup>i</sup> hereafter quoted, complaine, that many Lords-dayes, Holy-dayes, and sacred Festivals which ought to have beene spent in holy exercises of Religion, and Gods more speciall service, together with much other precious time which mens particular callings did require, was spent in sitting and beholding Stage-playes: Hence *Philodamus*, *De Agricultura*. lib. pag. 271. 272. with much grieve laments: <sup>k</sup> That many thousands of people thoroughout the world, besotted with the delight of Stage-playes, did with greedy eyes and eares flocke together to Theaters, to behold the effeminate gestures and motions of Stage-players; neglecting in

<sup>f</sup> See *Stephen Gossons* Schoole of Abuses. The 3. Blast of Re-trait from Playes. I. G. his Refutation of the Apologie for Actors, & *John Field*, his Declaration of Gods Judgment at Paris Garden, &c.

<sup>g</sup> *Nemo invenitur qui pecuniam suam dividere velit, vitā unusquisq; quam multis distribuit. Astricti sunt in continendo patrimonio, simul ad temporis jacturā ventum est, profusissimi in eo cuius unius honesta avaritia est. Seneca, De Brevit. Vitæ c. 3.*  
<sup>h</sup> *Quid necesse habes amittere tempora tanta, perdere tanta*

lu ra? nihil præciosius tempore, sed heu nihil hodie vilius æstimatur. Transeunt dies salutis & nemo recogitat, nemo sibi non reditura momenta periisse causatur. *Bernardi. Declamationes.* 10. 1011. L. M. <sup>i</sup> See Scene 12. & Act 7. Scene 3. where their words are recited. <sup>k</sup> *Quidenim aliud credimus quotidie per totum orbem, tot millia spectatorum in Theatris contrahere. Homines enim victi spectaculorum & fabularum cupidine infrenes tum oculis, tum auribus consectantur cytharistas cytharædosque. Præterea saltatoribus cæterisque mimis inhiant propter gestus motusq; effæminatos: atq; ita factiones Theatricas instaurant, securi cæterarum rerū privatarum publicarumque, totam vitam in huiusmodi spectaculis conterentes miser.* *Ibi. item.*

the meane time the publike welfare, and their owne private  
 estates, and miserably wasting their lives in these vaine Specta-  
 cles. Hence Basil, *Hexaemeron. Hom. 4.* informes us: <sup>1</sup> That  
 there are certaine Citties, which feed their eyes and eares from  
 morning to night, with many various Spectacles, and with effe-  
 minate amorous lascivious Songs and Enterludes, engendring  
 an excessse of lusts within their soules, in hearing of which their  
 eares are never satisfied. And such people as these (writes  
 he) many call exceeding happy, because neglecting and  
 setting aside the care of government, merchandize, their trades,  
 and all other employments whereby they may get their living;  
 they spend the time of life allotted to them with exceeding idle-  
 nesse and pleasure. Hence Nazarenus, *De Recta Educatione  
 ad Sclutum. pag. 1063. 1064.* & Chrysostome. *Hom. 15. 21.  
 23. & 62. Ad Populum Antioch. Hom. 6. 7. 38. & 69. in  
 Matth. & Hom. 42. in Acta Apostolorum*; relate, <sup>m</sup> that  
 in the Play house there is a losse of time, a superfluous consump-  
 tion of dayes; <sup>n</sup> where men waste whole dayes in ridiculous and  
 pernicious pleasures. And withall <sup>o</sup> they much complaine;  
 that many people leaving the Church did flocke by troopes to  
 Play-houses, bestowing that time upon the Devil, which they  
 should have dedicated unto God; Hence Augustine, *P De  
 Decem Chordis. lib. c. 3. & De Civit. Dei. lib. 2. c. 4. 10 23.  
 Salvian, De Gubernatione Dei. lib. 6. Cyrillus Alexandrinus  
 in Ioannis Evangelium. lib. 8. c. 5. Leo. 1. Sermo in Octava  
 Pauli & Petri. cap. 1. fol. 165. S. Asterius, Homilia in Fe-  
 stum Kalendarum. Bibl. Patrum. Tom. 4. pag. 705. 706.  
 Damascen Parallelorum. lib. 3. cap. 47. Ioannis Saresburienfis,  
 De Nugis Curialium. lib. 1. cap. 7. 8. with other Fathers,*

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 Damascen Parallelorum. lib. 3. cap. 47. Ioannis Saresburienfis,  
 De Nugis Curialium. lib. 1. cap. 7. 8. with other Fathers,*

passeth sentence against Stage-playes, as chiefe consumers of  
 time, and of the publike treasure. Hence Basil, *Hexaem. Hom. 4. Damascen.  
 Parallel. lib. 3. cap. 47.* <sup>m</sup> In Theatro omnia contraria: temporis impendiu, superflua  
 dierum consumptio, &c. Chrysost. *Hom. 42. in Acta Apost. & Hom. 62. ad Pop. Antioch. Tom.  
 3. Col. 612. A. & Tom. 5. Col. 347. A.* <sup>n</sup> Totam prorsus diem in tam ridicula atq; eti-  
 am perniciosa voluptate consumitis, &c. *Hom. 6 in Matth. Tom. 2. Col. 52. A.* <sup>o</sup> Chrysost.  
*Hom. 3. De Davide & Saule. Hom. 6. in Matth. & Ho. 15. & 23. ad Populu Antioch.* See  
 here Scene 4. & 12. <sup>p</sup> Vacare volunt ad nugas atq; luxurias suas. Melius enim foret  
 Iudeus in agro suo aliquid utile, quam tota die in Theatro seditiosus existeret. *Ibid.*



\* much pretious time, which should be expended upon better things, as their words hereafter quoted. *Scene 3. 4. 5. & 12.* more fully evidence. Hence divers Pagan Authors; as *Cicero, Pro L. Murana, & pro Sexto Oratio. Epist. lib. 7. ad Marium Epist. 10. & De Legibus. l. 1. & 2. Seneca, De Brev. Vita. cap. 12. 13. Epist. 7. & 75. & 9 Naturalium. Quest. lib. 7. c. 22. Cornelius Tacitus, a Annalium. lib. 14. sect. 3. Suetonij Nero. sect. 23. & Caligula. sect. 18. Marcus Aurelius. Epist. 12. to Lambert. Ammianus Marcellinus. lib. 28. cap. 10. Horace, De Arte Poetica. lib. together with b Scipio Nasica, that famous Roman, have much condemned Stage-plays, because they waste many pretious houres which should be improved to more weighty uses. And for this very reason among sundry others, *Petrarcha De Remedio Vtr. Fortune. lib. 1. Dialog. 30. Polydor Virgil. De Invent. Rerum. lib. 5. c. 2. Agrippa De Vanitate Scientiarum. cap. 59. M. Gualther. Hom. 11. in Nahum. Carolus Sigonius De Occidentali Imperio. lib. 1. p. 32. Ioannis Langheeracius, De Vita & Honestate Ecclesiasticorum. l. 2. c. 11. 12. 21. M. Northbrooke, M. Giffon, M. Stubbs, D. Reynolds, Mariana & Briffonius, in their Bookes and Treatises against Stage-plays. The 3. Blast of Retraint from Playes and Theaters. pag. 66. 67. Iohn Field in his Declaration of Gods Iudgement at Parris Garden. George Wheiston, in his Mirror for Magistrates of Cities. pag. 24. Balergerus, De Circo, &c. pag. 81. to 88. & 167. 168. I. G. in his Refutation of the Acologie for Actors. A short Treatise against Stage-plays. Anno 1625. M. Bolton in his Discourse of true Happinesse. pag. 74. 75. To omit all others which I shall name \* hereafter, have censured and rejected Stage-plays, (in the hearing, reading, and beholding of which, many spend whole dayes, whole weekes, whole yeeres) as the over-prodigall devourers of much peerelesse time, which they most inuisiously steale from God, from men, and from the Common-weale.**

\* Octavius Spectaculo plurimas horas, aliquando totos dies aderat. Suetonij Octavius. sect. 45.

9 Quis Philosophia aut ullâ liberaie respicit studium, aut cum ludis intercalantur, cum aliquis pluvius intervenit dies quem perdere licet, &c. Ibid.

a Populus si consideret theatro totos dies ignavia contiguare, &c. Ibid. b Augustine, De Civit. Dei. l. 1. c. 31. 32. Livy, Rom. Hist. lib. 48. Epit. Valerius Maximus. l. 2. c. 6. Eutropius. Rerum. Rom. l. 4 p. 43.

c Histriones vero locutis conferunt propheta, non modo propter multitudinem, sed potius propter ignavium, & quod fruges consumere non, nihil interea faciunt quod honestum sit, vel ad publicam utilitatem aliquid conferat, &c. Ibidem.

\* See Scene 12. & Act 7. Scene 4, 5, 6.

<sup>d</sup> Plal. 39. 5. 11. Since therefore *our lives are* <sup>d</sup> exceeding short and momentary, *posting away with winged speed*; our time so <sup>c</sup> pretious; the duties of our generall, our particular callings (*which may* <sup>f</sup> *not be omitted for feare the Devill finde us idle, and so tempt us unto sinne*) almost infinite, well able to engrosse even all our vacant houres; *the mispence, the losse o' time* so <sup>g</sup> dangerous, so pernicious: the grand account we <sup>h</sup> must shortly render of all the ill-spent minutes of our lives before the Barre of Gods Tribunal, so certaine, so terrible and inevitable, these time-devouring Stage-playes, *which* <sup>i</sup> *incroach so farre, so desperately, so universally upon the lives of many* (especially in this our great Metropolis where they are daily acted and frequented,) must certainly be execrable, sinfull, and pernicious unto Christians, (*who should* <sup>k</sup> *redeme their fore-past time which teares, which they have spent in lascivious carnall iollity*) even in regard of this most vile effect, which issues alwayes from them.

<sup>a</sup> Plal. 102. 11. <sup>b</sup> 1 Cor. 7. 29. <sup>c</sup> Iam. 1. 14. <sup>d</sup> Circumcisi & brevis hominis vita longissima <sup>e</sup> Pliny, <sup>f</sup> Epist. lib. 3. <sup>g</sup> Epist. 7. <sup>h</sup> Vitæ hujus principium mortis exordium est, nec prius incipit augeri ætas quam minui. Cui si aliquid adijcitur spacijs temporalis, non ad hoc accedit ut maneat, sed ad hoc transit ut pereat. <sup>i</sup> Prosper. Aquit. *De Vocat Gentium lib. 1. cap. 21* <sup>j</sup> Nihil præciosius tempore. <sup>k</sup> Bernardi. *Declam. at. Col. 1011. L. M.* <sup>l</sup> Facito aliquid operis ut semper te Diabolus inveniat occupatum. Operis labor suscipiatur, non tam propter victus necessitatem, quam propter animæ salutem. <sup>m</sup> Hierom. *Epist. 4. cap. 5.* <sup>n</sup> Non exiguum detrimentum est vel horæ unius. Et una hora totius vitæ portio est. <sup>o</sup> Ambros. *Epist. lib. 3. Epist. 25.* <sup>p</sup> 2 Cor. 5. 10, 11. 2 Thes. 1. 7, 8, 9. <sup>q</sup> Inde fit ut raro qui se vixisse beatum Dicat, & exacto contentus tempore vitæ Cedat, uti conviva satur; ciperire queamus. <sup>r</sup> Horat. *Sermo. lib. 1. Satyr. 1.* <sup>s</sup> Tempus quippe redimimus quando antea vitam quam lasciviendo perdidimus, flendo reparamus. <sup>t</sup> Gng Mag. *Moral. lib. 5. cap. 28.*



## ACTVS 6. SCENA SECVNDA.

2

**T**He second consequent or effect of Stage-playes; is a prodigall, sinfull, vaine expence of money, which should be more profitably, more charitably disbursed, then in supporting Playes or Players. From whence I argue



argue in the 28. place; thus

That which alwayes necessarily occasions a prodigall vaine expence of mony or estate, which should be well imployed, is certainly sinfull and unlawfull unto Christians.

But this doe Stage-playes, and \* common Actors. Therefore they are certainly sinfull and unlawfull unto Christians.

The Major cannot be gainsaid, because *prodigally and idle expence of mony, is a sinne*, as the <sup>1</sup> Scriptures, <sup>m</sup> Fathers, with sundry <sup>n</sup> Pagan Authors have determined: and that in two respects. First, because it abuseth, it perverteth Gods good creatures to an unlawfull end, by <sup>o</sup> mispend-  
ing them upon carnall pleasures, lusts, and vaine fantastique humours; when as they should be imployed to <sup>p</sup> Gods glory, our owne and <sup>q</sup> others good. Secondly, because it <sup>r</sup> robs the poore of that bountifull charitable reliefe, which else they should receive from that superfluity of wealth which Prodigals consume: The <sup>s</sup> maine end why God bestowes abundance of earthly riches upon some men, more then others, being onely this;

\* Satiat præterea & inebriat histriones imos, turpissimosq; & vanissimos ioculatores, cū pauperes Ecclesiæ fame discruciat intereant. Agabardus, De Dispensatione & ordine totius rei Ecclesiæ. Bib. Pat. Tom. 9. pars. 1. p. 603. H. 1. say 55. 2, Prov. 21. 20. c. 29. 3. r. 18. 9. c. 19. 26. c. 23. 20. 21. c. 27. 7. Lu. 15. 13, 14, 19. Rom. 13. 13, 14. Gal. 5. 21.

Ezech. 16. 49. Ephes. 5. 18. Phil. 3. 18, 19. Iam 5. 5. 1 Pet. 4. 3. 4, 5. 2 Pet. 2. 13. Iude 4. 12. 13. Rev. 18. 6. 9. <sup>m</sup> Clemens Alexand. Pædag. 1. 2. c. 12. Lactantius, De Verbo Culu. c. 17. Ambros. De Officijs 1. 2. c. 2. Basil. Sermo. 2. in Divites & Avaros. Nazienzen. Cygnæorum. Carm. lib. p. 1056. Theophylact & Beda, in Luc. 15. <sup>n</sup> Plato De Repub. Dialog. 8. p. 665. Aristot. Ethic. 1. 4. c. 1. Cicero, De Officijs lib. 2. Plutarch, De Vitando. Aere alieno lib. Juvenal. Satyr. 6. Æneæ Gazæi. Theophrastus apud Philonem Iudæum, pag. 1470. <sup>o</sup> Iam. 4. 2, 3. Luk. 15. 13, 14, 19. <sup>p</sup> Prov. 3. 9. <sup>q</sup> Eccles. 11. 1. Luk. 19. 8. 1 Tim. 6. 17, 18, 19. Plal. 41. 1. Prov. 19. 17. Heb. 13. 16. Luk. 12. 33. <sup>r</sup> Quid peculator? Ille qui aufert aliena Non tupeculator, cum ea quæ ad dispensandum distribuendumq; recipis, tibi propria facis? Num qui vestem diripuerit spoliator nominabitur, qui autem nudum non texerit, modo possit, alterius cuiusdam nominis appellatione dignus erit? Basil. <sup>n</sup> Divites & Avaros. Sermo. 1. <sup>s</sup> Deut. 15. 7. to 19. Iob 31. 16. to 23. 1 Tim. 6. 17, 18, 19. 2 Cor. 9. 1. to 14. Acts 11. 29, 30. Cur tu dives, ille pauper? Profecto non ob aliam causam, nisi ut tu benignitatis ac fidelis administrationis præmium accipias, ille vero prudentiæ maximæ mercede honoretur. Esurientis est panis quem tu retines; nudi est vestis quam tu arca custodis; discalceati calceus qui apud te marcessit; egentis argentū quod tu in terram detodis. Deniq; tot offers hominibus iniurias, quot deferis cum iuvare possis. Dei minister factus es, tuorum dispensator conservorum. Ne puta omni tuo ventri præparari: quæ in manibus habes ut aliena existima. Basil. Mag. in Divites & Avaros. Sermo. 1. vid. Ibidem.

ibat.

that their super-abundant plenty, might supply the wants of others: not feed their owne excessive lusts, as Play-haunters for the most part doe.

The Minor (that Stage-plays alwayes necessarily occasion much prodigall expence, which might be better imployed;) is most apparant, not onely by that of Ovid, \* *In summe ludorum sumptus Auguste tuorum; Empta tibi magna talia multa leges. Quodq; minus prodest pana est lucrosa Poeta,* Tantaeque non parvo crimina prator eme; but likewise by the Records and Histories of former ages. It is storied of the \* Romans; that the summes of money they disbursed in erecting Theaters, in setting forth Stage-plays, and such like publike Spectacles, did annually amount to more then their expences on their Warres, or Fortifications: in so much that the charge of them at last grew altogether intolerable, not onely to Rome it selfe, but to all her Confederates, and forraigne Tributary Provinces; who were much oppressed, much impoverished by reason of the excessive charge of Playes, and publike Shewes. \* towards which they were Contributors. It is registred of the \* Athenians, that their very publike Stage-plays, (maintained at the republikes cost) did so exhaust their common treasure, that at last they left no money in their Exchequer to rigge their Ships, to set forth their Navy, or to defend their Country: in so much that their enemies laying hold on this their penury, prevailed much against them. Whence they were not unjustly taxed by a Lacedemonian, for \* wasting serious things on sports, and lavishing out the provision, the supplies of great Nations and Armies, upon Playes and Theaters. It is recorded of divers Roman Emperours, (as \* Caligula, Claudius, Nero,

\* Trissum. lib. 2. p. 160.

\* Livy. Rom.

Hist. l. 40. c. 6.

44. 45. Plin. Nat.

Hist. l. 36. c. 15.

Augusti De Civ.

Dei. l. 3. c. 19. l. 5

c. 12. & De Co-

sensu Evang. l. 1

c. 33. Salvia. De

Guber. Dei. l. 6.

Tacitus. Annal.

l. 14. sect. 3. Suet-

onij Tiberius.

sect. 35. 47. Calig-

ula. sect. 18. 21.

Nero. sect. 11. 12.

20. to 26. & 30.

Vespasianus. sect.

19. Petarch. De

Romed. Vir.

Fortunæ. l. 1.

Dial. 30. Ome-

ri. Chronogr.

p. 186. D. Hack-

nels Apologie.

l. 4. c. 8. sect. 3. 4.

\* Livy. Rom.

Hist. l. 5. sect. 1.

l. 7. sect. 2. 3. l. 10

sect. 23. l. 40. sect.

24. 25. Salvia. De

Gub. Dei. l. 6. p. 198.

199. \* Plu-

tarcb. De Gloria

Atheniensiu. lib.

Thucides. Hist. l. 5.

p. 477. Iustin. Hist.

l. 6. Calius. Rhod.

Antiqu. Lect. l. 8.

c. 9. y Res serias in

ludū impendentes,

& magnarum classium &

exercitiū cōmeatum in

Theatru prodigentes. Plutarcb. De Gloria Atheniensiu. lib. 2. See Suetonii Caligula sect. 18. 21. Nero. sect. 11. 12. 20. to 26. & 30. Vespasianus. sect. 19. Domitianus. sect. 4. Herodian. Hist. l. 1. Iulij Capitolini Antonius p. 38. E. iuldem Verus. p. 67. 68. 69. & Maximinus & Balbianus. p. 301. Trebelly Pollionis Galieni duo. p. 306. 309. 310. 316. Idem. De Ingenuo p. 327. Flavi Vopisei Carinus p. 447. 449. Cassiodorus Varianum. l. 3. Epist. 50. Ioannis Salisburiensis. De Nugis Curialium. l. 1. c. 7. 8. & l. 8. c. 7.

Venus,



Vernus, Maximinus, Balbinus, Carinus, and others) who are therefore censured by their owne Historians; that they spent a great part of their Revenues upon Playes and common Actors, who received annuall Pensions from them, besides other Boones and Gratuities: which publike Stipends and Donations, <sup>a</sup> Tiberius, Marcus Antonius the Philosopher, Dioclesian, Alexander Severus, with other Roman Emperours did curtale, or totally withdraw, as over-chargeable to their Exchequers, which they did much exhaust. Not to relate the prodigall expences of the Roman State in generall, or of <sup>b</sup> some of their Magistrates, or Editors of Playes in particular, who prodigally spent their whole estate in celebrating Playes to the honour of their Idols, or to gaine the acclamations of the vulgar crew, who were much delighted with theatrical and gladiatory Enterludes; of which there are sundry precedents, wherein I might expatiate: I shall relate the summe of all in the words of S. Augustine, who complaines; <sup>c</sup> that even in his time, and before, more was given to Stage-players, for superfluous pleasure, then was disbursed in the second Punicke warre upon the Roman Legions for the publike safety, which was then indangered: with which the patheticall speech of Salvian, to this purpose, well accords. <sup>d</sup> In former time (saith he) when every Part of the Roman Empire flourished, the Common-weale after a sort, did seeke

<sup>a</sup> Suetonij Tiberius, sect 35. & 47. Iulij Capitolini, Mar. Antonij Philoſophus p. 48. 57. F. Arij Voijſci Carinus. P. 449. Ælij Læpriij Severus. p. 228. Opmceri Chronogr. p. 186. 187. Bulengerus, De Theatro. l. 1. cap. 30. <sup>b</sup> See Cicero, Oratio, De Artispiciu responsis. p. 524. 526. 527 In Pisonem. Oratio. p. 600. 601. Pro Sextio Cratio, p. 558. 559. 560. 561. 562. Pro L. Murena. Oratio. p.

463. In Catilinam. Oratio. 3. p. 452. Philip. Oratio i p. 638. De Divinatione. l. 3. pag. 557. Livy, Rom. Hist. l. 2. sect. 36 Dionysius, Hallicarnas. Antiq. Rom. l. 7. sect. 9. See before, & Ambrose, Ser. 64. Tom. 5. p. 44. Bulengerus, De Circis Romanis. & cap. l. c. 41. 42. p. 163. 164. 165. & De Theatro. l. 1. c. 11. p. 242. 243. <sup>c</sup> Eos modo vix feramus, quando pro superflua voluptate plura donatur histrionibus, quam tunc legionibus pro extrema salute collata sunt. De Civ. Dei. l. 3. c. 19. <sup>d</sup> Tunc enim integra Romani orbis inembra florebant, angusta esse horrea publica opes fecerant, cunctarum urbium cives divitijs ac delicijs affuebant. Vix poterat religionis auctoritas inter tanta rerum exuberantiam mori: tenere mensuram. Pascebantur tunc quidem passim in locis plurimis auctores turpium voluptatum, sed plena ac referta erant omnia. Nemo reipub. sumptus cogitabat, nemo dispendia, quin non sentiebantur expensa. Quærebatur quodammodo ipsa Respublica ubi perderet, quod penitus posset vix recipere: & ideo cumulus divitiarum, qui iam fere modum exceſſerat, etiam in res nugatorias reduebat. Nunc autem quid dici potest? Recesserunt a nobis copie veteres, recesserunt priorum temporum facultates. Miserrimam sumus, & nec dum nugaces esse cessamus. Salvian, De Gub. Dei. l. 6. p. 201. 202.

Sf

where

where and how to waste her wealth, having almost no place to keepe it. And therefore heapes of treasure, wel-nigh above measure, were consumed upon vaine Enterludes. But now what can be said? Our old abundance is departed from us: gone is the wealth of former times; poore are we now, and yet we cease not to be vaine. <sup>c</sup> Play-houses, the places and habitations of filthinesse, are yet standing, because in them all impure things were formerly acted: but yet now in many places Playes themselves are not so frequently acted, because the misery, the poverty of the time will not permit it. So that it was from mens impiety that Playes were acted in times past; and it is onely from their necessity that they are not acted now. For the poverty of the Exchequer, and the beggerlinesse of the Roman Treasury permit not now, that any prodigall expenses should be every where lavished out upon such nugatory trifles. Although it as yet much is still lost, and cast as it were into the dirt; yet nothing so much can be now consumed, because there is not much to spend. <sup>f</sup> And yet such is our unsatiable desire of most filthy pleasure, that verily, we could wish that we had more, for this onely purpose, that we might convert more into this mire of filthinesse. Yea, the very thing it selfe shewes how much we would prodigally consume on Stage-plays if we were rich, when as we waste so much upon them being poore. For this is the blemish and misery of our present condition, that although through our poverty we cannot, notwithstanding through our viciousnesse, we would yet spend more. Which may as truly be predicated of the English Play-haunters now, as of the Romans then. By all these testimonies wee may evidently discern, how prodigally expensive these Playes and Players were unto the ancient Romans, both in their wealth and poverty. The expences in setting forth pub-

<sup>c</sup> Loca enim & habitacula turpitudinum idcirco adhuc sunt, quia illic impura omnia prius acta sunt: nunc autem ludicra ipsa adeo non aguntur, quia agi iam præ miseria temporis atque egestate non possunt. Et ideo quod prius actum est, vitiositatis fuit; quod nunc non agitur, necessitatis. Calamitas enim fisci, & mendicitas Romani ærarij nõ finit, ut ubique in res nugatorias perditæ profunderetur expensæ. Pereant adhuc quilibet multa, & quasi incensum projiciantur, sed tamen perire iam tanta non queunt, quia non sunt tanta quæ pereant. *Ibidem*. p. 198. <sup>f</sup> Nam quantum ad votum nostræ libidinis atque impurissimæ voluptatis, optaremus perfectio vel ad hoc tantummodo plus habere, ut possemus in hoc turpitudinis lutum plura convertere. Et res probat quanta prodigere vellemus, si opulenti essemus ac splendidi, cum prodigamus tanta mendici. Ea est enim labe præsentium morum atque perditio, ut cum iam non habeat paupertas quod possit perdere, adhuc tamen solis vitiositas plus perire. *Ibidem*, pag. 198. 199.



<sup>a</sup>ke Playes and Enterludes being so excessive, that they could hardly be undergone by any but the Emperour, as \* *Cæsar B-* \* *De Theatro.*  
*lengerus testifierh.* And if they were such to the very rich- *l. i. c. 11. p. 242.*  
 est Common-weales and Monarches, how much more *Legat huc lo-*  
 intollerably expensive, thinke you, were they to pri- *cū Iulius Mes-*  
 vate persons? & *Flavins Vopiscus* reports, of *Iulius Mes-* *falla, quem ego*  
*salla*; that he spent his whole Patrimony upon Stage-players, *libere culpæ*  
 leaving nought unto his Heires: and that he gave his Mothers *audeo: ille e-*  
 Coate unto a Woman-Actor, and his Fathers Cloke to a *nim patrimo-*  
 Player, for which he liberally taxeth him. <sup>b</sup> *Nicolaus* and *nitiūū scenicis*  
<sup>i</sup> *Athenaus* record of *Sylla*, the Roman Captaine, that he *dedit, hæredi-*  
 was so addicted to I layes, (he being much enamored with ludi- *bus abnegavit:*  
 crous sports,) that he gave them many acres of ground, out of *matris tunicam*  
 the Republiques revenues. To which I may adde that of *dedit nimæ,*  
 \* *Aelius Lampridius*, who writes of *Commodus Antoninus*; *laccinā patris,*  
 that he diminished his Treasury by prodigall expenses upon *mimo. Flau. Vo-*  
 Stage-plays; and that he added many Cirque-plays rather *pisci, Carinus. p.*  
 out of lust, then out of religion, that so he might enrich the *449 See p 470.*  
 Masters of those factions. *Gregory Nazienzen* informes *h Historiarum.*  
 us; <sup>k</sup> that Stage-plays and Horse-races doe manifestly im- *lib. 27.*  
 poverish mens estates. How many Families (writes he) have *i Dipnos. lib. 6.*  
 they sodainely over-turned? how many rich men have they en- *cap. 6.*  
 forced to beggeth their bread? how many Citties living peaceably *\*Circæalios om-*  
 among themselves, have they utterly overthrowne? <sup>l</sup> *nes parcissimus*  
 not some more (writes *S. Basil*) prodigally consuming their mo- *fuit, quod Inx-*  
 ny in Play-houses upon Tumblers and Stage-players, which *urie sumptibus*  
 every one should abhor to behold, to gaine some momentary ho- *arariū minue-*  
 nour, and a little popular applause? It is (quoth <sup>m</sup> *Arnobius*) *rat. Circensos*  
 an inexpressible sinne, that gifts and stipends are allowed and ap- *multos addidit*  
 \* *Quapropter manifestò patet, scenicorū & equestriū certaminū spectaculū merā a-*  
 nimorū esse perniciem, corporū pugnā, ac præter hæccertissimū facultatum detrimē- *ex libidine po-*  
 tum. Quot enim familias subito prostravit? Quot homines opulentos coegit cibum *tius quàm reli-*  
 mendicare? Quot urbes prius summa inter se amicitia conjunctos, funditus evertit? *gione, & ut do-*  
*Ad Seluciū. De Recta Educat. p. 1063. 1064.* <sup>1</sup> *Nonne vides quosdam in Theatris in*  
 pancratiastis & mimos, quos spectare quis abominetur, pro brevis temporis honore *mines factionū*  
 ac populi plausu pecuniam prodigentes, &c? *In Divites & Azaros, Sermo. I. pag. 305.* *ditor. Comodus*  
<sup>m</sup> *Et quod nullis possit satisfactionibus expiari, histrionibus, Pantomimis, exoletis*  
 atq; irriforibus numinum dona instituuntur, & munera; ab officijs ocium publicis *Antoninus p. 93.*  
 immunitas & vacatio cum coronis. *Advers. Gentes lib. 4. pag. 150.*

pointed unto Stage-players, and worn-out Pantomimes, the deriders of the gods; that they are exempted from publike Offices and employments, and crowned with Garlands. Saint <sup>n</sup> Chrysostome oft complaines; that Stage-plays are the occasions of many prodigall vaine expenses: that men did bestow innumerable, yea, unspeakeable gifts, and consume much money upon Stage-players: that they cherished them at their owne private houses, bestowing that food, that cost upon them, which should be spent upon Christs poore members: and that they maintained them likewise out of the publike Treasury, as if they had well deserved of the Common-weale, which had disfranchised and made them infamous. Saint <sup>o</sup> Ambrose makes mention of some, whom he censureth for prodigals, who spent their Patrimony upon Stage-plays, Cirques, and Sword-plays, out of a vaine-glorious humour, to surpassse the solemnities of former times, when as all they did was but vanity. S. Augustine complaines, <sup>p</sup> that the Roman Magistrates, did corrupt the publike manners, by spoyling the miserable Citizens, and by giving unto filthy Stage-players; who received more gifts for their superfluous Playes, then the ancient Roman Legions had bestowed on them for their Warres. Pope Leo the first, makes this complaint, of the age wherein he lived. <sup>q</sup> I am ashamed (saith he) to speake, and yet there is a necessity that I should not be silent: there is more now spent upon the Devil at Play-houses, then there is bestowed on Christ, or his Apostles. Asterius in his Homely against the feast of the Kalends, informes us, <sup>r</sup> That Playes are the cause of Debt and Usury; See Hom. 42. in Act. Apost. Hom. 62 ad Pop. Antioch. Hom. 17. in Ephes. & Hom. 6. 7. & 38. in Matth. accordingly. <sup>o</sup> Prodigum est popularis favoris gratia, exinanire proprias opes. Quod faciunt qui ludis Circensibus, vel etiam theatralibus, & muneribus gladiatorijs patrimonium dilapidant suū ut vincant superiorū celebritates; cum totum illum sit inane quod agunt. De Officijs. l. 2. c. 21. & Ser. 64. Tom. 5. p. 44. E. <sup>p</sup> Et per illas moribus corrupendis, rapiendo miseris civibus, largiendo scenicis turpibus. Quis ferret istos, quando pro superflua voluptate plura donatur histrionibus, quam tunc legionibus pro extrema salute collata sunt? De Civ. Dei. l. 5. c. 12. & l. 3. c. 19. See l. 2. c. 5. 1015. <sup>q</sup> Puder dicere, sed necesse est non tacere. Plus impenditur Dæmonijs quam Apostolis, &c. in Octavo Petri & Pauli. Sermo. c. 1 f 165. <sup>r</sup> Egregium hoc festum æris alieni causa ac fœnoris, paupertatis occasio, miseriarum initium. Si pauxillum aliquid domi conditum in alimenta conjungis atq; miserorū liberū, promittitur id ac



the occasion of Poverty, the beginning of Beggery. If one hath but a small stocke of money layd up at home for the sustentation of his Wife and miserable Children, it is here drawne out and cast away; and he and his sit all this eminent feast, hungry, and indigent of all things. Men now make havocke of their goods, and prodigally spend them with the great losse both of manners and discipline. Yea, the very Consuls themselves, being men of renowne, advanced to the very top of humane honours, exhaust their wealth through vanity, not onely without fruit, but likewise with sinne; and it may be truly said, that as sublime as their throne is, so eminent is their folly. For whereas they are wont to accept of many dignities, and to obtaine most ample royall Leisenantships; they study to rake as much wealth out of each of them as they can. Some of them convert the military stipends to their owne private lucre: others of them sell iustice and truth for money: other of them poll the Kings Treasures and revenues, laying up all they can scrape together on every side, to the offence of God, pretermittting no uniuert, no infamous or dishonest gaine: And now when as they beare rule, in a very short space they spend the Gold they have thus boured, upon Fidlers, Stage-players, Dancers and Eunuches. And a little after. Bat thou (saith he) dost \* empty thy Bagges, upon the dishonest recreation of thy mind: upon unseemely and disorderly laughter, never considering how many teares of poore men thou mightest relieve, by which thy wealth hath beene scraped together; how many have beene cast into prison? how many have beene whipt and brought to the Gallowes, that thou mightest have sufficient to give to Stage-players on this day? To passe by the testimony of \* Clemens Alexandrinus, \* Tertullian, and Cyprian in this nature, with sundry \* o-

frū intra breve tēpus in aurigas, tibicines, mimos, saltatores, spadones  
*Ibid.* Bibl. Patrū Tom. 4. p. 704. † At tu loculos euacuas in turpē animi relaxationē, in  
 risum indecorū & inconditū, neq; cōsideras quam multas pauperū lachrymas dones,  
 per quas opes illæ tuæ cōfiatæ; quam multi in vincula coniecti verberatq; fuerint,  
 aut ad laqueū accesserint; ut tibi suppetat quod scenicis hodierno die largiris, &c.  
*Ibid.* \* See *Bulengerus*, De Theatro lib. 1 cap. 11 pag. 242. † *Pædagogi*. lib. 2. cap. 12.  
 lib. 3. cap. 11. ‡ De Spectaculis. lib. \* *Cassiodorus Variarum* lib. 5, Epist. 42. &  
 lib. 1, Epist. 30.

proiecitur, ac  
 sedet ille cum  
 suis per festum  
 hoc præclarum  
 esuriens atque  
 omniū indigus.  
 Bonorū iactu-  
 rā faciunt, tax-  
 ationisq; & vul-  
 nerum merce-  
 dem, annonam  
 ac cibariā pro-  
 munt ac prodi-  
 gunt, cum graui  
 morū discipli-  
 næq; damno.  
 Consules etiā  
 ipsi fama incl-  
 ti ad fastigium  
 rerū humanarū  
 euecti per va-  
 nitatem opes  
 exhaustiunt, nō  
 modo sine fru-  
 ctu, sed etiā cū  
 peccato; diciq;  
 verè potest,  
 quā sublimis  
 eorū thronus,  
 tam insignem  
 esse dementiā.  
 Cū enim cape-  
 cere permul-  
 tos solent ho-  
 nores, &c nunc  
 autē prædident,  
 aurūq; conge-

distribuunt, &c.  
 lib. 2. cap. 12.  
 lib. 3. cap. 11.  
 lib. 5, Epist. 42. &  
 lib. 1, Epist. 30.

\* *Histrionibus*  
ac *mimis pecu-*  
*niis, infinitas*  
*erogare non*  
*gravabatur, &c.*  
*Gratiam suam*  
*histrionibus &*  
*mimis multi*  
*prostituunt, &*  
*in exhibenda*  
*malitia eorum*  
*cæca quadã &*  
*contemptibili*  
*magnificentiâ,*  
*non tam mira-*  
*biles, quàm mi-*  
*serabiles faciunt*  
*sumptus. De*

*Nugis Curialium.*  
l. 1. c. 7. 8. *Bibl.*

*Patrum. Tom. 15.*  
pag. 348. *A. B.*

¶ See *Marcus*  
*Aurelius*, printed  
at London  
1586. towards  
the end.

² See Scene 5.  
ensuing.

³ See *Ioannis*  
*Saresburiensis.*  
*De Nugis Cu-*  
*rialium. l. 1. c.*  
8. & Act 5.

Scene 11. ac-  
cordingly.

⁴ *Regis enim*  
*curiam sequun-*  
*tur assidue hi-*  
*striones, alea-*

*tores, mimi, balatrones, id genus omne. Petrus Blesensis. Epist. 14. Bibl. Patrum Tom. 12.*  
*pars 2. p. 714. B. Ioannis Saresburiensis De Nugis Curialium. l. 1. c. 7. 8. Gualther. Hom. 11 in*  
*Nabum. Æneæ Sylvius. Epist. 105. p. 604. & 1 p. 166. p. 721. accordingly.*

ther Fathers ; I shall close up this with that of *John Salisbury*, our owne ancient Country-man ; \* *Many* (writes he) *out of a blinde contemptible magnificence, care not to lavish out infinite summes of mory to Stage-players and Actors.* *Many there are who prostitute their grace and favour unto Players, and in setting forward their lewdnesse, out of a blinde dishonourable bounty, put themselves not so much to wanderfull, as to miserable expenses : and among others, be sharply taxeth Nero the Emperour for this very crime.* To these I shall adde the concurrent testimony of some few Pagan Authors. ¶ *Marcus Aurelius*, that worthy Roman Emperour, in his 12. Epistle to *Lawbert*, hath this notable passage, concerning Players and mens expences on them. *Sith fatall destinies have brought me into this world, I have seene nothing more ² unprofitable to the Commonwealth, nor greater folly in them that be light of conditions, nor a worse invention of Vagabonds, nor a more cold revocation of mortall folke, then to learne of these Players, triflers and such other Iuglers. What thing is more ² monstrous, then to see wisemen reioyce at the pastime of these vaine triflers? What greater inockery can there be in the Capitoll, then the foolish saying of a Iester to be praysted with great laughter of wise men? What greater slander can be to Princes Houses, then to have their Gates alwayes open to these fooles, and never open to wise folkes? What greater cruelty can there be in any person, then to give more in one day to a foole, then to his servants in a yeere, or to his kinne all his life? What greater inconstancy can there be then to want men to furnish the Garrisons and Frontiers of Ilirico, and these trewands to abide at Rome? What like shame can there be to Rome, then that the memory shall be left in Italy of the Tumblers, Trewands, Pipers, Singers of Iests, Taberers, Crowders, Dancers, Mummers, Iesters, and Iuglers, rather then the renowne of Captaines, with their Triumphes and Armes? And when these Captaines*

wandred



wandered all about Rome in safety, founding their lewdnesse and gathering of money, the Noble Barons and Captaines went from Realme to Realme, wasting their money, adventuring their lives, and shedding their blood. In the uttermost parts of Spaine, when Warre began betweene the Liberians and Geditaines, and they of Liberie lacked money, <sup>d</sup> two Suglers and Taberers offered to maintaine the Warre an whole yeere. And it followed, that with the goods of two fooles many wise men were slaine and overcome. In Ephesus a City of Asia, the famous Temple of Diana was edified with the confiscation of the goods of such a truant and foole. When Cadmus edified the City of Thebes in Egypt with 50. Gates, the Minstrels gave him more towards it then all his friends. If the History be true, when Augustus edified the walls of Rome, he had more of the treasures that were drowned in Tiber, then of the common Treasure. The first King of Corinth arose by such villanies. And as I say of this small number, I might say of many other. One thing is come to my minds of the chance of these Treasures, and that is, Whiles they be in presence, they make every man laugh at the follies they doe and say, and when they be gone, every man is sorry for his money that they bare away. And of truth it is a iust sentence of the gods, that such as have taken vaine pleasure together, when they are departed to \* weepe for their losses. Thus he. The Poet Iuvenal reports; <sup>c</sup> that many women by frequenting Stage-Playes had beggered their Husbands and spent their whole estates: and <sup>f</sup> that diuers had disinherited their Heires, and either spent or given away all their goods and lands to Players: which is seconded by Flavius Vopiscus, in the life of Carinus. pag. 449 450. The Poet Horace makes mention of one <sup>g</sup> Marsaus, who gave all his Lands, his Pa-

<sup>d</sup> These ensuing Histories of the excessive wealth of Players, together with that of Æsop, his wealth & luxury in *Pliny. Nat. Hist. l. 9. c. 35. lib. 10. c. 51 & l. 35 c. 12.* are an unanswerable Argument of mens great expenses at Playes which thus enrich the Players.

\* Sperne voluptates; nocet empti dolere voluptas *Horat. Epist. l. 1. Epist. 2. pag. 241.*

<sup>e</sup> Iam eadem fummi pastor munda; libido est, *Vt spe-*

ctet ludos adducit Ogulnia vestem, Conducit comites, cellâ, cervical, amicas, Nutricem & flavem cui det munda puellâ. Hæc tam ærgenti superest quod unq; paterni Levibus athletis, ac vasa novissima donat, &c Prodigæ non sentit pereuntem famina censum; At velut exhausti redivivus pullulat arca, Nummus & è pleno semper tollitur acervo, Non unquâ reputant quantum sibi gaudia constant, &c. *Satyr. 6. p. 54. 55.*

<sup>f</sup> Nam codice sævo Hæredes vetat esse suos, boni tota feruntur Ad Philem, tantum artificis valet halitus oris. *Satyr. 10. p. 99.* & Vt quondam Marsaus amator Originis ille, Qui patriam minæ donat, fundumq; laremq;. *Sermo. l. 1. Satyr. 2. p. 165. See p. 163.*

trimony

<sup>d</sup> In cicere atq;  
faba bona tu  
perdasq; lupi-  
nis, Latus ut in  
Circo spuiere,  
aut æneus ut  
stes, Nudus a-  
gris, nudus  
nummis, infa-  
ne paternis?  
*Sermo* l. 2. *Satyr.*  
3. pag. 210.

<sup>i</sup> Sunt hujus-  
modi homines,  
non parva re-  
rum publicarū  
pestis. Nam &  
opes publicas  
quā privatas  
quā maximē  
attenuant, &  
quod in paupe-  
rum subventio-  
nem impendi  
debeat, ipsi suis  
artibus pēdē interciperē consueverunt. *Hom.* 11. in *Nabum.* vid. *Ibidem.*  
See *Vincenrij Speculum Historiale.* l. 29. cap. 141. fol. 367. to the same purpose. \* See  
*Halls Chronicle.* part 2. fol. 2. to 11. & 68. to 89, & 155. 156, 157. & 212. to 218.

*trimony and Household-stuffe to a Woman-Actor*: informing us withall; <sup>h</sup> that there were divers who had spent both their lands and money upon Stage-plays, and donations to the people in *Floralian Enterludes*. To these I might accumulate the severall suffrages of moderne Christian Authors; as namely, of *Vincentius*, in his *Speculum Historiale.* lib. 29. c. 141. fol. 367. a pregnant place; of *Francis Petrarcha.* *De Remedio Utriusq; Fortune.* lib. 1. *Dialog.* 30. Of *Nicolaus De Clemangis,* *De Novis celebratibus non instituendis.* pag. 143. to 160. Of *Bodinns,* *De Republica.* lib. 6. c. 1. Of *Master Northbrocke,* against *Vaine Playes and Enterludes.* fol. 28. 29. Of *Stephen Gosson,* in his *Schoole of Abuses,* and *Playes Confuted.* *Action* 3. The 2. and 3. *Blast of Retrait* from *Playes and Theaters.* *Bishop Babingtons Exposition* upon the 8. *Commandement.* *Iohn Field,* his *Declaration of Gods Iudgement at Paris Garden.* 1583. *A short Treatise against Stage-plays.* Anno 1625. *D. Reinolds,* his *Overthrow of Stage-plays.* pag. 143. to 149. *Cesar Bulergerius,* *De Circis Romanis ludisq; Circensibus.* lib. cap. 41. 42. & *De Theatro.* lib. 1. cap. 11. pag. 242. 243. with infinite others which I pretermit, who all condemne and censure Stage-plays, in regard of the immoderate sinfull vaine expenses which they occasion, to Gods dishonour, the publike prejudice, and poore mens detriment. But for brevity sake, I shall close up all these evidences, with that of learned and laborious *Gualther*, who affirms; <sup>i</sup> that Stage-plays are no small plagues of *Common-weales*: For they exceedingly diminish (among other mischiefes which hee there enumerates) as well the publike, as mens private wealth. and they almost wholly intercept by their arts and sleights, that which ought to be bestowed for the poores reliefe. Neither need I seeke for further testimonies in so cleare a case, since our owne domestique experienc (especially in the *Raigne* of \* *King Henry the VIII.* who spent infinite summes of money upon



upon Stage-plays, Masques, and such like prodigall Shewes and Pageants) is a sufficient confirmation of my Minors truth. Not to mention the over-prodigall disbursements upon Playes, and Masques of late <sup>k</sup> penurious times, which have beene wel-nigh as expensive as the Wars, and I dare say more chargable to many then their soules, on which the most of us bestow least cost, least time and care. How many hundreds, if not thousands, are there now among us, (to their condemnation, if not their reformation be it spoken,) who spend more, daily, weekly, monethly, if not yeerely at a Play-house to maintaine the Devils service and his instruments; then they disburse in pious uses, in reliefe of Ministers, Schollers, poore godly Christians, or maintenance of Gods service, all their life? How many assiduons Play-haunters are there who contribute more liberally, more frequently to Play-houses, then to Churches; \* to Stage-plays, then to Lectures; to Players, then to Preachers; to Actors, then to <sup>l</sup> poore mens Boxes? being at far greater cost to promote their owne and others iust damnation; then themselves or others are to advance their owne or others salvation. How many are there, who can bee at cost to hire a <sup>m</sup> Coach, a Boate, a Barge, to carry them to a Play house every day, where they must pay deare for their admission, Seates and Boxes; who will hardly be at any cost to convey themselves to a Sermon once a weeke, a moneth, a yeere, (especially on a weeke day) at a <sup>n</sup> Church far

<sup>k</sup> Misericordiam sumus, & necdū nugaces esse cessamus. Cūq; etiam pupillis vel prodigis soleat subvenire paupertas, simuliq; ut destiterint esse divites, desinunt esse vicioſi: nos tantū novum genus pupillorum ac perditorum sumus, in quibus opulentia esse desijt, sed nequitia perdurat: adeo nos non ut alij homines causas corrumpetarū in illecebris sed in cordibus habemus, & vitioſitas nostra, mens nostra est, & ad emendandos nos, nō facultatū ablatione, sed malarū rerū amore

peccemus *Salv. De Gub. Dei. l. 6. p. 262.* \* See *Iohn Fields* Declaration of Gods Iudgement at Paris Garden, accordingly. <sup>l</sup> Satiſ est autē prodesse etiā malis propter bonos, quā bonis deesse propter malos *Senec. De Beneficijs. l. 4. c. 28.* <sup>m</sup> Quē tulit ad ſecnam ventoso gloria curru *Horat. Epist. l. 2. Ep. 1. p. 283.* <sup>n</sup> Verū quid ego de spatio loquar itineris lōgioris, cū plurimæ faminarū tanta iam animi mollitudine resolvātur, ut nisi advectæ mulis, quālibet exiguo spacio à domibus suis venire nequeant ad videndū Dominū in præſepi ſpirituali? Sed ex his qui cerē ambulandi laborē ferūt, alij theatrales turbas sanctis cætibz anteponunt. Et barbari quidē illi priuſquā Christi viderunt, tam longā propter ipsum viam exuperaverunt: tu verō nec posteaquā videris, illos probaris imitari. Nam & cum eum videris, ita eum relinquis, ut post eum curras ad Theatra, ac mimū potius audire ac videre deſideres. Atq; ut eadem rursus attingam quæ antea sum inſpectatus: Christum quidem in ſpirituali ſitum præſepio

derelinquis,  
 properas verò  
 iactem, videre  
 in scena mere-  
 tricem. Hoc au-  
 tem quibus tan-  
 dem putamus  
 digna esse sup-  
 plicij? *Chryso-  
 Hom. 7. in Mat.  
 Tō. 2. Col. 59. A.  
 Prov. 9. 2, 3, 5.  
 Cant. 5. 1. 1 Pet.  
 2. 2, 3.  
 1. 1. 1. 1. 1. 1.  
 Rev. 22. 17.  
 \* See *Bulengerus  
 De Theatro. l.  
 1. cap. 30.  
 9 Parum enim  
 est luxuriæ  
 quod nature  
 iuris est. Seneca.  
 De Vita Beata.  
 cap. 13.  
 \* See Scene 5.  
 afterward.  
 \* See Scene 5. &  
 Act 7. Scene 7.  
 \* Qui enim vo-  
 luptatē sequi-  
 tur omnia post-  
 ponit, nec vo-  
 luptates sibi  
 emit, sed se vo-  
 luptatibus ven-  
 dit, Seneca, De  
 Vita Beata. c. 14.  
 \* Flavij Vo-  
 pisci Carinus.  
 pag. 450.  
 \* See *Ambrose,  
 Augustinus, Basil,  
 Nazienzen, Asterius,  
 Salvian, Chrysostome,  
 John Saresbury, and others  
 in their fore-quoted places.***

*nearer to them then the Play-house; where they may have  
 Seates, have entrance, (yea ° Spiritual Cordials, and cele-  
 stial Dainties to refresh their soules) without any money or  
 expence? How many are there, who according to their  
 severall qualities \* spend 2.d. 3.d. 4.d. 6.d. 12.d. 18.d.  
 2.s. and sometimes 4. or 5. shillings at a Play-house,  
 day by day, if Coach-hire, Boate-hire, Tobacco, Wine,  
 Beere, and suchlike vaine expences which Playes doe  
 usefully occasion, be cast into the reckoning; and that in  
 these penurious times, who can hardly spare, who can  
 never honestly get by their lawfull callings, halfe so  
 much? How many prodigally consume, not onely their  
 charity, apparell, diet, bookes, and other necessities;  
 but even their annuall Pensions, Revenues and Estates at  
 Pickc-purse Stage-playes; which are more expensive to  
 them, then all their necessary disbursements? If we summe  
 up all the prodigall vaine expenses which Play-houses  
 and Playes occasion every way, we shall finde them al-  
 most infinite, wel-nigh incredible, & altogether intolera-  
 ble in any Christian frugall state; which must needs aban-  
 don Stage-playes as the Athenians and Romans did at last,  
 even in this regard, that they impoverish and quite ruine  
 many; as the fore-quoted testimonies, with many dome-  
 stique experiments daily testifie. \* Et hac quidem idcirco  
 ego in literas retuli (as Vopiscus writes of Iulius Messalla) quo  
 futuros editores pudor tangeret, ne patrimonia sua, proscriptis  
 legitimis hereditibus, mimis & balatronibus deputarent.*

If any here reply, that they spend not much at Playes,  
 and that their Play-house expences are farre from pro-  
 digality, what ever some men deeme them.

I answer first; that there are few ordinary Stage-  
 haunters of any generous quality, but spend excessively at  
 Playes: some waste their Patrimonies at Play-houses,  
 others the pensions which their friends allot them; o-  
 thers the money which should satisfie their Creditors,

*Augustinus, Basil, Nazienzen, Asterius, Salvian, Chrysostome, John Saresbury, and others  
 in their fore-quoted places. \* Codex Theodosij. l. 1. 5. Tit. 5. & 9. accordingly.*



and<sup>a</sup> relieve their needy Brethren; or else maintaine their Families. Most of them mispend more there, then they can well spare; all of them more then is well or lawfully spent. Secondly, he that spends least of all at Playes and Play-houses, is <sup>y</sup> as really guilty of prodigality, though not in the same degree, as he that lavisseth out most of any, because the very giving of money to Players as Players; that is, for the exercising of their lewde lascivious art, is prodigality. Witnesse Tully himselfe, <sup>z</sup> who defineth Prodigals, to be such who spend their money in setting forth Stage-playes, with which definition, <sup>a</sup> Petrarch doth accord. Witnesse Clemens Alexandrinus, who resolves; that money spent on Playes and such like vanities, is <sup>b</sup> wastfull prodigality, not honest expence. Witnesse Saint Ambrose, who describes prodigality, <sup>c</sup> to be a wasting of wealth upon Players and Playes for popular applause: whence he refutes those Prodigals who<sup>d</sup> doe so: informing us, withall, <sup>e</sup> that whatsoever is given to Stage-players, Sword players, and such like cast-awayes, is utterly lost, so that men can reape no comfort from it. And yet, saith he, <sup>e</sup> divers Magistrates have prodigally given and consumed almost their whole Patrimony in Theaters, upon Players, Wrestlers, Fencers, and such kinde of men, that they might purchase to themselves the peoples favour but for one houre, without any further advantage. To passe by Tertullians verdict; <sup>f</sup> that to be unfruitfull unto Players, and such unusefull persons, is great frugality: and so by consequence, that to part with money to them is prodigality: as Saint Basil, Nazianzen, Leo, Chrysostome, Asterius, Salvian, Iohn Sarisbury, Petrarch, Bodinus, North-

<sup>x</sup> Cur eget indiguus quisquā te divite? quare Tempia ruunt antiqua Deum? &c Horat. Sermo l. 2. Sat. 2. p. 202.  
<sup>y</sup> Vnus utriq; Error sed varijs ludit partibus. Horat. Sermō. lib. 2. Satyr. 3.  
<sup>z</sup> Prodigii sunt qui ludorū apparatu pecuniās fundunt. Cicero, De Officijs. l. 2. about the middest.  
<sup>a</sup> De Remed. Vtri. Fortunæ. l. 1. Dialog. 30.  
<sup>b</sup> Interitus nō sumptus locum obtinet. Pedaz. l. 2. c. 12. & l. 3. c. 11. fol. 53. A.  
<sup>c</sup> Prodigū est popularis favoris gratia exinanire proprias opes. Quod faciunt qui ludis Circēlibus, vel etiam theatralibus patri-

moniū dilapidant suū, ut vincant superiorū celebritates; cū totum illud sit inane quod agunt. De Officijs. l. 2. c. 21. & Sermo. 64. Tom. 5. p. 44. E. <sup>d</sup> Ibi histriones accipiunt & gladiatores, & perit omne quod perditis datur. Ambros. Sermo. in Dominica 8. post Pentecosten. Tom. 5. pag. 44. E. G. Sermo. 8. in the old, and 64. in the new Impressions of Saint Ambrose Workes. <sup>e</sup> Magistratus in Theatris, mimis, athleticis & gladiatoribus, aliisque huiusmodi generibus hominum totum pænē patrimonium suū largitur, ac prodigit, ut unius horæ favorem vulgi nimirum adquirat, nihil sibi ulterius profuturum. Ibidem. Tom. 5. p. 44. E. <sup>f</sup> His itaque infructuosos esse magnus est fructus. Apologia, Advers. Gentes. Tom. 2. pag. 706.

brooke, Gualther, Gosson, Doctor Reynolds, and others, in  
 3 Dial. l. 3. c. 1. their fore-going passages testifie. *Incognitus in P sal. 149.*  
 fol. 47. a. b. and our owne famous English Apostle, 3 Iohn Wicklesse,  
 4 Veruntamen expresse teach us; *that to giue to Stage-players is prodiga-*  
 magnificus de- luty; and therefore Wickles instructs us: *that a magnifi-*  
 bet secundum cent man ought carefully to measure out his bounty in many  
 prudentiā pro cases according to prudence, especially in not giuing to Stage-  
 talibus calibus players, or sturdie Beggars to purchase a vaine-glorious name, as  
 suā largitionē the custome of many was to doe. S. Augustine is yet more  
 providē men- strict; resolving us; *that for a man to bestow his goods or*  
 surare, speciali- *mony upon Stage-players, is not onely prodigality and no vertue,*  
 ter non dando *but a great hainous vice.* Which assertion of his is both  
 histrionibus, recited and approved by 2 Gratian, 1 Iohn Sarisbury, 3 A-  
 vel medicis va- quinas, 4 Alexander de Hales, 5 Tostatus, 6 Incognitus, 7 A-  
 lidis, pro vano stexarus, 8 Bishop Babington, 9 Master Northbrooke, 10 Stephen  
 nomine acqui- Gosson, and 11 others, upon these ensuing reasons. First,  
 rendo. Dial l. 3. because the donation of money unto Stage-players *doth*  
 c. 1 fol. 45. a. *animate, yea maintaine them in their diabolicall lewde unchris-*  
 i Donare res su- *tian profession, and makes their 12 reformation desperate.* Se-  
 as histrionibus condnly, because it supports the Synagogues, Lectures,  
 vitiū est inma- and lewde instruments of Satan, (the Seminaries of all  
 ne, non virtus. wickednesse) which else would fall to ruine, there be-  
 Exposit. in Ioan. ing no contributing Spectators to suport them. *If there*  
 Tract 100. Tom. were no Play-haunters to behold and cherish Stage-plays,  
 9. pars 1. p. 608. there would then (as 13 Chrysostome truly writes) *be no*  
 10 Distinct. 86. *there would then (as 13 Chrysostome truly writes) be no*  
 fol. 139.  
 11 De Nugis  
 Curialium. lib.  
 1. cap 8.  
 12 Secunda secundæ. Quæst. 168. Artic. 2. 3<sup>m</sup>. 13 Sūma Theologiæ. pars 2. Quæst. 133.  
 memb. 4. 14 Exposit. in 14 Regū. T. 6. 7. p. 100. C. D. 15 In P sal. 149. 16 De Calibus. l. 2.  
 Tit. 53. 17 Exposit. on the 8. Comendement 18 Treatise against Vaine Playes & Enter-  
 ludes f. 28. 29. 19 Playes Confuted. Act. 2. 20 Mariana & Brissonius, De Spectaculis. lib.  
 Sūma Rosella. Tit. Histrion. 21 Exanimat lentus spectator. ledulus inflat. Horat. Epist. l.  
 2. Ep. 1. p. 283. 22 Vbi enim malos præmia sequuntur, haud facile quisquā gratuito bo-  
 nus est. Salsstij. Histor. l. 1. p. 200. 23 Non ita ille, qui hoc fingit, est delinquens, ut tu qui  
 hæc iubes fieri: neq; iubes solū, sed studes & lætaris & laudas quæ fiunt, & omnino  
 applaudis tali ergasterio dæmoniorū. Principiū & radix talis iniquitatis vos estis,  
 maximè qui tribuitis, qui diem universam in his consumitis. Si enim nullus esset  
 talium spectator ac fautor, nec essent quidē qui dicere illa aut agere curarent. Quan-  
 do verò vos cernunt & artes proprias, & ipsa exercendi quotidiani operis loca, &  
 ipsum quem ex his paratis quæritum & prorsus omnia simul vanissimi illius specta-  
 culi amore deferere, avidiori & illi intentione ad hæc rapiuntur, studiūq; his magis  
 impendunt. Chrys. Hom. 6. in Mat. Tom. 2. Col. 51. 52. & Alex. Alensis. Sūma Theologiæ.  
 pars 2. Quæst. 133. Memb. 4. Play-poets,



Play-poets, no Players for to pen or act them: But when Actors see men leave their owne callings, trades, and daily imployments, together with the gaine arising thence, and all thing else to run to Stage-plays; this makes them more earnestly to addict themselves to their trade of acting, and to bestow more diligence in playing: The multitude of prodigall Spectators, is that which makes so many Play-houses, Playes, and Actors, which else would quickly vanish: Play-haunters therefore, (if we believe Saint \* Chrysostome and Alexander A-  
*lenfis*) are the chiefe originall delinquents in the case of Playes, because their presence at them, their contribution towards them and their Actors, is the rise from whence they spring. Thirdly, because it maintaines Players in a constant course of theft: For the very profession of a Stage-player <sup>a</sup> being unlawfull (as Divines agree:) the money they receive for acting (as <sup>b</sup> *Tostatus*, <sup>c</sup> *Danaus*, <sup>d</sup> *Bishop Babington*, *Master Perkins*, *Elton*, *Dod*, *Downham*, *Lake*, and *Williams*, with sundry others have resolved) must certainly be theft, because not gotten by any lawfull meanes. Fourthly, because it <sup>e</sup> extenuates, or intercepts mens charity to the poore, who like <sup>f</sup> empty Bagges, are best capable to receive the superfluity of rich mens plenty, which Players, for the most part now engrosse. Fifthly, & because those who give their money to Stage-plays, bestow it on them onely for the exercise of their unchristian art; for their Playes and Actions, not their poverty or desert: they are bountifull to them as Players onely, not as men, as Christians, whose very penury begges an almes. Our Players, though they are <sup>h</sup> Rogues and Sturdy-beggars by Statute, are yet so haughty in their mindes, <sup>i</sup> so gorgeously glittering in their  
 \* See <sup>a</sup> & <sup>z</sup> before.  
<sup>a</sup> See Act 7. Scene 2. 3. & Part 2. Act 2. thoroughout.  
<sup>b</sup> In 4. Regum. Tom. 7. p. 100.  
<sup>c</sup> D. D.  
<sup>d</sup> De Ludo Aleæ. lib.  
<sup>e</sup> In their severall Expositions and Treatises on the 8. Commandemēt.  
<sup>f</sup> Basil Hom 1. in Divites & Avaros. Gualther. Hom. II. & Ambros. Sermo. 64. Tom. 5. p. 44. E G accordingly.  
<sup>g</sup> See Ambros. Sermo. 64. & Basil. Hom. 1. in Divites & Avaros, accordingly. & Qui histriōibus donant, dicant mihi, quare donant? hoc in illis amant in quo nequissimi sunt: hoc in illis pascunt, hoc in illis vestiunt, ipsam nequitiam publicam spectaculis hominū: Qui donant aliquid histriōibus, quare donant? nūquid non & ipsa hominibus donantur? Non tam naturam ibi attendunt operis Dei, sed nequitiam operis humani. Qui histriōibus donant, non hominibus donant, sed arti nequissimæ. Nam si homo tantum esset, & histrio non esset, non ei donares. Honoras in eo vitium, non naturam. *August. Enar. in Psal. 102. Tom. 8. pars 2. p. 336. See Gratian, Distinct. 88. & Ioan. Saresburienfis. De Nugis Curialit. l. 1. c. 8. accordingly.*  
<sup>h</sup> 14. Eliz. c. 5. 39. Eliz. c. 4 & 1. Jac. c. 7.  
<sup>i</sup> See Goffon, his Schoole of Abuses, accordingly.

\* The 3. Blaft  
of Retrait from  
Playes & Thea-  
ters. p. 75. 76.  
accordingly.

1 Histriionibus  
dare causa va-  
næ gloriæ, vel  
pro exercitio  
vitij sui, imma-  
ne peccatū est.  
Aquinas, *secūda  
secunde. Quæst.  
168. Art. 2. 3<sup>m</sup>.*  
Alexander Alen-  
s. *Summa Theo-  
logiæ. pars 2.  
Quæst. 133.*  
Membr. 4. *Astexa-  
nus, De Casibus.  
l. 2. Tit. 53. Gra-  
tian, Distinct. 86.  
fol. 139. August.  
Tractat 100. in  
Ioan. Summa Ro-  
sella. Histrio. Al-  
varus Pelagius,  
De Planctu Ec-*

clesiæ. lib. 2. Artic. 46. fol. 150. \* Vincentij Speculum Historiale. lib. 29. cap. 341. fol. 367. <sup>m</sup> Qui donant histriionibus, quare donant? hoc utique in illis sovent in quo nequissimi sunt. Nempè qui nequitiam fovet, estne bonus? unde quid fautoribus eorum immineat colligis; si facientes & consentientes pari pœna recolis esse plectendos. Ioannis Saresburiensis, *De Nugis Curialium. lib. 1. cap. 8.* <sup>n</sup> Nihil dementius quàm de improbo homine benè mereri. Quisquis enim id facit, suo officio suoque sumptu hostem sibi facit eum, quem neq; amicum, neq; inimicū habere licuit. Irasmus. *De Rat. Conser. Epist. pag. 182.* <sup>o</sup> Pecuniam non dabo quam numeraturam adulteræ sciam; ne in societatem turpis facti, aut cōsiliij veniam. Si poterō, revocabo; sin minus non adjuvabo scelus. *De Beneficijs. lib. 2. cap. 14.*

bired Brokers Robes; and sometimes so well lined in the Purse, that they disdain the name of Beggars, though in truth they are no other, then <sup>k</sup> arrogant saucy Vagrants, who rather challenge as a due, then begge the almes of Play-haunters: Hence all the coyne they get by Playing, is stiled by themselves, not *Almes*, but *Wages*: not *Charity*, but *Desert*; not bounty, but reward: and those who part with it deeme it so; who gratifie them onely for their Playing, not pittie them for their poverty; as *Augustine*, with others well observe: Now thus to remunerate Stage-playes, *pro exercitio sui vitij*, as the <sup>l</sup> Schoolemen speake; that is, for the very exercise of their unlawfull art, is a vast notorious sinne: (\* *Quoniam histriionibus dare, est Demonibus molare:*) which as it <sup>m</sup> makes those who are guilty of it, wicked men: so it bindes them over to eternall punishments without repentance, as all the Marginall Authors doe define. Lastly, because mens contribution to Playes and Players (whose <sup>n</sup> approbation or applause, no good men should demerit by their bounty to them) involves them both in the guilt and punishment of all those sinnes that are occasioned or committed by them: as *Chrysostom. Hom. 6. in Math. Salvian, De Gubernatione Dei. lib. 6. Augustine. Enar. in Psal. 102.* with all the other fore-quoted Authors largely testifie. What therefore *Seneca* writes in a paraleil case: <sup>o</sup> *I will not give money unto him, whom I know will part with it to an Adulteresse, lest I should participate of his filthy fact or counsell: If I can, I will recall him; if not, I will not further him in his wickednesse:* The same should bee



every true Christians resolution in this case of Stage-players: hee should not give his money unto Players; lest he participate both in the guilt and punishment of their sinnes; he should doe his best to hinder; at leastwise he should never foster Playes or Players, by contributing to their Boxes, or resorting to their Theaters, for the fore-named reasons.

Since therefore it is abundantly evident by the premises; that Stage-plays are the occasions of much *vaine, much sinfull prodigall expence*: and that the very contributing to Players Boxes (of which every common Spectator must be alwayes culpable) is not onely apparant prodigality, but a *Giant-like sinne*, which brings much danger to mens soules: It must needs cause us to abominate, to abandon Stage-plays, even for this effect, which alwayes necessarily attends them.

P Turpissimū  
genus damni  
est inconsulta  
donatio. Seneva.  
De Beneficijs, lib.  
4. cap. 10.  
¶ Immane pec-  
catum. See  
before.



## ACTVS 6. SCENA TERTIA.

**T**He third effect or fruit of Stage-plays, is the irritation, the inflammation, the fomentation of divers sinfull lusts, of many lewde, unchaste adulterous affections, both in the Actors and Spectators hearts: From whence this 29. Play-oppugning Argument will ebulliate.

Argument.  
29.

That which doth ordinarily, if not alwayes defile the eyes, the eares and soules both of the Actors and Spectators, by ingendring, by exciting meretricious lustfull, lewde, adulterous desires and affections in their hearts; or by instigating, by preparing, by inducing them to actuall uncleanness; *must needs be abominable and unlawfull unto Christi-*

See Mat. 5. 29.  
1 Thes. 5. 22.  
Iude 23.

But

But this doe Stage-plays, as I shall here make manifest.

Therefore they must needs bee abominable and unlawfull unto Christians.

The Major is irrefragable; because all polluting objects, all unchaste affections, and unruly <sup>1</sup> carnall lusts, (which are <sup>1</sup> no lesse then adultery, then uncleanesse it selfe in Gods account,) doe not onely <sup>2</sup> contaminate, and war against mens soules; but likewise <sup>3</sup> deprive them of Gods favour, <sup>4</sup> disable them to every holy duty, <sup>5</sup> inbrall them unto Satan; <sup>6</sup> exclude them out of Heaven; and without repentance <sup>7</sup> plunge them into Hell for all eternity. Since therefore the Scripture calls upon us; <sup>8</sup> to cleanse our selves from all pollution of flesh and spirit; <sup>9</sup> to mortifie our carnall lusts and earthly members: to <sup>10</sup> crucifie the flesh with the affections and lusts thereof; the <sup>11</sup> fruit of which is eternall death: <sup>12</sup> to abstaine from fleshly lusts which war against the soule; and to <sup>13</sup> make no provision for the flesh, to fulfill the lusts thereof: Since it expressly informes us; <sup>14</sup> that none but <sup>15</sup> idolatrous Heathen Gentiles, in whom the Devill raignes; <sup>16</sup> none but unregenerate, carnall, gracelesse persons, who have no part in Christ, doe wallow with delight; doe foster, harbour, or take pleasure in such lusts as these. And that <sup>17</sup> all who are Christs, have crucified the flesh with the affections and lusts thereof: <sup>18</sup> because the carnall minde is enmity against God, neither is it, nor can it be subiect to his law: There are none but Whores and Panders, or foule incarnate Devils, who dare controll my Minors truth; which all Christians must subscribe to; <sup>19</sup> because they are no longer debtors to the flesh, to live after the flesh; but <sup>20</sup> sworne Servants and Spouses unto Christ alone, <sup>21</sup> to whom they have resigned both their soules

<sup>1</sup> Concupiscen-  
tiam in carnis  
fo mentu pecca-  
ti, tena victoriu:  
t bre flagratio  
est, gravius que  
precipitat &  
inflamat, Ambr.  
l. 4. in Luca E-  
vang. Tom. 3. p.  
34. B. C. Cupi-  
ditas fomes &  
velut quoddam  
incentivu viti-  
orum. Bernard.  
Sermo 1. In Cena  
Dom. Col. 1. 45. C.  
<sup>2</sup> Mat. 5. 27, 28.  
Rom. 7. 7. Eph.  
5. 3. <sup>3</sup> Pet. 2. 14.  
<sup>4</sup> Ier. 4. 14. Mat.  
5. 27, 28. C. 15.  
18, 19, 20. 1 Pet.  
2. 11. Tit. 1. 15.  
<sup>5</sup> Rom. 1. 18.  
<sup>6</sup> Psal. 66. 18.  
Isay 1. 11. to 19.  
<sup>7</sup> Ephes. 2. 23.  
<sup>8</sup> Tim. 2. 26.  
<sup>9</sup> Rev. 21. 27.  
Gal. 5. 19, 21.  
<sup>10</sup> 1 Cor. 6. 9, 10.  
Gal. 6. 8. Rev. 21. 9. c. 22. 15. <sup>11</sup> 1 Cor. 7. 1. <sup>12</sup> Col. 3. 5. Rom. 8. 10, 11. <sup>13</sup> Gal 5. 24. <sup>14</sup> Rom.  
6. 21, 23 & c. 8. 6, 13. <sup>15</sup> 1 Pet. 2. 11. <sup>16</sup> Rom. 13. 14. <sup>17</sup> Ephes. 2. 2, 3. c. 4. 17, 18, 19. 1 Pet.  
4. 2, 3, 4. Rom. 1. 24. to 29. <sup>18</sup> Rom. 8. 5 to 14. 1 Pet. 2. 13, 14. Tit. 3. 3. Iude 8. Amos 6.  
1. to 7. 1 Gal. 5. 24. Rom. 8. 1, 4, 9, 10. <sup>19</sup> Rom 8. 7, 8. <sup>20</sup> Rom. 8. 12. 1 Pet. 4. 1, 2, 3, 4.  
<sup>21</sup> Rom. 14. 7, 8, 9. 1 Cor. 3. 23. c. 6. 19. 20. 1 Cor. 5. 15. Gal. 2. 10. P Rom. 6. 13, 19. c. 21. 1.  
Nupisti Christo illi tradidisti carnem tua, illi sponsasti maturitatem tuam. Incede  
secundum sponfi tui voluntatem. Tertul. De Velandis Virginibus cap. 13.



and bodies, to be at none but his disposall.

The Minor is notoriously evident, not onely by experience; but likewise by the concurring suffrages of sundry Fathers, Councels, and Authors of all sorts: Who as they stile, *Play-houses; The Temples of Venerie; the Schooles of Bawdry; the Dens of Lewdnesse; the Sinks of Filthinesse; and Stage-plays; the Lectures of Ribaldry; the Meditations of Adultery; the Nurseries of Uncleanesse: the Fomentations of Lechery: the Fuell, the Incendiaries of lust: and the very Devils Forge or Bellows, to excite and blow up flames of carnall Concupiscence, both in the Actors and Spectators hearts:* a sufficient ratification of our present Assumption. So they likewise positively affirme, and copiously testifie the truth of this proposition in expresse words: Witnesse *Clemens Alexandrinus*; who informes us; *that Comedies and amorous moderne Poems teach men adultery: that they defile mens eares with incests, and fornications: therefore he tells the Gentiles, that not onely the use, the sight and hearing, but likewise the very memory of Stage-plays, yea of the fabulous Poems, pictures, and representations of their unchaste, libidinous Idol-gods, ought utterly to be abolished; because their eares had committed whoredome, their eyes had played the harlots with them: and which is more strange, that their very sight had committed adultery before any actuall embracement, by reason of these obscene Pictures, and filthy Enterludes. Hence he instructeth Christians; P that his Padagoge must not* canticū ō Homere, non est pulchrum, docet adulterium. Nos autem ne aures quidē stupris & fornicationibus inquinare volumus, &c. Horum non solum usus, sed etiā aspectus & auditus deponendam esse memoriam vobis annuntiamus: scortatæ sunt aures vestræ, fornicati sunt oculi, & quod est magis novum, ante complexum vestri adulteriū admiserunt aspectus. *Oratio. Adhortatoriā ad Gentes, p. 8. E. F. & 9. A P* Non ducet ergo nos Pædagogus ad spectacula: nec inconcinne itadia & Theatra pestilentis cathedram quis vocaverit. Magna enim confusioe & iniquitate hi cætus plæni sunt, & occasio conventus causa est turpitudinis, cū viri & fæminæ permixtim conveniant alter ad alterius spectaculū. Hic quoq; sceleratū est consiliū, quemadmodū adversus iustū. Dum enim lascivunt oculi, calescunt appetitiones, & oculi proximos impudentius respicere assuefacti, quod concessum oculū habeant, intendunt cupiditates. Prohibeantur ergo spectacula & acromata, quæ nequitia verbisque obscænis & vanis, temere profusis, plena sunt, &c. *Pædagogi, lib. 3. cap. 11.*

Un

lead

• See p. 66 67, 68, 69. with the Fathers & Authors there alleaged; who give these Epituites or Stiles to Playes and Play-houses. See the 2. & 3. Blast of Retraite from Playes & Theaters. 11. Sparkes, his Rehearsal Sermon at Pau's Crosse, April 19. 1579. A Treatise of Dances, Anno 1581. Stephen Gosson, his Schoole of Abuses, accordingly. • Quod sanctū est Dæmoniorū personis in Comædia ludificati estis. Define

lead them unto Playes or Theaters, which may not be unſely called, the Chairs of Peſtilence: becauſe theſe Conuenticles where men and women meete promiſcuouſly together to behold one another, are the occaſion of lewdneſſe: here they give, or plot wicked counſell: For while their eyes are laſciuouſly occupied, their luſts waxe warme, and their eyes being accuſtomed to glance more impudently on thoſe who ſit next them, having liberty and leiſure granted to them, intend their luſts. Theſe Spectacles therefore (ſaith he) which are fraught with wickedneſſe, with obſcene, and vaine ſpeeches; with the representations of filthy deeds; with impudent and unchaſte diſcourſes which provoke laughter, the Idæes of which men carry away with them to their houſes, & there more deeply imprint them in their mindes; are utterly to be prohibited. Witneſſe Tertullian;

¶ *Tragædiæ & Comædiæ ſcelerum & libidinum auſtrices, cruentæ & laſcivæ, impiæ & prodigæ.* De Spectac. cap. 18.

¶ *Oculos & aures communicant, &c.* Ibid. cap. 17.

¶ *Scintillas libidinum conſtabellant.* Ibid. cap. 25.

¶ *Sacrarium Veneris domus.* Ibid. cap. 10.

¶ *Conſiſtorium impudiciæ, ubi nihil probatur quàm quod alibi non probatur.* Ibid. c. 17.

¶ *Nihil nobis cum impudicitia Theatri.* Apologia Adverſ. Gentes. c. 38. Non ſcenæ turpetudinibus Chriſtianum affici oportet. De habitu Mulier. c. 5. ¶ Non in loca libidinum publicarum oculi impingunt: non clamoribus ſpectaculorum vel impudicitia celebrantium cæderis. Ad Martyres. lib. c. 2. Scenica Fæditas. De Pudicitia. lib. cap. 7. ¶ Similiter impudicitiam omnem amoliri iubemus; hoc igitur modo etiam à Theatro ſeperamur, quod eſt privatum conſiſtorium impudiciæ, &c. Habes igitur & Theatri interdictionem, de interdictione impudiciæ. De Spectaculis. cap. 17.

Chriſtians



Christians must not lift up their eyes to <sup>a</sup> Stage-plays, the pleasurable delights of polluted eyes (as he there stiles them) lest their lusts should be inflamed by them. What then (writes he in <sup>\*</sup> another place) shall we say of those who with the troopes of the Gentiles make haste to Stage-plays, and defile their eyes and eares with unchaste words and motions? It is not our part to passe sentence upon such, for they themselves may perceive and see what part they have chosen to themselves. Thou therefore who hearest these things. Be ye holy, for I am holy: Wisely understand what is spoken: seperate thy selfe from terrene actions; seperate thy selfe from the lusts of the world, and from the contagion of every sinne. Witnesse Saint Cyprian, who stiles Theaters <sup>b</sup> The Stewes of publike chastity, and Mastership of obscenity: which teach those sinnes in publike, that men may more usually commit them in private. <sup>c</sup> What doth a faithfull Christian (writes he) doe amidst these things, who may not so much as thinke upon any vice? Why is he delighted with these Images of lusts; that so having deposited his modesty in them, he may be made more bold to commit the crimes themselves? He learnes to commit, who accustometh himselfe to behold the Theatricall representations of uncleanness. Those common whores whose misfortune hath prostituted them to the slavery of the publike Stewes, conceale the place where their filthinesse is committed, taking comfort in their disgrace from the secrecy of their Cells: Those Adulterers also who have sold their chastity, are ashamed to be seene in publike: But this our publike lewanesse is acted in the open viewe of all men: the obscenity of common whores is surpassed, and men have found out how they may commit adultery before the eyes of others.

<sup>a</sup> Spectacula Circi vel Theatri sordida<sup>u</sup> spectacula visionum, quibus libidinem, vel alia quæque vitia amans, inflammatur. In Epist. Ad Rom. c. 11. l. 8. Tom 3. f. 203. A. <sup>\*</sup> Nam de ijs quid dicemus qui cum Gentilium turbis ad spectacula maurant, & cōspectus suos atq; auditus impudicis verbis & actibus fædant? Non est nostrū pronunciare de talibus. Ipsi enim sentire & videre possunt quā sibi deligerint partē. Tu ergo qui hæc audis, &c. Sancti exorte quia & ego sanctus sum Dominus Deus vester; Sapienter intellige

quæ dicuntur. Vt sis beatus cū feceris ea. Seperate à terrenis actibus, sepe te à concupiscentia mundi: Sepe te & remove ab omni pollutione peccati. Hum 11. Super Leviticum. Tom. 1 fol. 34. B. C. <sup>c</sup> Quid inter hæc Christianus fidelis facit, cui vitia non licet nec cogitare? quid oblectatur simulachris libidinis, ut in ipsis deposita verecundia audacior fiat ad crimina? Discit facere dum assuescit videre. Illas tamen quas infelicitas sua in servitutem prostituit libidinis publicæ, occultent locus, & dedecus suum de latebris consolantur: erubescunt videri etiam qui pudorem vendiderunt. At istud publicum nostrum omnibus videntibus geritur, & prostitutarum transitur obscenitas. Quæsitum est quomodo adulterium ex oculis admitteretur. Cyprian De Spectaculis. lib.

<sup>d</sup> Ita amatur, quicquid nō licet, &c. Non licet inquādeffe Christianis fidelibus, non licet omnino, nec illis quos ad oblectamenta auriū ad omnes ubiq; Græcia instructos suis artibus vanis mittit, &c. Fugienda sunt ista Christianis fidelibus, ut iam frequēter diximus, tam vana, tam pernicioſa, tam ſacrilega ſpectacula, & oculi noſtri ſūt, & aures cuſtodieadæ; cito enim in hoc aſueſcimus quod audimus ſcele- re. Nam cum mens hominis ad vicia ipſa ducatur, ſibi quid faciet ſi habuerit exemplana-

tæ, corporis lubricæ, quæ ſponte corrui, quid faciet ſi fuerit impulſa? Avocandus eſt igitur animus ab iſtis. *Cyprian. l. id.* <sup>e</sup> Converte hinc vultus ad diverſi ſpectaculi nō minus pernitiēda contagiā; in Theatris quoq; inſpicies quod tibi & dolori ſit & pudori. Cothurnus eſt tragicus priſca facinora carmine recenſere, de paracidis & inceſtis horror antiquus, expreſſa ad imaginē veritatis actione replicatur, ne ſeculis tranſeuntibus exoleſcat, quod aliquando cōmiſſum eſt: Admonetur omnis ætas auditu fieri poſſe, quod aliquando factū eſt, &c. *Cyprian Ep. l. 2. Ep. 2. Donato.* See here Act 5. Scene 3. <sup>f</sup> Adulteriū diſcitur dū videtur; & lenocināte ad vicia publicæ authoritatis malo, quæ pudicia fortaſſe ad ſpectaculū matrona proceſſerat, revertitur impudica. Adhuc deinde morū quanta libes, quæ proborum fomēta, quæ alimenta vitiorum, hiſtrionibus geſtibus inquinari? videre contra ſædus iuſq; naſcendi patientiam inceſtæ turpitudinis elaboratam, &c. *Ibidem.*

<sup>d</sup> Thus whatſoever is prohibited, is affected. Now I ſay, (I pray obſerve it well good Reader,) it is NOT LAVVFULL FOR FAITHEFULL CHRISTIANS, yea, IT IS ALTOGETHER UNLAVVAVLL FOR THEM TO BE PRESENT AT THESE PLAYES. Theſe ſo vaine, ſo pernicious. ſo ſacrilegious Stage-plays, AS I HAVE NOVVOFTEN AFFIRMED, ARE VVHOLLY TO BEE AVOYDED BY ALL FAITHEFULL CHRISTIANS; becauſe we joone accuſtome our ſelves to the praſtiſe of that wickedneſſe, which we heare and ſee: For ſince the minde of man is eaſily led on to theſe vices of it ſelfe; what will it doe when it is preſented with unchaſte examples both of body and nature? ſhe who thus falls of her owne accord, what will ſhe doe if ſhe be precipitated? The minde therefore is wholly to be avoiated from theſe laſcivious Entertaindes. Adde we to this another ſpeech of his to the ſame purpoſe. <sup>e</sup> Turne (ſaith he) thine eyes to the notable ſinfull contagions of a different ſcem: thou maſt alſo behold in Theaters, that which may affect thee both with grieve and ſhame. It is a Tragedians part, to relate ancient wickedneſſes in verſe: the ancient horror of Paricides and Inceſtuous perſons is repreſented by him to the life; leſt thoſe wickedneſſes which were committed in former ages, ſhould grow obſolete in aftertimes. Every age is admoniſhed, that what-ever villany was actually committed in former times, may be committed ſtill. Thoſe things are now made examples, which have ceaſed to be ſinnes. Then you may pleaſe to know from Stage-players, what ſilbiniſſe any man hath committed in ſecret, or to heare what he might have done. <sup>f</sup> Thus is adultery learned whiles it is

beheld,



behold, and the evill of publike authority playing the Pander to these vices, she who at first came perchance a chaste Matren to the Play, returns a Strumpet from the Play-house. Moreover, what a great corruption of mens manners, what fementations of reproachfull actions, what a suell of vices is it, to be polluted with histrionickall gestures, to see filthy Incest elaborately acted, against the very covenant and right of mans nativity? & Men are emasculated; all the honour and vigor of their Sex is abated by the filthinesse of an effeminated body; and he there gives best content, who doth most dissolve himselfe into a woman: his sinne addes to his applause, and he is reputed the more skilfull, by how much the more filthy he is. What then cannot he perswade who is such a one? he moves the senses, he soothes the affections, he expugnes the stronger conscience of an upright heart; neither wants there the authority of flattering reproach, that so destruction may creepe upon men by a more delicate hearing. <sup>h</sup> They represent unchaste Venus, adulterous Mars, yea, their great love, not more a Prince in domination, then in vices; burning with his very Thunderbolts into terrene loves; <sup>i</sup> sometimes waxing white in the feathers of a Swan; <sup>k</sup> otherwhiles descending in a golden shoure; <sup>l</sup> anon coming forth attended with Birds to ravish and snatch away young Youthes, <sup>m</sup> Examine now whether those who behold these Spectacles can be sincere or chaste, whiles they imitate the gods they worship? Even sinnes themselves are made religious to these wretches: O if thou couldest standing in that sublime watch-towre insert thine eyes into their secrets, open the closed doores of their bed-chambers, and bring all their hidden inmost roymes unto the conscience or the light, thou mightest see that done by these unchaste persons, which is a sinne to see: thou mightest see that, which they sighing under the fury of their vices

<sup>g</sup> See Act 5. Scene 3. p. 168. where the Latine is recited.

<sup>h</sup> See Act 3. Scene 3. p. 75.  
<sup>i</sup> See Lactantius De falsa Religione. l. 1. c. 11.  
<sup>k</sup> Tatianus, & Clemens Alexandr. Oratio. Adhonor. ad Gentiles. Athenaeus Dipnos. lib. 9. c. 18. Ovid Metamorph. lib. 10.  
<sup>l</sup> Lactantius, De falsa Relig. c. 11.  
<sup>m</sup> Arnobius, Advers. Gentiles. lib. 4.

Ovid Metamorph. l. 10. Terentij Eunuchus. August De Civ. Dei. l. 2. c. 7. <sup>l</sup> Lactantius De falsa Relig. c. 11. Ovid Metamorph. l. 10. Julius Firmicus, De errore Profanarum Relig. cap. 13. <sup>m</sup> Quære iam nunc an possit esse qui spectat, integer vel pudicus, cum Deos suos quos venerantur imitantur? O si & possis in illa sublimi specula constitutus oculos tuos inferere secretis, recludere cubiculorū obductos fores, & ad conscientia luminis penetralia occulta referare, aspicias ab impudicis geri, quod nec aspicere possit frons pudica, &c. Cyrian Epist. l. 2. Epist. 2. See Act 5 Scene 3. p. 168. 169.

ⁱ See Act 3.  
Scene 3 p. 92.  
and Act 4.  
Scene 3. p. 135.  
136. & 211.  
ⁱ Adulteri; pro-  
motor, cinædo-  
rum doctor,  
côdemnando-  
rum author.  
Obscœna verba  
naso resonante  
effusunt, &  
motus indecen-  
tes moventur,  
& adulteriorû  
in scenâ Magi-  
stros filix & fi-  
lij vestri spe-  
ctant. Omnes  
nequitix no-  
cturnæ, & quid  
obsœnè dictû  
demulcere po-  
test auditores,  
alta voce pro-  
mulgantur. O-  
ratio Contra Gre-  
cos Bibl. Patrum.  
Tô. 2. p. 180. B. C.  
ⁱ Nec cœtera  
spectacula spe-  
ctare audemus,  
ne oculi nostri  
inquinentur, &

aures nostræ hauriant prophana, quæ ibi decantantur, carmina. Nec phas est nobis  
audire adulteria Deorum hominûq; & c. *Ad Autolycom. l. 3. Bib. Patr. Tom. 2. p. 170. G. H.*  
ⁱ Advers Genes. l. 4. p. 249. 250, 251. l. 7. p. 231. 232, 233. ⁱ In scenis nescio an sit  
corruptela vitiosior. Nam & Comicæ fabulæ de stupris virginum loquantur aut a-  
moribus meretricum: & quo magis sunt eloquētes, qui flagitia illa finxerunt, eò ma-  
gis sententiarum elegantia persuadent, & facilius in hærent audientium memoriæ  
versus numerosi & ornati. Item Tragicæ historiæ subijciunt oculis parricidia & in-  
cesta Regum malorum & cothurnata scelera demonstrant. *Lactantius, De Vero Cultu,*  
*lib. 6. cap. 20.* ⁱ Histronum quoq; impudicissimi motus, quid aliud, nisi libidines do-

deny themselves to have done, and yet they hasten for to doe it.  
ⁱ Men rush upon men with mad unruly lusts, &c. A sufficient  
adequate testimony of my Minors truth. Adde wee to  
these irrefragable Witnesses some others of no lesse va-  
lidity: *Tatianus*, styles Stage-players, & the Promoters of A-  
dultery, the Tutors of effeminate Dancers, and Sodomites; the  
authors of damnable practises; the teachers of adultery, who  
utter obscene words with a loud voyce, and use lascivious moti-  
ons promulgating all nocturnall abominations, and uttering all  
obscenities that might delight the Auditors. ⁱ *Theophylus An-  
tiochenus*, writes: That the Christians in his time durst not be-  
hold Stage-plays, lest their eyes should be defiled with the adul-  
teries of those Devill-gods and men, that were there persona-  
ted; and lest their eares should sucke in those prophane verses  
that were there recited. To passe by ⁱ *Arnobius*, who de-  
claires much against the obscenity of Stage-plays, which did  
adulterate the mîndes, inflame the lusts of the Spectators, by  
reason of those lewde adulterous villanies of Idol-gods that were  
represented in them, which he at larges discyphers: *Lactanti-  
us*, his Scholler, writes thus of Stage-playes. ⁱ In Stage-  
playes also, I know not whether there be a more dangerous cor-  
ruption. For Comickall fables treat of the rapes of Virgins, or  
of the loves of Harlots, and by how much the more eloquent the  
Poets are who have feined these wickednesses, by so much the  
more doe they perswade by their elegant sentences, and the more  
easily doe their wel-composed and adorned verses sticke in the  
memory of the Hearers. Likewise Tragicall Histories present  
unto mens eyes the Paricides, the Incests of evill Kings, and  
they demonstrate tragicall wickednesses. ⁱ The most unchaste

motions



motions likewise of Stage-players, what else doe they but teach  
 and prouoke lusts? whose enervated bodies dissolved into a wo-  
 mans pace and habit, personate unchaste women with dishonest  
 gestures. What shall I speake of mimick! Actors, who carry  
 along with them even in outward shew, the discipline of depra-  
 wing corruptions? who teach adulteries whiles they feine them,  
 and by counterfeit representations instruct men how to commit  
 even reall uncleanneses. "What may yong Men, or Virgins  
 doe, when as they perceive these things to be acted without shame,  
 and willingly to be beheld of all? Verily they are admonished  
 what they may doe, and they are inflamed with lust, which is  
 most of all excited by the sight: and every one according to his  
 Sex doth prefigure himselfe in these Images; yea, they approve  
 them whiles they laugh at them, and they retorne more corrupt  
 to their Chambers by reason of the vices which adhere unto  
 them. \* And not onely Children who ought not to be seasoned  
 with premature vices, but even old men, for whom it is un-  
 seemely now to sinne, stray aside into this path of vices.  
 THEREFORE ALL SPECTACLES AND STAGE-  
 PLAYES (I pray observe it well) ARE VVHOLY TO  
 BE AVOYDED, not onely lest any vices should harbour in  
 our hearts, which ought to be calme and quiet; but likewise lest  
 the custome of any pleasure should delight us, and so TURNE  
 VS FROM GOD AND FROM GOOD VVORKES. y Yea  
 these Enterludes with which men are delighted, and at which  
 they are willingly present; because they are THE GREATEST  
 INSTIGATIONS VNTOWICE, (pray marke it) AND  
 THE MOST POVVERFULL INSTRUMENTS TO CÖR-  
 ac se quisq; pro sexu in illis imaginibus præfigurat: probantque illa  
 adhærentibus vitijs corruptiores ad cubacula revertuntur. *Ibidem.* \* Nec pueri mo-  
 do, quos præmaturis vitijs imbui non oportet, sed etiam senes quos peccare iam  
 non decet in talem vitiorum semitam dilabuntur. Vitanda ergo spectacula o-  
 mnia, non solum ne quid vitiorum pectoribus infideat, quæ sedata & pacifica esse  
 debent, sed ne cuius nos voluptatis consuetudo deliniat, & à Deo atque à bo-  
 nis operibus avertat. *Ibidem.* y His spectaculis & delectantur, & libenter in-  
 tersunt. Quæ, quoniam maxima sunt irritamenta vitiorum, & ad corruppen-  
 dos animos potissime valent, tollenda sunt nobis: quia non modo ad vitam  
 beatam nihil conferunt, sed etiam nocent plurimum. *Ibidem.*

cent, & infligant: quorum  
 enervata cor-  
 pora, & in mu-  
 liebrè incesum  
 habitûq; mol-  
 lita, impudicas  
 fæminas inho-  
 nestis gestibus  
 mentiuntur.  
 Quid de mimis  
 loquor corrup-  
 telarû præfe-  
 rentibus disci-  
 plinam? qui  
 docent adulte-  
 ria, dū fingunt,  
 & simulatis  
 erudiunt ad ve-  
 ra? *Ibidem.*  
 " Quid iuvenes,  
 aut virgines fa-  
 ciant, quū hæc  
 & fieri sine pu-  
 dore, & specta-  
 ri libenter ab  
 omnibus cer-  
 nunt? Admonē-  
 tur utiq; quid  
 facere possint,  
 & inflāmantur  
 libidine, quæ  
 aspectu maxi-  
 me concitatur:

<sup>a</sup> Quid scena?

num sanctior?

in qua Cœ-  
dia de stupris &  
amoribus; Tra-  
gœdia de ince-  
stis & parrici-  
dijs fabulatur.

Histrionici etiã  
impudici ge-  
stus, quibus in-  
fames fœminas  
iactantur, libi-  
dines, quas sal-  
tando expri-  
munt, docent:

An nō mimus  
corruptela dis-  
ciplinarū est?  
in quo sunt per-  
imaginem, quæ  
non sunt, ut fi-  
ant sine pado-  
re, quæ vera  
sunt. Spectant  
hæc adolescen-  
tes: quorum lu-  
brica ætas, quæ  
frænari, ac regi  
debet, ac vitia

& peccata his imaginibus eruditur. Fugienda igitur omnia spectacula ut tranquillū  
mentis statum tenere possimus. Renunciandum noxijs voluptatibus, ne deliniri sua-  
vitate pestifera, in mortis laqueos incidamus. Placet sola virtus, cuius merces im-  
mortalis est, quam vicerit voluptatem. *Laſtantijs, Divinarum. Inſtit. Epitome cap. 5.*

<sup>a</sup> Minucius Felix non ignobilis inter caudicos loci fuit. Hujus liber, cui Octavio  
titulus est, declarat, quā idoneus assertor veritatis esse potuisset, si se totum ad id stu-  
dium contulisset. *De Juſtitia lib. 3. cap. 1.* <sup>b</sup> Comœdiæ & Tragœdiæ vestræ incestis  
gloriantur, quas vos libenter & legitis, & auditis: & sic Deos colitis ince-  
stos, cum matre, cum filiâ, cum sorore conjunctos: meritò igitur incestum  
penes vos sæpe deprahenditur semper admittitur. *Minucius Felix. Octavius.*  
pag. 101.

RVPT MENS MINDES, ARE VVHOLY TO BE ABOLI-  
SHED FROM AMONG V S; Since they doe not onely, not con-  
tribute any thing to an happy life, but likewise doe much hurt.

In another worke of his he writes thus. <sup>2</sup> What is the  
*Play-house?* is it more holy then these *Sword-playes*? in which  
a Comedy treates of Rapes, and Loves; a Tragedy of Incests,  
and Murthers. Moreover unchaſte Histrionickall gestures,  
with which they imitate infamous Women, doe teach those lusts  
which they expresse by dancing: And is not then a Player the  
corruption of discipline, in whom those things that are done are  
acted by representation, that so those things which are truly  
real, may be perpetrated without any shame. Young men behold  
these things, whose slippery age, which should be brideled and  
governed, is instructed to commit sinnes and vices by these re-  
presentations. THEREFORE ALL PLAYES ARE TO BEE  
AVOYDED, THAT VVE MAY enioy a serene state of minde.

THESE NOXIOUS PLEASVRES ARE TO BE RENOVN-  
CED, lest we being delighted with their pestiferous sweetnesse,  
should fall into the snares of death. Verue alone, whose reward  
is immortal, will then content us, when she hath overcome these  
pleasures. Thus farre *Laſtantijs*, most elegantly, most  
truely. Adde wee to him *Minucius Felix*, that eminent  
Christian Lawyer, whom <sup>a</sup> *Laſtantijs* himſelfe com-  
mends: who writes thus of Stage-playes. <sup>b</sup> Your *Comæ-  
dies* and *Tragedies* glory in incestuous persons, and yet you wil-  
lingly both read and heare them: and so you worship Incestuous  
gods, who have coupled with their owne Mothers, Daughters,

*Sisters:*



*Sisters*: Worthily therefore (such was the fruit of these their Stage-plays) is Incest oft-times deprehended among you, alwayes is it tolerated and committed. <sup>c</sup> We therefore who are valued according to our maners and modesty, deservedly abstaine from your evill pleasures, your shewes, and Stage-plays, whom we know to have taken their originall from your Idol-worship, and whose noxious flattering enticements we condemn. For in your Chariot-plays, who would not abhorre the madnesse of the people brawling among themselves? the discipline or art of murder in Sword-plays? in Stage-plays likewise there is no lesse fury, more prolix obscenity: For one while the resting Actor, doth either expound adulteries, or personate them. Another while, THE EFFEMINATE STAGE-PLAYER VVHILES HE FEINES LOVE, DOTH VIOLENTLY INFLICT IT. The same by personating whoredomes, sighes, hatreds, disgraceth your gods: The same with feined griefes provokes your teares with his vaine gestures and nods. Thus you desire true murder, you bewaile feined, &c. Thus hee. Saint Basil the Great, informes us: <sup>d</sup> That the very beholding and hearing of Stage-plays ingenders overmuch lust in the mindes of men; That Stage-plays abounding with lascivious Spectacles are the common Shops of all wickednesse: that they sticke fast in the mindes of the Auditors: and serve to no other purpose but to perswade all men unto filthinesse. Gregory Nyssen records; <sup>e</sup> That lascivious Spectacles; and

<sup>c</sup> Nos igitur qui moribus & pudore censemur merito melis voluptatibus, & pompis vestris, & spectaculis abstinemus: quorum & de sacris originem novimus, & ut noxia blandimenta damnamus. Nā in ludis curulibus, quis non horreat populi in se rixantis insaniam? in gladiatorijs homicidij disciplinam? in scenicis etiam non minor furor, turpitudine prolixior, Nunc enim mimus, vel exponit adulteria, vel monstrat.

Nunc enervis histrio amorem dū fugit, infligit. Idē Deos vestros, induendo stupra, suspiria, odia, dedecorat. Idem simulatis doloribus lacrymas vestras vanis gestibus & nutibus provocat Sic homicidiū in vero flagitatis, in mendacio fletis. *Ibid.* p. 123. 124. <sup>d</sup> Spectacula & corrupti cantus nimiam in animis ingenerātes libidinē, &c. Nescij sane ludos spectaculis abundantes lascivis, cōmunem ac publicam officinam scelerum esse: modulationes atq; concentus meretriciosq; cantus, auditorum animis insidentes, nil aliud efficere, quam ut turpitudinem omnibus persuadeant, citharædorum sonitus imitantes. *Hexæmeron. Rom. 4. Tom. 1. pag. 45.* See *De Legendis libris Gentilium, Oratio. pag. 408. 412.* accordingly. <sup>e</sup> Sordida & luxuriosa Spectacula, & in muris, & in aulis diversæ ad luxuriam animæ picturæ, & in vasis sculpruræ impressæ nequitiam prædicant, quibus cogitatio ad cupiditates suas revocatur, vituperosi spectaculi visione, ad animam usque passionum affectu perveniente, ne scilicet cupiditatum ardore extinguatur, aut retundatur. *Vita Moscos Enarratio. pag. 503. See 502.*

Quod si re-  
condita, abdita-  
que hujusmodi,  
non dico vascu-  
la & capsulas  
(multis enim ea  
patent, nec ali-  
ena sunt a tur-  
pitudine vitæ)  
sed occulta mē-  
tis & animi  
perspicere po-  
teris, iam verò  
accumulaturū  
ranarū putredi-  
nem reperies  
fætida. At  
modesti homi-  
nis oculus etiā  
mundus est, &  
hæc quæ ad  
luxuriam inci-  
tant, spectacula  
despicit. *Ibidem.*  
Qui naturam  
respicit, homi-  
nes: qui vitam  
considerat, non

*filthy Pictures engraven or painted either in Walls, in Halls, or Plate, (to satisfy the luxury of the minds) doe proclaim lewdnesse: the thoughts are recalled to their lusts, by the sight of these blasse-worthy Spectacles, whose inflammation pervaeth even to the affections, lest verily the heat of mens lusts should be quenched. If that thou couldest dive, I say, not into the Vessels and Caskets (for they are manifest unto many, neither are they different from their filthinesse of life) but into the retyred hidden secrets of the minds and soule of a man delighted with these Spectacles, thou shouldest verily there finde a stinking rottennesse of many accumulated Frogges; that is (as hee there expresseth himselfe in a former passage) of filthy lusts and vices. But even the eye of a chaste man is cleane, and refuseth these Spectacles which incite men unto luxury, or carnall pleasure. Our common Play-haunters and lascivious Picture-masters therefore, by this Fathers verdict, (whatever they may deeme themselves,) are no chaste, no modest persons; & yea rather beasts, then men; as he there tearmes them. Gregory Nazienzen, stiles Stage-players; the servants of lewdnesse: Play-houses, the lascivious shops of all filthinesse and impurity: Stage-playes: the dishonest unseemely instructions of lascivious men, who repente nothing filthy, but modesty; by which nature is vitiated, and made adulterous, and severall flames of different lusts are kindled. Theaters likewise are seasoned with most filthy things; lest that these diseases should practise their lewdnesse onely in secret; Rewards are promised to these dishonest, and wicked in-*

homines, sed ex brutorum genere eos esse putabit: cujus quidem bruti signa tam in universa domo, quam in singulis inventias partibus. *Ibidem.* Turpitudinis administri. *Ad Seleucum, De Recta Educatione. pag 1063.* Lasciva fæditatis, & impuritatis omnis officina. *Ibidem.* Lascivorum hominum inhonestæ & indecoræ disciplinæ, qui nihil turpe ducunt, præter modestiam. Nimirum in his natura vitiatur & adulterina fit, voluptarumque flamma multiplex accenditur. *Ibidem.* Etiam spurcissimus rebus Theatra conduntur, ut ne hi morbi clam turpitudinem suam exercent. Sed disciplinis improbis & sceleratis præmia proposita sint. Tu autem mihi velim hæc execreris. Noli pupulas tuas polluere, sed omnes oculorum corruptelas vitato, ut pupulæ tuæ mihi Virgines cura tua maneant. *Ibidem.*

*Instructions:*



*structions: But doe thou have these things in execration: Suffer not thy female pupils to be defiled with them; but cause them to avoyd all corruptions of their eyes, that so they may continue Virgins to me, by thy care: Intimating hereby, that resort to Stage-plays, would soone defloure their Virginity, and make them Strumpets. Saint Hilary informes us, <sup>m</sup> That he who will ascend up into the Hill of the Lord must keepe himselfe unspotted from corruption; his body must not be defiled with whoredome; his eyes must not be polluted with Stage-plays: which hee there couples with whordome, because they ingender unchaste affections in mens hearts, and oft-times allure them to actually lewdnesse. Therefore in his Commentary on the 118. alias the 119. Psalme, verse 37. (Turne away mine eyes from beholding vanity) he paraphraseth thus: "That the Prophet prayes to have both the eyes of his body and minde turned away from Stage-plays, and the obscene fables of dishonest Entertuldes; which did formerly occupy and defile them. Cyrill of Hierusalem affirmes; <sup>o</sup> That Play-house meetings, and Playes, which are the Devils Pompes, were fraught with all lewdnesse, contumely, and incontinency; Whence he perswades all Christians to avoyd them. Saint Ambrose stiles Stage-plays <sup>p</sup> Spectacles of Vanities, by which the Devill conveys incentives of pleasures into mens hearts. Let us therefore (saith he) turne away our eyes from these vanities, and Stage-plays, lest our minds should affect that which our eyes behold, & let us come to God that he would doe it for us. In the ship of thy body there is a tempest of lusts rayfed, and yet thou turnest not away the eyes of thy soule that they should not see the sinke of lusts, nor behold the filth of this world: Such are Stage-*

<sup>m</sup> Immaculatus sit, ac nitidus: sitque ei non corpus stupris contaminatum, non oculi spectaculis theatralibus sordidati, &c. Enarrat. in Psal. 14. pag. 202. G. <sup>n</sup> Orat autem & animi & corporis oculos; eos scilicet, qui in theatralibus ludis captivi incubant, & ob scænis illis spectaculorum fabulis, &c. vanitatibus averti. Ibidem, pag. 258. E. F.

<sup>o</sup> Pompa Diaboli, est in Theatris spectacula, &c.

Ne ergo sis curiosus in frequentia spectaculorum, ubi conspicias mimorum petulantias, omni contumelia & impudicitia refertas, &c. Catechesis Mystagogic cap. 1. fol. 175. B. <sup>p</sup> Diabolus tibi effundat spectacula vanitatum; incentiva inferat voluptatum: pete ut dominus avertat oculos tuos. Avertamus igitur oculos a vanitatibus, atque ludorum theatralium spectaculis, ne quod oculus viderit, animus concupiscat. In hoc navigio corporis tui movetur ætus cupiditatum; & non avertis oculos animæ tuæ ne videant sentinam libidinum, ne aspiciant mundi hujus sterora. Ambros. Enarrat. in Psal. 118. Octon. 5. Tom. 2. pag. 430. F. 431. B.D.

¶ Tenera res in  
femina fama  
pudicitia est,  
quasi flos pul-  
cherrius cito  
ad levem mar-  
cessit agram,  
leviq; statu cor-  
rumpitur; maxi-  
me ubi aetas  
consentit ad vi-  
tium, & mari-  
talis deest au-  
ditoris, cujus  
umbratutamen  
uxoris est. *Epist.*  
*9. c. 5. To. 1. p. 28.*

¶ Non ambulet  
iuxta te cala-  
mistratus pro-  
curator, non  
histrio fractus  
in feminam,  
non cantor  
Diabolici ve-  
nenata dulce-  
dine, non juvenis  
cultus & niti-  
dus. Nihil artiũ  
scenicarum tibi  
rungatur, &c.  
ed quod incen-  
tiva vitiorum  
omniũ titillant  
animos, & qui-

busdam illecebris ad mortiferas animam voluptates trahunt, &c. *Ibidem. See Epist. 10. cap. 4. & Epist. 18. accordingly.* ¶ Sed & nobis quando exitur de Ægypto, iubetur ut  
offensiones oculorum nostrorũ abiciamus, ne scilicet his delectemur, quibus antea  
delectabamur in seculo: ne simulachris Ægypti polluamur, ad inventionibus scilicet  
Philosophorum, atq; Hæreticorũ, quæ recte Idola nominantur. A spectaculis quoq;  
imò offensionibus Ægypti removeamus oculos, arena, circi, Theatrorum, & omni-  
bus, quæ animæ contaminant puritatem, & per sensus ingrediuntur ad mentem: im-  
pleturque quod scriptum est: Mors intravit per fenestras vestras. *Ibidem. Tom. 4.*  
*pag. 389. A.*

playes in this Fathers repute. S. Hierom in his Epistle to  
*Salvina*, writes thus unto her. ¶ The same of chastity in  
women is a tender thing; like a most beautifull flower it is  
quickly blasted with a small winde, and corrupted with an easie  
breath: especially where both age consents to vice, and the au-  
thority of an Husband is wanting, whose shadow is the shelter  
of the Wife. ¶ Wherefore let no froward-pated Steward, no effe-  
minate Stage-player accompany thee; let not the venomous  
sweetnesse of a Diabolicall Singer come neere thee, nor a cempt  
and beautifull Youth. Have thou nothing to doe with Stage-  
playes: because they are the pleasing incendiaries of mens lusts  
and vices: because they draw mens soules by their flattering  
entisements to dead; pleasures, (which Christians should ex-  
tinguish with the love of Christ, and curbe with fasting:) and  
cause them to violate the vow and bond of Chastity, of Widdow-  
hood, of Virginity. So in his Commentary on *Ezechiel. lib. 6.*  
*cap. 20.* he certifieth us. ¶ That we also when as we depart  
out of Ægypt, are commanded to cast away all those things  
which offend our eyes, that so we may not be delighted with those  
things with which we were formerly affected in the world; to  
wit, with the inventions of Philosophers and Heretiques, which  
are rightly stiled Idols. We must likewise remove our eyes from  
all the Spectacles, yea rather, the offences of Ægypt, as Sword-  
playes, Cirque-playes, and Stage-playes; which defile the pu-  
rity of the soule; and by the senses gaine entrance to the minde:  
and so that is fulfilled, which is written; Death hath entred  
by your windomes: By this grave learned Fathers verdict  
then, it is most evident; that Stage-playes devirginate  
unmarried persons, especially beautifull tender Vir-



gins who resort unto them, (which I would our female Play-haunters; and \* *their Parents* would consider:) that they defile their soules with impure carnall lusts; and so let in eternall death upon them. Saint *Augustine* brands all Stage-plays with this stigmaticall Impresse. That they are <sup>1</sup> the Spectacles of filthinesse: <sup>2</sup> The overturners of goodnesse and honesty: <sup>3</sup> The chasers away of all modesty and chastity: <sup>4</sup> Meretricious shewes. The unchaste, the filthy gestures of Actors: The art of mischievous villanies, which even modest Pagans did blush to behold: The invitations to lewdnesse, by which the Devill useth to gaine innumerable companies of evill men unto himsefe. Hence hee stiles Theaters; <sup>5</sup> The Cages of uncleannesse, the publike professions of wickednesse, of wicked men: and Stage-plays; <sup>6</sup> The most petulant, the most impure, impudent, wicked, unclean; the most shamefull and detestable atonements of filthy Devil-gods; which to true Religion are most execrable: whose Actors the laudable towardnes of Roman vertue had deprived of all honour, disfranchised their tribe, acknowledged as filthy, made infamous: because the people were instructed, incouraged by the sight and hearing of Stage-plays, to imitate, to practise those alluring criminous fictions; those ignominious facts of Pagan-gods, that were either wickedly and filthily forged of them, or more wickedly and filthily committed by them. Hence is it that this godly Father, doth \* oft dissuade all Christians from acting, seeing, or frequenting Stage-plays, and Cirque-plays, because they are but Panders, but allec[t]ives to uncleannesse, incen-

merabiles malos. *Ibidem*. l. 2. c. 26. <sup>2</sup> Theatra, Caveæ turpitudinum; & professiones publicæ flagitiosorum. *De Consensu Evangelii*. l. 1. c. 33. *Tom. 4. pars 1. p. 530.* <sup>3</sup> Hanc talium numinum placationem petulantissimam, impurissimam, impudentissimam, nequissimam, immundissimam, cujus actores laudanda Romanæ virtutis indoles honore privavit, tribu movit, agnovit turpes, fecit infames: Hanc inquam pudendam, verèq; religioni adversandam & detestandam numinum placationem; has fabulas in Deos illecebrosas atque criminosas, hæc ignominiosa Deorum facta scelerate turpiterq; consista, vel sceleratius turpiusque commissa, oculis & auribus publicis civitas tota discibat, hæc commissa numinibus placere cernebat, & ideo non solum illis exhibenda, sed sibi quoque imitanda credebat. *Idem*. *De Civit Dei*. lib. 2. cap. 27. \* Quæ supra. *De Doctrina Christiana*. lib. 2. cap. 25. *De Symbolo ad Catechumenos*. lib. 4. cap. 1. *Confessionum*. lib. 6. cap. 7. 8. & *Epist.* 202.

chaires and fomentations unto carnall lusts. Hence he speaks thus to Christian Parents (which I would to God those gracelesse Parents who either accompany, send, encourage, or else permit their Children to runne to filthy, lewde, lascivious Stage-playes, <sup>b</sup> which vniate, which deprave them ever after, would seriously consider:) <sup>c</sup> As oft, deare Brethren, as you know that any of your Children resort either to furious, bloody, or filthy Enterludes, with a vaine persuasion, and pestiferous love, as if it were to some good worke, you who now by the grace of God contemne, not onely these luxurious, but also cruell recreations, and disports, ought diligently to chastise them, and to pray more abundantly to the Lord for them, because you know that they run unto vanity, and lying follies, neglecting that place to which they are called. <sup>d</sup> These if they chance to be affrighted in the Play-house by any sudden accident, (I would our Popish Stage-haunters, who thinke to scare away the Devill from them by their crossings, would well consider it,) doe presently crosse themselves, and they stand there carrying that in their foreheads, from whence they would depart if they carried it in their hearts. For every one who runnes to any evill worke, if he chance but to stumble, doth forth-with crosse his face, and knoweth not, that he doth rather include, then exclude the Devill. For then should he crosse himselfe well, and repell the Devill out of his heart, if he recalled himselfe from that wicked worke. Wherefore I intreat you, deare Brethren, againe and againe, that you would supplicate for them with all your might, that so, they may receive understanding to condemne these dam-

<sup>b</sup> Quo semel est imbuta recens servabit odore testa diu. Horace Epist. l. i. Epist. 2. pag. 24.

<sup>c</sup> Quotiescūq; fratres charissimi aliquos ex filiis vestris ad spectacula vel furiosa, vel cruenta, vel turpia, quasi ad aliquod bonum opus currere vana persuasione & pestifero amore cognoscitis, vos qui jam Deo propicio ista, non solū luxuriosa, sed etiam crudelia oblectamenta despiciatis, castigare eos, & abundantius pro eis domino supplicare debetis, quia illos cognoscitis ire in vanitatem, & insanas mendaces, & negligere quō vocati sunt. August. Hom. 21. Tom. 10. pag. 592. <sup>d</sup> Qui si forte in ipso Circo aliqua ex causa expavecant, continuo se signant, & stant illic portantes in fronte, unde abscederent si hoc portarent in corde. Omnis enim qui ad aliquod opus malum currit, si forte pedem impegerit, signat os suum, & nescit quod includit potius Dæmonem quam excludit. Tunc enim bene se signaret, & Diabolum de corde suo repelleret, si se ab illo opere nefario revocaret. Vnde iterum atque iterum rogo vos fratres charissimi, ut pro eis totis viribus supplicetis, quatenus ad ista damnanda intellectum accipere mereantur, & affectum ad fugienda, & misericordiam ad agnoscendum. Ibidem.



nable things; desire, to avoid them; mercy, to acknowledge them. \* We may likewise speake unto those whom voluptuous Stage-plays oft-times draw from the assemblies of the Church. Notwithstanding I intreat you, deare Brethren, that as often as you shall see them to doe any such thing, you would in our stead most severely correct them: Let them heare our voyce, your remembrance: correct them by reproving them, comfort them by conserring with them, give them an ensample by living well: Then he will be present with them, who hath bene present with you. Thus Saint Augustine, by whose words you may easily discover, not onely the truth of our present Assumption: but likewise the sinfulness, the unlawfulness of Playes themselves, <sup>f</sup> as also of acting, hearing, seeing and frequenting Stage-plays: Which hee likewise seconds in some other passages: as namely in his 2. Booke, De Moribus Manichaorum, where hee writes thus against them. & Finally, we have oft-times found in Theaters drivers of their choyce men, who were grave both in age, and as they seemed, even in manners too, with an old Presbyter. I omit young men whom we were likewise wont to finde brawling for Stage-players and Wagoners: which thing is no small argument after what manner they can containe themselves from secret adulteries, and villanies, since they cannot overcome that lust, which may uphold them in the eyes of their Auditors, and <sup>f</sup> makes them even to blush and runne away for shame. In his Booke, De Catechizandis Rudibus. cap. 16. Hee informes us: <sup>h</sup> That there are certaine men who seeke not to be rich, nor

<sup>e</sup> Loquemur tamen & ad illos, quos frequenter ab Ecclesiæ conventu spectacula voluptuosa subducant. Rogo vos fratres charissimi, ut quotiescunque eos tale aliquid facere videritis, ad vicem nostram severissime castigetis. Sit ad eos vox nostra, memoria vestra: corrigite arguendo, consolamini alloquendo, exemplum præbete vivendo. Aderit illis qui affuit vobis. Ibid. <sup>f</sup> Ambæ turpes, ambæq; damnabiles. Illa enim de Dijs turpia fingenda

feminat, hæc favendo metit. Illa mendacia spargit, hæc colligit. Facinora & flagitia numinū illa cantat, hæc amat. Illa prodit aut fingit; hæc autem attestat veris, aut oblectatur & falsis. August. De Civit. Dei. l. 6. c. 6. & Postremò in Theatris electos & ætate, & ut videbantur, moribus graves, cum sene presbytero sæpissimè invenimus. Omitto invenes, quos etiam rixantes pro scenicis & aurigis depræhendere solebamus; quæ res non mediocri argumento est, quo modo se possint continere ab oculis sustentat, & prodit erubescences, atq; fugitantes. Ibid. cap. 19. Tom. 1. p. 129. <sup>h</sup> Sunt etiam homines qui nec divites esse quærunt, nec ad vanas honorum pompas ambire pervenire, sed gaudere & requiescere volunt in popinis, & in fornicationibus & in Theatris atq; spectaculis nugacitatis, quæ in magnis civitatibus gratis habentur. Sed sic etiam ipsi aut consumunt per luxuriam paupertatem suam, & ab egestate po-

fit in fura & c.  
 aliquando etiam  
 in latrocinio  
 proficiunt, &  
 subito multis &  
 magnis timoribus imple-  
 ntur: & qui in  
 popina paulo  
 ante catabant,  
 iam plangit  
 carceris somni-  
 ant. Studiis au-  
 tem spectaculo-  
 rum sunt  
 Dæmonibus  
 similes, &c.  
*Ibidem*. Tom. 4.  
 pag. 340.

Delectant enim ut dixi, oculos & spectacula ista magna naturæ, sed delectant etiam & oculos spectacula Theatrorum. Hæc licita, illa illicita. Psalmus sacer suaviter cantatus delectat au-

ditum, sed delectant auditum etiam cantica histrionum. Hoc licitè, illud illicitè. *Ibidem*. \* Plures tamen noveritis dilectissimi capere adversarium per voluptatem, quam per timorem. Nam quare quotidie muscipulam spectaculorum, insaniam studiorum ac turpium voluptatum proponit, nisi ut his delectationibus capiat, quos amiserat, ac lateatur deus se invenisse quod perdidit? Quid nobis opus est ire per multa? Breviter admonendi estis quid spernere & quid diligere debeatis. Fugite dilectissimi spectacula, fugite caveas turpissimas Diaboli, ne vos vincula teneant maligni. Sed si oblectandus est animus & spectare delectat, exhibet nobis sancta mater Ecclesia veneranda, hæc salubria spectacula, quæ & mentes vestras oblectent sua delectatione, & in vobis non corrumpant sed custodiant fidem, &c. *Ibidem*.

yet to aspire to the vaine pompes of honors, but desire onely to be merry and to rest quietly in Ale-houses, in Brothel-houses, in Theaters, and in the Spectacles of vanity, which are had gratis in great Cities. But these through their luxury consume their meane estate, and from poverty they fall to Burglaries, Thefts, and Robberies, and are suddenly filled with many and great feares: and these who a little before did sing in an Ale-house, now dreame of the mourning of a prison. But by the study and sight of Stage-plays they are made like to Devils, &c. To passe by his sundry notable passages against Players and Stage-plays, in his 1. 2, 4, 5, 6, 7, & 8. Bookes, *De Coronate Dei*, which I shall touch upon in some other Scenes: in his 17. Sermon, *De Verbis Apostoli*. Tom. 10. pag. 442. he writes. That of those things which delight the senses of the body, some are lawfull; others unlawfull. <sup>i</sup> For these great Spectacles of nature, as I have said, delight the eyes; and the Spectacles of Play-houses delight the eyes likewise: these are lawfull, those unlawfull. An holy Psalm sung sweetly delights the hearing, and so doe the songs of Stage-players delight the hearing too: This lawfully, the other unlawfully. So that if this Father may be Iudge: the very seeing and bearing of Stage-plays is unlawfull. Heare him but once more for all: *De Symbolo ad Catechumenos*. lib. 2. cap. 1. 2. Tom. 9. pars 1. pag. 1393, 1394, 1395. There are two sorts of Weapons with which the Devill fights against mens soules; pleasures, and feare. <sup>k</sup> Yet beloved, you must know, that the Devill takes more by pleasures, then by feare. For why doth he daily



set the Mouse-trap of Stage-plays, the madnesse of filthy Studies and pleasures, but that he might take those whom he hath lost with these delights, and reioyce that he hath found that againe which he had lost? What need we runne thorow many things? You are breesly to be admonished, what you ought to reiect, and what to love. Flie Stage-plays, my best beloved, flie (Play-houses) the most filthy Dens of the Devill, lest the Chaines of that wicked one hold you captive. But if the minde be to be exhilarated, and delights to behold, the holy Mother the Church will exhibit you those venerable and wholesome Spectacles, which will delight your mindes with their pleasure, and will not corrupt, but keepe faith in you. Is any of you a lover of the Cirque? What doth he delight in in the Circus? To see the Coachmen striving, the people breathing out frantique furies, every swift one going before breaking the horse of his Adversary. This is all the pleasure to shout, because he hath overcome whom the Devill hath overcome: to reioyce and insult, that the adverse part hath lost an horse, when as he who is delighted with such a spectacle, hath already lost his soule. See on the other side our holy, wholesome, and most sweet Spectacles. Behold in the Booke of the <sup>1</sup> Acts of the Apostles, a lame man never walking from his birth, whom Peter hath made running: see one suddenly whole, whom before thou didest behold infirme: and if there be any soundnesse of minde in thee, if the reason of equity, and the pleasure of salvation shine forth in thee; see what thou oughtest to behold, consider where thou oughtest to shout: there, where sound horses are broken in pieces, or here where bruised men are made whole? But if that pompe; that colour of the horses, that composition of the Chariots, those ornaments of the Coachman standing above governing the horses, and desiring to overcome; if this pompe, as I have said, delight thee; neither hath he denied this to thee, who hath commanded thee, to renounce the pompes of the Devill: we also have our spirituell Horseman the holy Prophet Elias, who <sup>m</sup> being set <sup>m</sup> 2 Kings 2, upon a fiery Chariot, hath runne so much, that he hath taken the very limits, (or won the goale) of Heaven. And if thou desirest to see the adversaries, which even true vertue hath o-

Exod. 15.  
 Alius fortassis Theatri-  
 matre admonē-  
 dus sit-quid fu-  
 giat, & quo de-  
 lectetur, ac sic  
 voluptatem spe-  
 ctandi non per-  
 dat sed mutet.  
 In Theatris  
 labes morum,  
 discere turpia,  
 audire inhone-  
 sta, videre per-  
 niciofa, Sed ad-  
 iuvante domino  
 ea fortiter re-  
 pellamus, sin-  
 gula singulis  
 compremus.  
 Illic intueatur  
 spectatores  
 propositū nef-  
 cio quem con-  
 fictum deum  
 Iovem, & adul-  
 terantem & zo-  
 nantem: hic  
 respiciemus ve-  
 rum Deum

Christum, castitatem docentem, immundiciam destruentem, salubria prædicantem.  
 Illic fingitur quod idem Iovis Iunonem habeat sororem & conjugem: hic prædica-  
 mus sanctam Mariam Matrem simul ac Virginem: Illic stupor ingeritur visu, ex  
 usu hominem in fune ambulantem: hic magnum miraculum, Petram mare pedibus  
 transeuntem. Illic per inimicam (mimicam) turpitudinem castitas violatur: hic per  
 castam Susannam castumque Ioseph libido comprimitur, mors contemnitur, Deus  
 amatur, castitas exaltatur. Chorus illic & cantio Pantomimi illicit auditum, sed ex-  
 pugnat sanum affectum: & quid tale nostro cantico comparandum sit, in quo di-  
 ce qui amat & cantat, Narraverunt mihi peccatores delectationes suas, sed non ita ut  
 lex tua domine, Omnia mandata tua veritas? Nam illic universa fingit vanitas, &c.  
*Idem.* Psal. 119.

vercome, and whom he by flying hath sent gone, and from whose  
 victory he hath received the reward of supernall greatnesse; he  
 hath cast the <sup>n</sup> Chariots of Pharaoh and all his strength into the  
 Sea: Another, perchance a lover of the Theatir, is to be  
 admonished, what he must avoyd, and with what he may be de-  
 lighted, and so may not lose the desire of beholding, but charge  
 it. In Play-houses there is a contagion of manners, where peo-  
 ple use to learne filthy things, to heare dishonest things, to see  
 pernicious things? But the Lord assisting we may strongly re-  
 pell these things out of our hearts, if we compare one thing  
 with another. There the Spectators behold I know not what  
 propounded counterfeite god love, both committing adultery,  
 and thundring: here, we may againe behold the true God Christ,  
 teaching chastity, destroying filthinesse, preaching wholesome  
 things. There, it is feined, that the same love may have Iuno  
 both for his sister and wife: here, we preach holy Mary a Virgin  
 and a Mother together. There, amazement is strucke into the  
 sight, that a man through use should walke upon a rope: here,  
 a great miracle, Peter passing over the Sea on his feet.  
 There, chastity is violated through mimick filthinesse; here  
 by chaste Susanna, and chaste Ioseph, lust is suppressed, death  
 dispised, God loved, chastity exalted. There the quier and sing-  
 ing of the Stage-player allureth the hearing, but conquereth the  
 wholesome affection: and what such thing may be compared to  
 our song, in which he who loveth and singeth, saith, I Sinners  
 have related unto me their delights, but not so as thy Law O  
 Lord: all thy Commandements are truth? For there vanity



seemeth all things. Doth any one perchance admire the skill of  
 Climbers or Vaulters, to see little Children playing in the  
 ayre, expressing divers Histories? but looke upon the playes of  
 our Infants; In the wombe of Rebecca two Infants strive,  
 the elder coming forth, the foot of the other is seized upon by  
 the hand of the younger thrust forth of the wombe. In whose  
 combat the figure of a great mystery is declared, that the you-  
 nger should supplant the elder, and should afterwards take away  
 the birth right and blessing from him. In which little ones as  
 it were playing, and exhibiting a great sacrament, as I have  
 said, both the reprobate Jewes are demonstrated in Esau, and  
 the predestinated Christians appeare in Iacob. For that Iacob  
 one little one so prattling, did a'so manifest, that many little  
 Infants likewise were predestinated in himselfe; who are  
 reserved out of the Mothers wombe, with the hands of the  
 faithfull; neither doe they so shake them off, that they may  
 hang in the ayre, but that being regenerated they may live in  
 Heaven. The minde therefore may be recreated, and the  
 Christian soule fed with these delights, and keeping this  
 sobriety, it may avoyd the drunkennesse of the Devill. Neither  
 may the combates of the amphitheater seduce or draw any  
 Christians to them, unto which verily men runne so much the  
 more greedily, by how much the more slowly they are exhibited.  
 But even there what not dangerous, what not bloody thing is  
 not insected into mens eyes? where, as most blessed S. Cyprian  
 saith, a noxious will condemnes men to wilde beasts, without an  
 offence. Therefore my beloved, that cruell Spectacle may not  
 invite you to behold two Hunters contending with nine Beares,  
 but let it delight you to see our one Daniel by prayer overcom-  
 ming seven Lyons. Distinguish combates spirituall lover; see  
 two guilty in will, looke upon one innocent, and full of faith:  
 behold th'se for an earthly reward to have offered their soules  
 to beasts; behold this man crying in prayer, " Deliver not to  
 beasts the soules that confesse to thee. In that Spectacle, he who

1 Gen. 25.  
 In quorū cer-  
 tamine magni  
 sacramenti fi-  
 gura monstrata  
 est, ut minor  
 supplantaret  
 majorem, eiq;  
 postmodū pri-  
 matū atq; be-  
 nedictionē au-  
 ferret. In quib;  
 parvulis quasi  
 ludentibus &  
 sacramentū ut  
 dixi, magnum  
 exhibentibus,  
 & reprobi in  
 Esau demon-  
 strantur Iudæi,  
 & prædestinati  
 in Iacob appa-  
 rent Christiani.  
 Ille enim  
 Iacob unus  
 parvulus sic  
 garruens, mul-  
 tos in se præde-  
 stinatos etiam  
 parvulos denū-  
 strabat. Infan-  
 tes; qui ex ute-  
 ro matris susci-  
 piuntur mani-  
 bus fidelium;  
 nec eos sic ex-  
 cutiunt, ut in  
 aëre pendeant,  
 sed ut renati  
 in cælo vivant.

His igitur oblectamentis mens delectetur, pacetur anima Christiana, hanc sobrie-  
 tatem remittens mentis fugiat ebrietatem Diaboli, &c. Ibidem. De Spectaculis. lib.  
 & Epist. lib. 2. Epist. 2. Donato. Daniel. 6. Psal. 74.

sets it forth is sorrowfull if the Hunter escape without harme who hath slaine him many wilde beasts; but in this our combat, there is a fight without Iron, neither is Daniel hurt, nor the wilde beast slaine, and yet he is so overcome, that the King wonders and is changed, and the people feare, and the enemies dispaire. O admirable Spectacle of ours, truly admirable! in which God assists, faith impetrates strength, innocency fights, holinesse overcomes, and such a reward is obtained, that both thou and he who shall overcome may receive it, and he who shall give it lesse nothing. Desire these Spirituall gifts, come together cheerefully to the Church to behold these things, and to waite for them with all security: recall the purpose of your heart from all carnall lust, commit all your care to be governed by God, that the adversary may feare, finding nothing of his owne in you; and you reiecting him and renouncing his Pompes, after that your liberty shall be rescued from his snares and waylayings, lest that wicked one should finde you empty, whom we have knowne desirous to hold those fast who are not his owne; believe faithfully in God the Father Almighty, &c. By which excellent passage of this iudicious Father, (parallel to

<sup>1</sup> Tom. 8. pars  
I. p. 416. 417,  
418.

<sup>2</sup> Quem itaque  
comprehendā  
istorū insano-  
rū? Bonus Deus  
omnia potest.  
Oremus pro  
ipsis fratres  
charissimi, inde  
crescit nume-  
rus sanctorum,  
de numero qui

erat impiorum. *Ibidem.* <sup>2</sup> Quid ergo facimus fratres? Demissuri eum sumus? sine spectaculo morietur, non subsistet, non vos sequetur. Quid ergo faciemus? demus pro spectaculis spectacula. Et quæ spectacula daturi sumus Christiano homini quem volumus ab illis spectaculis revocare, &c? *vid. Ibidem.* <sup>3</sup> See *Augustin. De Civitate Dei.* lib. 2. cap. 5. 9. 22. 26. 27. lib. 4. cap. 10. 26. 27. 28. lib. 6. cap. 1. 5. 6. 7. 8. 9. 21. 24. 26. 27. 33. lib. 8. cap. 14. 18. 20. 21. 26. 27. where hee lively sets out the obscenity of Stage-playes,



trap mens soules; and that no Christians ought for to behold them, since they have so many other heavenly Spectacles to contemplate. Which me thinkes should cause all Christians to renounce them. Not to remember Nilus an ancient Abbot, about the yeere of our Lord 410. who informes us. <sup>b</sup> That he who is conversant in a

multitude (especially at Stage-plays) is affected with daily wounds; for the countenance of women is a Dart anoynted with poyson, which wounds the soule and sends in venome, and by how much the longer it continueth by so much the more the wound doth putrifie. <sup>c</sup> He who desires to avoyd these wounds (pray marke it well) will abstaine from publike Playes and Spectacles, neither will he be conversant in such Assemblies. For it is better that thou abide at home, then that thou fall into the

hands of the enemy, whiles thou thinkest to honor such Solemnities. Which comes punctuall to our purpose. Nor yet to mention, either *Primasius in Romanos. cap. 10. fol. 53.* Or *Remigius, Explanatio in Galat. 5. 19.* Or *Macarius Ægyptius, Homil. 27. pag. 212.* Or *Isidor Hispalensis. Originum. lib. 18. cap. 27. 42. to 69.* & *De Ecclesiasticis Officijs. lib. 2. cap. 2.* Or *Haymo & Anselme, Exegesis in Ephesios 5. 3. who ranke Players with Whores, and couple Play-houses, and Brothel-houses together: (whose words I shall at large recite in the ensuing Scene.)* Which proves, that

Playes, and Play-houses in their opinion are but Panders to mens lusts, yea, the beaten rodes to \*whoredome, adultery, and unchaste desires. Nor yet to remember *Prosper* his verdict, who stiles Stage-plays, <sup>f</sup> mimick uncleanesses; not onely in regard of their matter, or manner of action, but likewise of their lewde unchaste effects: Or *Damasen, or Eusebius; who call the Stage, & the*

publike Schoole of lust; and Playes the instruments which perswade men to nothing else, but lewde behaviour, &c. a pregnant testimony for our present purpose. Not to record

cam libi<sup>1</sup>inis scholam ijs esse; Meretriciaq; ibidem cantiones nihil aliud afferre, quam ut omnibus turpiter se gerere & obscænè persuadeant. *Damasen. Paral. lib. 3. cap. 47.* See *Eusebium Ibidem, & Ecclesiast. Histor. lib. 8. cap. 24.*

<sup>b</sup> Oratio. 2. de Luxuria. Bibl. Patrum. Tom. 5. pars 2. pag. 969. G. <sup>c</sup> Qui vitare cupit ejusmodi vulnera is a publicis Spectaculis abstinere, Neq; in celebratibus versabitur: Satiust est enim, ut domi maneat, quam dum putas te celebritates venerari in manus inimicorum incidere. *Ibid.* <sup>\*</sup> Fornicentur in Spectaculis, &c. *Anselme. In Phil. 4. Tom. 2. pag. 306. A.* <sup>f</sup> Mimicæ turpitudines. *De Gloria Sanctorum Peroratio. fol. 73.* & Ignorantes, orchestram impudicis Spectaculis affluentem, communem ac publi-

<sup>h</sup> Non est hic ludus puerilis, non est de theatro qui feminis fœdissimam tractibus provocet libidinem; actus sordidos repræsentet, &c. *Epistola* 87. *Col* 1477. *A*.  
<sup>i</sup> Spectaculum expellens gravissimos mores, evacuator honestatis, &c. *Variarum*. lib. 3. *cap.* 51.  
<sup>k</sup> Fomenta vitiorum, tyrocinia vanitatis, Spectacula. *De Nugis Curialium*. l. 1. c. 8. *Bibl. Patrum*. Tom. 15. *pag.* 348.  
<sup>l</sup> Hinc mimi & tota ioculatorum scena procedit. Quorum adeo error invaluit, ut à præclaris domibus non arceantur etiam illi qui obscænis partibus corporis, oculis omnium eam ingerunt turpitudine, quod erubescat videre vel Cynicus. Quodq; magis mirere, nec tunc eiiciuntur, quando tumultuantes inferius crebro tonitru æræ fœdant, & turpiter inclusum, turpius produnt. *Ibidem* <sup>m</sup> Nunquid tibi videtur sapiens qui oculos, vel aures istis expandit? Iocundum quidem est, & ab honesto non recedit, virum probum quandoque modesta hilaritate mulceri: sed ignominiosum est, gravitatem huiusmodi lascivia frequenter resolvî. Ab istis quoque spectaculis, & maxime ab obscænis, honesti viri arcendus est oculus, ne incontinentia ejus, mentis quoque impudicitiam fateatur. *Ibidem*. <sup>n</sup> Egregie siquidem Sophoclem Prætozem Collega Parides arguens, ait: Decet Prætozem Sophoclem, non modò manus, sed & oculos habere continentes. Averte, inquit, homo, cui de regni maiestate multa licebant, oculos meos, ne videant vanitatem: sciens utique verum esse quod alius ingemescit: quia oculus meus deprædatus est animam meam. *Ibidem*.



(I would to God all Nobles and Magistrates would remember it) *It becomes Pretor Sophocles, not onely to have chaste hands, but eyes. Yea, a man, to whom much might be law, ull in regard of the great Majesty of his Kingdome, saith;* \* *Turne away mine eyes lest they behold vanity; knowing that to be true which another lamenteth: because mine eye hath preyed upon my soule.* To passe by (I say) these ancient Writers which are punctuall; I shall onely remember two Fathers more with whom I will conclude. The first of them, is Golden-tongued Saint *Chrysostome*, who writes thus of *Stage-plays*: *that they are the introduction of sinfull lust; the Meditation of Adultery; the Schoole of Fornication; the Exhortation of Uncleaneesse; the Examples of Dishonesty; the Incendiaries of mens lustfull Affections; the polluters of their eyes, their eares, their soules: yea the very originall causes of much actuall whoredome, filthinesse, and adultery; as I shall more largely prove in the* \* *ensuing Scene*, out of his owne Records, which I shall there recite at large. The second, is vice-rebuking *Salvian*, Bishop of *Massilia*, who thus discyphers *Stage-plays*: *P Such things are committed at Playes and Theaters, as cannot be thought upon, much lesse uttered without sinne. For other vices challenge their severall portions within us: as filthy cogitations, the minde; uncleaste aspects, the eyes: ricked speeches, the eares; so that when one of these doth offend, the other may be without fault. But at Theaters, not one of these but sinneth: for both the minde with lust; and the eyes with shewes, and the eares with hearing are there polluted: all which are so bad,*

\* Psal. 119. 37.

° In theatro, malæ cupiditatis inductio, adulterij meditatio, fornicationis gymnasiū, turpitudinis exhortatio, inhonestatis exempla; verba multæ scurrilitatis ac stultitiæ plena, &c. Homil. 42. in Acta. Tom. 3. Col. 611. Hom. 61. ad Populum Antioch. Tom. 5. Col. 347, &c. See Homil. 3. De Davide & Saul. Je. Homil. in

Psal. 140. Homil. 6. 7. & 38. in Marth. & Homil. 13. in 1 Corinth. 4. accordingly.

\* See Scene 4. P De solis circorum ac Theatrorum impuritatibus dico. Talia sunt quæ illie fiunt, ut ea non solum dicere, sed etiam recordari aliquis sine pollutione non possit. Alia quippe crimina singulas sibi ferimè in nobis vendicant portiones; ut cogitationes sordidæ, animum; ut impudici aspectus, oculos; ut auditus improbi, aures; ut cum ex his unum aliquod erraverit, reliqui possint carere peccatis. In Theatris verò nihil horum reari vacat; quia & concupiscentiis animus, & audita aures, & aspectu oculi polluantur. Quæ quidem omnia tam flagitiosa sunt, ut etiam explicare ea quispiam atque eloqui salvo pudore non valeat. De Gubernatione Dei, lib. 6. pag. 185, 186.

that

¶ Quis enim integro verecundia statu dicere queat illas rerum turpium imitationes, illas vocū ac verborum obscenitates, illas motuum turpitudines, illas gestuum feditates? quæ quāti criminis sint, vel hinc intelligi potest, quod & relationem sui interdicunt. Nonnulla quippe etiam maxima scelera incolumi honestate referētis & nominari & argui possunt, ut homicidiū, latrocinium, adulterium, sacrilegium, cæteraque in hunc modū.

Solæ impuritates theatrorū sunt, quæ honestē non possunt vel accusari: ita nova in coarguenda harum turpitudinū probrofitate res evenit arguenti; ut cum absq; dubio honestus sit qui ea accusare velit, honestate tamen integra ea loqui & accusare non possit. *Ibid.* ¶ Alia quoq; omnia mala agentes polluūt, non vidētes, vel audientes. Siquidem et si blasphemū quempia audias, sacrilegio non pollueris, quia mente dissentis. Et si intervenias latrocinio, nō inquinaris actu, qui abhorris animo. Solæ spectaculorū impuritates sunt, quæ unū admodū faciunt, & agentū, & spectantiū crimē. Nam cū spectantes hæc comprobant & libentē vident, omnes ea visu atq; assensu agunt, ut verē in eos Apostolicū illud peculiariter cædat: quia digni sunt morte non solum qui faciunt eas, sed etiam qui consentiunt facientibus. *Ibid.* ¶ Itaq; in illis imaginibus fornicationum omnis omnino plebs animo fornicatur. Et qui fortē ad spectaculū puri venerant, de theatro adulteri revertuntur. Non enim tunc tantū modo quando redeunt, sed etiam quando veniunt, fornicantur. Nam hoc ipso quod aliquis rem obscenā cupit dum ad imāmunda properat, immundus est, &c. *Ibid.* p. 87.

people,

that no man can well report or declare them with honesty. ¶ For who without passing the bounds of modesty, can utter those imitations of dishonest things; those filthy spectacles, those lewde motions; those obscene gestures that are used there? the extraordinary sinfulness of which may be gathered even from this, that it is unlawfull for to name them. For some sinnes, though most hainous, may well and honestly both be named, and blamed too; as murther, theft, adultery, sacriledge, and such like: onely the impurities of Theaters are such, as may not honestly be, no not so much as blamed. Such new matter ariseth against the reprover in finding fault with their most horrib'e filthinesse; that albeit he be a most perfect honest man that would speake against it, yet can he not so doe, and keepe his honesty. ¶ Againe, all other evils pollute the doers onely, not the beholders or the hearers: for a man may heare a blasphemor and not be partaker of his sacriledge, in as much as he dissenteth from him in minde. And if one come while a robbery is doing, he is not actually guilty of it, because he abhors the fact. Onely the filthinesse of Playes and Spectacles is such, as makes the Actors and Spectators guilty alike. For whiles they gladly looke on, and so approve them by beholding them, they all become Actors of them by sight and assent: so as that of the Apostle may be properly applyed to them. How that not onely those who commit such things, are worthy of death, but they also who favor those that doe them. ¶ So that in these representations of whoredome, all the



people, doe altogether in minde play the Harlots. And such as happily come chaste to Stage-playes, returns adulterers from the Theater: For they play the fornicators not then onely when they goe away, but also when they come to Playes. For as soone as one lusteth after a filthy thing, whiles he hasteneth to that which is uncleane, he becommeth uncleane. And so hee proceeds.

It is therefore abundantly evident by the concurrent punctuall testimonies of these 30. Fathers, whose words I have here transcribed; to whom I might have added, <sup>1</sup> Clemens Romanus, <sup>2</sup> Irenæus, <sup>3</sup> Epiphanius, <sup>4</sup> Philo Iudas, <sup>5</sup> Cyrillus Alexandrinus, <sup>6</sup> Theodoret, <sup>7</sup> Beda, <sup>8</sup> Alchuvinus, <sup>9</sup> Anaxagoras, <sup>10</sup> Olympiodorus, <sup>11</sup> Orosius, <sup>12</sup> Iulius Firmicus, <sup>13</sup> Gratian, with <sup>14</sup> others, whom I shall quote hereafter in their more proper Scenes; That Stage-playes pollute the eyes, the eares, the mindes; both of their Actors and Spectators, by ingendring unchaste, adulterous lewde affections in their hearts, <sup>15</sup> by their obscene words, and lascivious gestures. That they irritate, inflame, foment those beastly carnall luits, which draw them on to a small uncleaneesse, to their eternall ruine: and so by necessary consequence, that they are utterly unlawfull for Christians, to act, to see, to heare, or resort to even in this regard, as they all from hence conlude. And dare any Play-patron then reject these grave Authorities, in iustifying, in frequenting Stage playes, as innoxious, honest, chaste, or usefull recreations, after all these Fathers censures? If any Stage-frequenting Play-adoring Christian bee so incredulous, as not to give credit to these alleaged Fathers: let him then listen to

<sup>1</sup> Constit. Apo-  
stol. d. 2. c. 65.

66. l. 3. c. 38.

<sup>2</sup> Contra He-  
reses. l. 1. c. 1 p.

23. l. 2. c. 19. p.

155.

<sup>3</sup> Contra He-  
reses. Tom. 3.

lib. 2. Compen-  
diaria & vera

Doctrina de fi-  
de Catholice

& Apostolice

Ecclesie. Col.

922. E.

<sup>4</sup> De Agricul-  
tura. lib. 2. p. 171.

De Vita Moysis.

p. 932. De Vita

Contempl. pag.

1209. 1210.

<sup>5</sup> In Hefaiam,

l. 1. c. 3. Tom. 1.

pag. 137. 10 lo-

hannis Evangelium. lib. 8. c. p. 5. pag. 595.

<sup>6</sup> De Activa virtute lib. 12. Tom. 2. pag.

408. D. E. De Martyribus. lib. 8. pag. 390. E. F.

<sup>7</sup> In Lucæ Evangelium. cap. 7. lib. 2.

Tom. 5. Col. 300.

<sup>8</sup> De Ceremonijs Baptismi. Col. 1158.

<sup>9</sup> Pro Christianis

Legatio. Bibl. Patrum. Tom. 2. pag. 138. 139.

<sup>10</sup> In Ecclesiasten Enarratio. cap. 4.

Bibl. Patrum. Tom. 11. pag. 405. E.

<sup>11</sup> Historiz. lib. 3. cap. 4.

<sup>12</sup> De errore Profa-

narum Religionum. cap. 13. Bibl. Patrum. Tom. 4. pag. 111 112.

<sup>13</sup> Distinctio. 33.

48. & 86. & Causa. 4. Quæst. 1.

<sup>14</sup> Sancti Asterij Homilia. Bibl. Patrum. Tom. 4.

pag. 706. See Act 7. Scene 4. <sup>15</sup> Vanus sermo citò polluit mentem, & facile agitur quod libenter auditur. Bernard De Interiori Dom. Tract. cap. 43.

some *Councils*, some moderne *Christian Authors*; some ancient *Pagans*, who averre the selfesame truth, whose ioynt concurrent Authorities he cannot deny. If wee cast our eyes upon Councils; we shall finde, these severall Councils in severall Countries and ages; to wit,

\* The words & Canons of which Councils are here at large recited, in Act 7. Scene 3.

\* Surius Concil. Tō. 3. p. 40.

\* Surius. Tom. 2. pag. 757.

\* Surius. Tom. 4. p. 62. & 223.

\* All these are quoted by Borchellus, in his Decreta Ecclesiæ Gallicanæ. lib. 6. Tit. 19. cap. 11. & are not registred in the Councils

at large. <sup>1</sup> Decreta Eusebij Papæ. Anno. 309. Cap. 4. Surius Concil. Tom. 1. pag. 312. Decreta Innocentij Papæ. 1. Can. 11. Ibidem, pag. 529 Reformatio Cleri Germaniæ Ratisboni. Anno Dom. 1524. cap. 2. Apud Surius. Tom. 4. pag. 713. Statuta Synodalia Odonis Parisiensis. inter Communia Precepta. cap. 13. apud Carranzam, Epit. Concil. fol. 356.

\* *Concilium Laodicenum*. Can. 54. *Eliberinum*. Can. 62. 67. *Arelatense*. 1. Can. 4. 5 & 2. Can. 20. *Carthaginense*. 3. Can. 11. & 35. *Carthaginense*. 4. Can. 86. & 88. *Aphricanum*. Can. 27. 28. 30. *Ayathense*. Can. 39. in Surius, bus 28. in Carranza. *Venetianum*. Can. 11. *Constantinopolitanum*. 6. in Trullo. Can. 24. 51, 62, 66. & 71. *Turonense*. 3. Can. 7. 8. *Cabilonense*. 2. Can. 9. *Moguntinum*. Anno Dom. 813. Can. 10. 14. *Rheimsense*. Anno. 813. Can. 17. \* *Synodus Franciscæ sub Zacharia Papa*. Anno Dom. 742. *Aquisgranense Concilium*. sub Ludovico Pio. Canoh. 83. 100, 145. *Concil. Parisiense* 1. Can. 28. *Moguntinum* sub Rabano Archiepiscopo. Can. 13. *Synodus* 8. *Oecumenica*. Can. 16. \* *Capitula Græcarum Synodorum*. Can. 59. *Concilium Lateranense*. 1. Can. 16. \* *Concil. Basiliense*. Sessio. 21. & *Appendix eiusdem Concilij*. *Concil. Senonense*. Can. 25. *Nicenum*. 2. Can. 22. *Mediolanense*. 1. *De Mimis & Circulatoribus*. cap. *Concil. Carolo Magnum*. Can. 5. *Coloniense*. Anno. 1536. pars 2. cap. 25. pars 3. cap. 26. pars 9. cap. 10. *Synodus Augustensis*. Can. 19. *Concil. Coloniense*. sub Adolpho. Anno. 1549. Can. 17. *Synodus Moguntina*. Anno. 1549. sub Sebastiano. cap. 61. & 75. together with <sup>k</sup> *Concilium Lingonense*. Anno. 1404. *Senonense*. Anno. 1524. *Carnotense*. Anno. 1526. *Burdigense*. 1582. *Bituricense*. 1584. *Turonicum*. 1583. cap. 23. *Senonense*. 1585. cap. 13. wee shall finde, I say, these 37. severall Councils, together with <sup>l</sup> sundry other *Canonically Constitutions*; prohibiting not onely Players, under the penalty of excommunication, from acting; but even all other

Christians



Christians (especially Clergy-men) under the selfsame penalty from bearing, seeing, and frequenting Stage-plays; as for sundry other reasons, so especially for this; because Stage-plays, would contaminate their eyes, their eares, their mindes, their hearts; effeminate, yea deprave their spirits; exasperate and foment their lusts; indispose them, disable them to the religious performance of every holy duty, and usher in by their eyes, and eares, the whole troope of vices, into their soules.

An irrefragable confirmation of our present Assumption.

If we survey againe those moderne Christian Authors, who have written against Stage-plays, we shall finde them all concurring with us in this truth; I shall onely recite some few of them, by which you may easily conjecture of the rest. <sup>m</sup> *Cirques and Theaters* (writes Francis Petrarcha) are the two places which have beene knowne to be alwayes most opposite to good manners, whether if any bad man goe; he will returne much worse: For this iourney (pray observe it) is altogether unknowne to good men; who if they ignorantly chance to goe unto them by any accident, are sure not to want defilement. <sup>n</sup> *Stage-plays* which thou willingly beholdest, are such things, as can neither be honestly acted, nor honestly seen; neither is it easie to tell, whether the Actor or the Spectator be more infamous; or whether the Stage be more filthy then the Scaffold; unlesse it be, that poverty oftentimes drawes men into the one, but vanity alwayes into the other.

o Neither is there a greater consumption of Patrimonies at

<sup>m</sup> Delector varijs spectaculis: Ra. Circo forsan, & Theatro: quæ duo loca bonis semper adversa moribus fuisse notissimum; quod, quisquis malus ierit, redibit pessimus. Nam bonis iter illud ignotum est: qui, si casu aliquo ignari adeant, contagio non carebunt. De Remed. Viri- usq; Fortune. LI. Dialog 30.

<sup>n</sup> Libenter ludos scenicos spectro. Ra. Rem, quæ nec honeste geritur, nec honeste ceratur; nec facile dictu, an lutor infamior, an spectator; & an scena turpior, an orchestra; nisi quod in illam sæpe paupertas, in hanc verò semper vanitas trahit. Ibidem.

o Neque enim patrimoniorum iactura gravior quam morum; ubi libido discitur, humanitas dediscitur. Proinde quid de spectaculis speraretis, iam inde ab exordio, primus Regum vestrorum Romulus omen fuit, qui in his rigidam tetricamq; illam Sabinarum pudicitiam circumvenit, etsi utcumq; matrimonij honor texit in uriam. At quàm multis hoc postmodu, non ad conjugium, sed ad stuprum, vagamq; licentiam fuit via? Ad summam enim hoc teneas velim, pudicitiam spectaculis sæpe stratum, semper impulsam. Et ut sileam viros quibus id scelerum furor est, ut pene iam adulterio gloriantur, multarum ibi fama perijt, pudorque: multæ inde domum impudicæ, plures ambiguae rediêre; castior autem nulla. Hi spectaculorû fructus, hi sunt exitus. Ibidem.

Stage-plays, then of manners; where lust is learned, humanity forgotten. What you might expect from Stage-plays, even from the very beginning, the first of your Kings, Romulus, may give you a guesse, who by these circumvented that rigid, rough unpleasant chastity of the Sabine Virgins; albeit the honor of matrimony, hath in some sort covered that offence. But to how many since this have Stage-plays beene the way, not to wedlocke, but to whoredome, and disorderly liberty? I will that thou remember this as the summe of all; that chastity hath beene oft-times overthrowne by Stage-plays, alwayes assaulted.

Quis ferro  
ingulum latus  
excipit? Quis  
fervido vulnere  
plus cruoris  
effuderit? Quis  
minus conspe-  
cta morte pal-  
luerit? Quid  
crudelitatis ad  
scholam ire iu-  
vat? Non egeris  
præceptoribus;  
nimis dociles  
malorum estis.  
Pluraper vos  
domi discitis,  
quã necesse est.  
Quid si tam  
promptis inge-  
nijs artifices  
scelerũ, ac ma-  
gistra errorum,  
plebs accefferit.

Multos, quos mites natura fecerat, sive vitia spectacula docuere. Mens hominis in vitiũ prona, non urgenda utiq; sed frenanda est; ubi linquitur, agrẽ stabit; si impellitur, præceps ruet. *Ibidem.* Multum mali auribus invelitur, sed multo plus oculis; illis, quasi fenestris bipatentibus, in animam mors rumpit. Nil potentius in memoriam descendit quam quod visu subito: facile audita prætervolant: conspectarum imagines rerum hærent etiam invitis: nec tamen nisi volentibus ingerunt, nisi, perraro & ocys abituræ. Quo pergis igitur? Quis te rapit impetus? ut ad horam gaudeas, undẽ semper doleas; ut videas semel, quod vidisse millies pœniteat, &c. *Ibidem.*

conveyed



conveyed into us by the eares, but much more by the eyes: by them, as by two open windowes doth death breake in upon the soule: Nothing more powerfully sinkes into the memory, then that which is apprehended by the eye: things that are onely heard doe easily passe away; the images of the things we see sticke fast in our mindes even against our wills: yet notwithstanding, they doe not offer themselves undesired, but to such who willingly behold them, unlesse it be very seldome, and that in a transitory manner to passe soone away. Whether goest thou therefore? what impetus or gust doth violently drage thee? that thou shouldest reioyce but for an houre, in that which thou maist chance eternally to lament: that thou shouldest run to see that once, the very sight of which thou maist a thousand times repent off. \* I know not what pleasant, or rather what not bitter, or sorrowfull thing, you perceive in Stage-plays: neither doe I discern any other greater argument of madnesse in you, then that I see you daily allured unto death by miserable entisements, and as if you were drowned in an infernall slumber, a bitter sweetnesse, and an unpleasant pleasure, precipitates you. For there is one rule almost of all things to you; Whatever you desire, whatever you endeavor, whatever you doe, is against your selves. Thus Petrarcha, most elegantly, most divinely. To him I might adde the concurrent suffrages of Alexander Fabricius, in his *Destructorium Vitiarum. pars 4. cap. 23. B.* \* Maphæus Vegius, *De Educatione Liberorum. lib. 1. cap. 14. & lib. 3. cap. 7. & 12.* Ludovicus Vives in *Augustinum De Civitate Dei. lib. 1. cap. 31. 32, 33. & lib. 2. cap. 3. to 15. cap. 26. 27, 28, 29. & De Causis Corrupt. Artium. lib. 2. pag. 81. 83.* Agrippa *De Vanitate Scientiarum. cap. 20. 59; 64, 71.* Peter Martyr *Locorum Communium Classis. 2. cap. 12. sect. 62. 66. cap. 12. sect. 15. 19. & Commentary upon Judges. p. 220. 221.* Master Gualther. *Hom. 11. in Nahum. 3.* Bodinus *De Republica. lib. 6. cap. 1.* Iohannes De Burgo. *Pupilla Oculi. pars 10. cap. 5. V.* Danaus *Ethica Christiana lib. 2. cap. 8.* Polydor Virgil, *De Invent. Rerum. lib. 5. cap. 2.*

\* Spectacula dulcissima sunt irritamenta omnis non tam libidinis, quam inhumanitatis. *Ibidem.*

Nescio quid hic dulce, seu non quid potius amarum, aut triste sentitis: nec ullum in vobis majus insanix argumentū video, quā quod quotidie vos ad mortē miseris delinimentis illectos, & velut stygio sopore demersos, dulcedo amara, & delectatio inamēna præcipitat. Vna est enim vobis lex rerum ferme omnium, quicquid cupitis, quicquid molimini contra vos est. *Ibidem.*

\* Quid multa?

Auctores omnes cum Sacrum profanum spurcitiam Scenæ exagitant, nō modo quod fabulæ obscenæ in Scena agerentur, sed etiā quod motus gestusq; essent impudici, atq; adeo prostibula ipsa in Scenam sæpe venirent, & sub Scena prostarent. Vnde & obscenū ait Vano, quod non nisi in Scena palam dicitur, &c. vid. *ibidem*. lib. 1. De Theatro. cap. 56. pag. 296.

Franciscus Zephyrus. *Comment. in Tertulliani Apologiam. advers. Gentes.* Peter De Primaday, in his French Academy. c. 20. pag. 205. Astexanus De Casibus. lib. 2. Titulus 53 lib. 4. Titulus 17. Artic. 4. Theodorus Balsamon in Phocij Nomocanonis. Titulus 13. cap. 21. Bocheilus, *Decreta Ecclesiæ Gallicanæ.* lib. 6. Titulus 19. c. 11. Ioannes Mariana, & Barnabas Brissonius, in their Boockes, De Spectaculis. together with Bulengerus, De Theatro. lib. 1. c. 50. 51. \* where he confesseth, that all Authors, both sacred and prophane, have declaimed against the filthinesse and lewdnesse of the Stage, not onely because of the obscenity of their Playes, but likewise because their motions and gestures also are unchaste, in so much that the very Stewes themselves were oftentimes brought upon the Stage, and prostituted under it. Whence Varro writes, that that is obscene which is not spoken openly but onely on the Stage &c. Doctor Reinolds, in his Preface to his 6. The- ses, and in his Overthrow of Stage-playes thorow- out. Printed 1599. and now reprinted, 1629. Doctor Sparkes, in his Rehearsall Sermon at Pauls Crosse, Aprill 29, 1579. Master Perkins, in his Treatise of Conscience. c. 3. and on the 7. Commandement. Master Stubs, in his Anatomy of Abuses. pag. 101. to 107. Master Northbrooke, in his Treatise against Vaine Playes and Enterludes. pag. 57. to 77. A Booke intituled, The Church of evil Men and Women, whereof Lucifer is the head, and the members, are all dissolute Players, and Sinners. Printed by Richard Pinson in 8°. A Treatise of Dances, printed in 8°. 1581. wherein it is shewed, that Dances are as it were accessaries, or dependants, or things annexed unto whoredome: where also by the way is proved; that Playes are ioyned and knit together in a ranke with them. The second and third Blast of Retraitt from Playes and Theaters. pag. 1. 2, 3, 4, 43, 44, 53, 54, 55, 56, 89, 92, 96, 98, to 103. (all pregnant places to our purpose) printed by Authority. London, 1580. Master Gosson, in his Schoole of Abuse. Two Bookes, the one intituled, The Myrror for Magistrates of Cities; the other, The Counter-blast to Stage-playes, by an uncertaine Author. John Field,



in his *Declaration of Gods Iudgement shewed at Paris Garden. Iannary the 13. 1587.* Printed by Henry Carre, 1588.

*I. G.* in his *Refutation of Haywoods Apologie for Actors.*

Master *Thomas Beard*, in his *Theater of Gods Iudgements.*

cap. 34. Master *Elton*, and Master *Dod*, on the 7. Commandement.

Bishop *Baily*, in his *Preface to the Practise of Piety.*

Bishop *Hall*, in his *Epistles.* Decad. 6. Epist. 6. I. P.

Minister of *Feversham*, in his Booke intituled, *The Covenant*

*betweene God and man.* Exposition on the 7. Commandement.

Doctor *Layton*, in his *Speculum Bellisacri.* cap. 45. Master

*Brinsly*, in his *True Watch.* part 3. *Abomination* 19. p. 73. 74.

Master *Iohn Downham*, in his *Guide to Godlinesse.* lib. 3. cap.

21. sect. 5. and in his *Summe of Divinity.* lib. 1. cap. 11. pag.

203. and *Richard Rawledge*, in his *Scurging of Tiplers.*

pag. 2. 3. 4. who \* all with one unanimous Vote con-

demne all Stage-plays, as altogether abominable unto

Christians, from this very reason among sundry others ; 7.

that they irritate and foment mens carnall lusts: pollute their

soules with adulterous affections, defile their eyes, their eares,

their hearts with filthinesse; and allure, ye precipitate both their

Actors and Spectators to all astuall lewdnesse, and execrable un-

cleannesse; being as so many Panders, Bellowes, and Firebrands

to their vile lascivious desires. But passing by all these with a

briefe quotation of their names and workes, to which

you may resort, as being too tedious to recite at large ;

I shall onely relate unto you what 4. other Authors of

our owne have written, concerning the lewde effects of

Stage-plays. The first of them is reverend Bishop *Ba-*

*bington*, who writes thus of Playes. ' These prophane

and wanton Stage-plays or Enterludes, what an occasion they

are of adultery and uncleannesse by gesture, by speech, by convey-

ances, by devices to attaine to so ungodly desires, the world

knoweth by too much hurt, by long experience. Vanities they

are if we make the best of them, and the Prophet prayeth \* to

have his eyes turned away by the Lord from beholding such

matter. ' Evill words corrupt good manners, & they have

abundance. There is in them, ever many dangerous sights,

and

\* See Scene 5.  
& Act 7. Scene

' Exposition  
upon the Com-  
mandements.  
Com 7. In his  
Workes at  
large, printed  
at London  
1622. the last  
part. p. 60. & 67.  
\* Psal. 119 37.  
\* 1 Cor. 15.

9. Theſ. 5. 22. and " we muſt abſtaine from all appearance of evil. *They corrupt the eyes with alluring geſtures; the eyes, the heart; and the heart the body, till all be horrible before the Lord. Hiſtrioniciſis Geſtibus inquinantur omnia ( ſaith Chryſoſtome. )* Theſe Players behaviour polluteth all things: *And of their Playes he ſaith; they are the feaſts of Satan, the inventions of the Devill, &c. Councels have decreed very ſharply againſt them, and polluted bodies by theſe filthy occaſions have on their death-beds confeſſed the danger of them, lamented their owne foule and grievous fautes, and left their warning for ever with us to beware of them. But I referre you to them, that upon good knowledge of the abominations of them, have written largely and well againſt them.\** If they be dangerous in the day time, more dangerous are they in the night certainly: if on a Stage, and in open Courts, much more in Chambers and private houſes. For there are many roomes beſides that where the Play is; and peradventure the ſtrangeneſſe of the place, and lacke of light to guide them, cauſeth error in their way, more then good Chriſtians ſhould in their houſes ſuffer. Thus this right godly Prelate of our Church, who makes Stage-playes a breach of the 7. Commandement, becauſe they are the frequent occaſions both of contemplative, and actuall fornication, and the inducements to it. The ſecond, is one Maſter Stephen Goſſon, (once a profeſſed Play-poet; yea a great Patron, and admirer of Playes and Players, \* as himſelfe confeſſeth, till God had called him to repentance, and opened his eyes to ſee their abominableneſſe: ) who among other things, writeth thus of Stage-playes. ¶ *As I have already diſcovered the corruption of Playes, by the corruption of their cauſes; the Efficiens, the Matter, the Forme, the End; ſo will I conclude the effects, that this poiſon workes among us. The Devill is not ignorant how mightily theſe outward Spectacles effeminate and ſoften the hearts of men; vice is learned with beholding; ſinne is tickled, deſire pricked, and thoſe impreſſions of minde are ſecretly conveyed over to the gazers, which the Players counterfeite on the Stage. As long as we know our ſelves to be*

\* Note this well, O yee laſcivious perſons, who harbour Players in your private houſes.

\* In his Anatomy of Abuses; In his Epistles prefixed to his Playes confuted in five Actions, & ſo thorowout theſe Bookes of his.

¶ Playes confuted. Action 5.

ſeſh



*flesh beholding those examples in Theaters that are incident to flesh, we are taught by other mens examples how to fall. And they that come honest to a Play, may depart infected.* <sup>a</sup> *Laetantius doubteth, whether any corruption can be greater, then that which is daily bred by Player, because the expressing of vice by imitation, brings us by the shadow, to the substance of the same. Whereupon he affirmeth them necessary to be banished, lest wickednesse be learned, or with the custome of pleasure by little and little we forget God. What force there is in the gestures of Players, may be gathered by the tale of Bacchus and Ariadne, which* <sup>a</sup> *Xenophon reporteth to be played at a banquet, by a Syracusian, his Boy, and his dancing Trull. In came the Syracusian, not unlike to the Prologue of our Playes, discoursing the argument of the fable: then entred Ariadne, gorgeously attired like a bride, and sate in the presence of them all: <sup>b</sup> after came Bacchus, dancing to the Pipe: Ariadne perceiuing him, <sup>c</sup> though she neither rose to meete him, nor stirred from the place to welcome him, yet she shewed by her gesture that she sate upon thornes. <sup>d</sup> When Bacchus beheld her, expressing in his dance the passions of love, he placed himselfe somewhat neere to her, and embraced her: she with an amorous kinde of feare and strangenesse, as though she would thrust him away with the little finger, and pull him againe with both her hands, somewhat timorously and doubtfully entertained him. <sup>e</sup> At this the beholders began to shew, when Bacchus*

<sup>a</sup> Lib. 5. cap. 2.

<sup>a</sup> Convivium apud Xenophonius opus. Franecestur. Gracolan.

1594 pag. 391. to 905.

<sup>b</sup> Ita etiam Baccho procedente, tibia numeros bacchicus canebatur. Xenophon. *ibidem.*

pag. 900. B.

<sup>c</sup> Ac obviam illa quidam non processit, nec advenxit, prae se ferebat tamen quod vox convalesceret. *Ibid.*

<sup>d</sup> Postquam vero Bacchus eam vidisset, haud aliter saltans quam fieri amicissime posset, in genibus confedebat. Quamque complexus illam fuisset, osculatus est. Ea vero tamen pudore quodam affecta similis esset, amice tamen illum vicissim amplectebatur. *Ibid.*

*liter saltans quam fieri amicissime posset, in genibus confedebat. Quamque complexus illam fuisset, osculatus est. Ea vero tamen pudore quodam affecta similis esset, amice tamen illum vicissim amplectebatur. <sup>e</sup> Quod cum conviva cernerent, passim plausum excitabant, partim rursus exclamabant. Quum autem Bacchus turgens Ariadnam secum crexisset, osculantium iam & complectentium sese gestus erat spectare. Illi quum revera Bacchum formosum esse cernerent, & Ariadnam formosam, eosque non per iocum, sed vere se admotis oribus osculari, omnes erectis animis spectabant. Audiebant enim Bacchum interrogantem ipsam, num se amaret, atque illa non hoc ita confirmantem iurejurando: ut non modo Bacchus, sed omnes etiam qui aderant, iurassent, revera esse mutuum inter puerum & puellam amorem. Erant enim similes qui gestus hos non docti essent, sed facere cuperent id, quod iamdudum experivissent. Tandem quum conviva illos sese complexos cernerent, quasi ad cubile tendentes; quotquot uxores nec dum duxerant, duros se jurabant, mariti vero consensu equis ad uxores suas avehebantur, ut ipsi potirentur. Xenophon. *Ibidem.**

rose up, tenderly lifting Ariadne from her seate; no small store of curtesie passing betweene them, the beholders rose up, every man stood on tiptoe, and seemed to hover over the prey: when they sware, the company sware: when they departed to bed the company presently was set on fire: they that were married pressed home to their wives: those that were single vowed solemnly to be wooed. (A very notable History for our present purpose, especially as Xenophen hath related it:) At the stinge of Phalangion spreadeth her poison thorow every vaine, when no hurt is seene, so amorous gesture stickes to the heart when no skin is rased. Therefore Cupid is painted with Bow and Arrowes, because it is the property of lust to wound alooffe, which being well weighed; <sup>†</sup> Saint Cyprian had very good cause to complaine; that Players are spots to our manners, nourishers of vice, and corrupters of all things by their gestures. The godly Father, knowing the practice of Playing to be so evill, and the inconveniences so monstrous that grew thereby; <sup>‡</sup> he thinks the Maiesty of God to be stained, the honor of his Church defaced, when Players are admitted to the Table of the Lord. Neither was this the opinion of Saint Cyprian alone, but of the whole assembly of godly Fathers in the <sup>h</sup> Council held under Constantius the Emperour. Great then is the hardnesse of our hearts when neither Fathers, nor Councils nor God himselfe strikes us with any shame of that, which every good man is ashamed to remember. Mine eyes thoroughly beheld the manner of Theaters when I wrote Playes my selfe, \* and found them to be THE VERY MARKETS OF BAVVDERY; where choyce without shame hath beene as free, as it is for your money in the Royall Exchange, to take a short stocke or a long; a falsing Band, or a French Ruffe. The first building of Theaters was to ravish the Sabines, and that they were continued in whoredome ever after, Ovid confesseth in these words:

<sup>‡</sup> Scilicet ex illo solennia more Theatra,  
Nunc quoque formosis infidiosa manent.

As at the first, so now; Theaters are snares to faire women. And as I told you long agoe in my Schoole of abuses; \* our Theaters and Play-houses in London are as full of secret adultery.

<sup>†</sup> Epist. lib. 2. Epist. 2. ad Donatum.

<sup>‡</sup> Epist. lib. 1. Epist. 10. ad Eucratium.

<sup>h</sup> Concil. Arelatense. 2. Canon 10.

\* Note this: & note it so as to believe it, because the Author testifieth it from his owne experience.

<sup>‡</sup> De Arte Amandi. lib. 1.

\* Quod nota,



tery as they were in Rome. In Rome it was the fashion of wanton young men, to place themselves as high as they could to the Curtesians, to present them Pome-granates, to play with their garments, and waite on them home when the sport was done.

\* In the Play houses at London, it is the fashion of Younges to goe first into the Yard, and to carry their eye thorow every Gallery, then like unto Ravens, where they spy the Carrion thither they fly, and presse as neere to the fairest as they can. In stead of Pome-granats they give them \* Pippins, they dally with their Garments to passe the time, \* they minister talke upon all occasions, & either bring them home to their houses on small acquaintance, or slip into Tavernes when the Playes are done. He thinketh best of his painted Sheath, and taketh himself for a iolly fellow, that is noted of most to be busiest with women in all such places. This open corruption is a pricke in the eyes of them that see it, and a thorne in the sides of the godly when they heare it. This is a poyson to the beholders, and a Nursery of idlenesse to the Players. Thus far Master Goffor, who in his Schoole of Abuse, hath much more to this purpose. The third of them is Master Iohn Brinsly, an eminent worthy Divine: who writes thus of Stage-playes. \* But to passe over these also, with all other unlawfull flockings and lewde sports upon the Sabbath, by every of which the worke of the Lord is hindred, as every one must needs acknowledge. What defence can we make for that concourse that is ordinary to those wanton Playes in such places, even upon that day? In which are the continuall sowings of all Atheisme, and throwing the very firebrands of all filthy and noysome lusts into the hearts of poore simple soules: the stirring up and blowing the coales of concupiscence to kindle and increase the fire thereof, to breake out into an hideous flame untill it \* burne downe to Hell. Aske but your owne hearts as in the presence of the Lord, and you will need no further witnesse. And how can it be otherwise? how can you take these firebrands of Hell into your bosomes, and not be burnt? Is not every filthy speech, every whoishe gesture, chap. II. Abomination. 30. pag. 302. \* Concourse to Playes, and the vilenefie of them. \* The inevitable danger of frequenters of Playes.

\* Loc the chastity, the modesty, and Christianity of Play-haunters, which they boast off. See the Schoole of Abuses.

\* Now they offer them the Tobacco-pipe which was then unknowne.

\* Nil opus est digitis per quos arcana loquaris; Nec tibi per nutus accipienda nota est. Proximus à domina nulla prohibente sedeto, Iunge tuum lateri, quam potes, usq; latus. Hic tibi quaratur socij sermonis origio; Et moveant primos publica verba sonos, &c Ovid, De Arte amand. lib. 1.

\* The 3 Part of the True Watch Edit. 2. London 1623.

\* Such are from  
under Gods  
protection.

\* They cannot  
think to escape.

\* A Discourse  
of True Happi-  
nesse, p. 73. 74.

\* Let Innes of  
Court Gentle-  
men observe  
this.

such a firebrand cast by Satan into the heart of every wanton beholder, as a brand cast into a bundle of Tow, or into a barrell of Gun-powder, to set all on fire of a sudden? \* Thy protection is gone whosoever thou art, that adventurest hither, for thou art out of thy wayes. These are not the wayes of the Lord, and much lesse upon his Sabbath, when thou shouldst be amongst his people, and doing his worke, where his Angels waite for thee, but owne presence expects thee. \* How then shouldst thou possibly escape when thou wilt offer thy heart naked unto these fiery darts of Satan? how canst thou thinke to be delivered from that flame in thy soule; that fire in the infernall lake, that river of brimstone that shall never be consumed nor quenched, when thou wilt desperately cast thy selfe headlong into the midst thereof? how can it be but that such must needs bring fagots and fire-brands to set in the Gates of our Hierusalem? The fourth of them is M. Robert Bolton, a reverend learned Minister of our Church, now living; who writes thus of Stage-playes. <sup>k</sup> Lastly, let those examine themselves at this marke, who offer themselves to these sinfull occasions, breeders of many strange and fearefull mischiefes, I meane prophane and obscene Playes. Pardon me, beloved, I cannot passe by these abominable Spectacles without particular indignation. For I have ever esteemed them (since I had any understanding in the wayes of God) the Grand empoysoners of Grace, ingenuousnesse, and all manly resolution; Greater plagues and infections to your soules, then the contagious pestilence to your bodies: The inextinguishable staine and dishonor to this famous City. The roysome Wormes that canker and blast the generous and noble Buds of this Land: and doe by a flie and bewitching insinuation, so empoysen all Seeds of Vertue, and so weaken and emasculate all the operations of the soule, with a prophane, if not an unnaturall dissolutenesse; \* that whereas they are planted in these worthy houses of Law, to be fitted and enabled for great and honourable actions, for the publike good, and the continuance of the glory and happiness of this Kingdome; they licentiously dissolve into wicked vanities and pleasures: and all hope of ever doing good either unto God, the Church, their Country, or owne soules, melteth as the



the Winter Ice, and floweth away as unprofitable waters. These infamous Spectacles are condemned by all kinde of sound learning, both divine and humane. Distinctions devised for their upholding and defence, may give some shallow and weake contentment to partiall, and sensual affections, possess with prejudice: but how shall they be able to satisfie a conscience sensible of all appearance of evill? How can they preserve the ineluctableness of our corrupt nature from the infection of these SCHOOLES OF LEVVDNESSE, AND SINCKES OF ALL SINNE, as, (to omit Divines, Councels, Fathers, Moralists, because the point is not directly incident) even a <sup>1</sup> Politician calls them. Alas, are not our wretched corruptions raging and fiery enough, being left to themselves dispersed at their naturall liberty; but they must be united at these accursed Theaters, as in a hollow glasse, to set on fire the whole body of our naturall viciousnesse at once, and to enrage it further with lust, fiercenesse, and effeminatenesse, beyond the compasse of nature? \* Doth any man thinke it possible that the power of saving Grace, or the pure Spirit of God can reside in his heart, that willingly and with full consent feeds his inward concupiscence, with such variety of sinfull vanities, and lewd occasions, which the Lord himselfe hath pronounced to be, <sup>m</sup> an abomination unto him? how can any man, that ever felt in his heart the love or feare of so dreadfull a Mastix, as the Lord of Heaven and Earth, endure to be present especially with delight and contentment, at Oathes, Blasphemies, Obscenities, and the abusing sometimes of the most precious things in the Booke of God (whereat we should tremble) to most base and scurrill jests? Certainly every Child of God, is of a most noble and heroicke Spirit, and therefore is most impatient of hearing any wrong, indignity, or dishonor offered to the Word, Name, or Glory of his Almighty Father, &c. Thus this grave reverend Divine; in proofe of my Assumption. If any man deeme all these or any of the fore-quoted Fathers and Councels over-partiall, in the case of Playes. let him then attend unto some Pagan Authours, who concur in judgement with them. Not to recite the fore-mentioned Story of the

Theatra definire possumus; turpitudinis vitiorumque omnium sentinam ac Scholam.

Bodin. De Repub. lib. 6. cap. 1.

\* Marke this O Play haunters, and then judge your selves.

<sup>m</sup> Deut. 22. 5.

<sup>a</sup> Convivium.

pag. 900. See here <sup>a, b, c, d, e</sup>, in the margin.

<sup>o</sup> Qui in ludis

& lēnis histri-

onum motus & actus

spectant, quā-

vis numeris

ipsis sublaus

atq; cantibus

tamen perinde

ut res aguntur,

ita moventur &

afficiuntur. Ar.

Polit. lib. 8. c. 5.

Numb. 21.

<sup>o</sup> Laudandum

igitur etiam il-

lus, ut à rerum

fordidarum &

servillum, non

solum auditu

sed aspectu te-

nellus adhuc

animus averta-

tur. Quare Le-

gislat, ut si quid aliud; verborū certē obscenitatē de civitate penitus exterminabit.

Nam turpiter & obscenē loquendi licentiæ, turpiter quoq; & obscenē faciendi li-

centia proxima est, sed imprimis à tenellis animis, ut ejusmodi n. hil neq; dicat, neq;

audiant. Quod si quis eorū quæ verita fuerint, quicquā vel dicere, vel facere depræ-

hendatur, isq; ingenuus, neq; dū in sodalitijs accubationis honorē meritis, affi-

ciendus erit ignominia & virgis cædendus. Sin ætas ijs castigationibus major fuerit

servili ignominia, servilis hujus peccati causa notandus erit. Polit. lib. 7. s. 17. Numb. 76.

P Et quoniam ejusmodi quicquam dicere prohibemus, certē etiam spectacula & tabu-

larū & fabularū impudicarū prohibemus. Quare Magistratibus adhibenda cura erit,

ut neq; signis neq; fabulis obscenitas ulla aut fæditas ostendatur. Nisi fortē apud

illos deos, quibus etiam per leges lascivia illa conceditur, & apud quos sacra facere

ætate quidē provecioribus pro se, pro liberis & conjugibus permittitur. Adolescentu-

los autem & Iamborum, & Comædiarum spectatores esse lex prohibeat, priusquā

Syracusan with his Boy and Trull, who acting Bacchus and

Ariadne, (as <sup>n</sup> Xenophon relates it) enflamed the fleshly lust:

of all the Spectators in a strange excessive measure: (a suffi-

cient experiment to confirm my Minors truth: ) Ari-

stotle himselſe records it: <sup>o</sup> That those who behold the mo-

tions, and actions of Players in Stage-plays, although there be

neither verse, nor singing in them, are yet notwithstanding so

moved, and affected as the things are acted in them: so that

if the things they act, be filthy or lascivious, the affecti-

ons, the actions, the desires of the Spectators must bee

such: <sup>o</sup> This therefore (writes he) is to be commended, that

the tender mindes of Children be with-drawn, not onely from

the hearing, but likewise from the sight of filthy servile things.

Therefore the Lawgiver, if he doth any other thing, ought ve-

riely, even utterly to banish all obscenity of speech out of the City.

For the liberty of doing filthy and obscenely, is next to the li-

berty of speaking filthy and obscenely: therefore obscenities

are especially to be exterminated from yong tender mindes, that

they neither heare nor speake any such thing. But if any one

shall be d-prehended either to speake or doe any of the things

prohibited, if he be a Free-man, and so yong as to be liable to

correction, he shall be shamed, and beaten with Rods: But if

he be too old to be thus chastised, he shall be branded with some

servile disgrace for this his slavish offence. P And because

we



we prohibit the speech of any such thing, we doe likewise verily inhibit the Spectacles both of unchaste Pictures and Fables. Therefore Magistrates must take care that no filibnesse; or obscenity be shewed neither in Shewes, nor Pictures; Unless it be where there are such gods (and I am sure our holy God, who is purer of eyes then to behold iniquity, is not such a one) to whom such lasciviousnesse is granted by the Lawes, and among whom those who are of riper yeeres are permitted to offer sacrifices, or to performe religious worship for themselves, their Children and Wives. But the Law must prohibit young men to be Spectators, both of Iambickes, and Comedies, before they come to their full age, when as education or discipline shall have made them free, from all the inconveniences both of drunkennesse it selfe, and of all other things that issue from it. <sup>1</sup> Neither verily did Theodorus the Tragedian perchance erre in this, that he would not permit any, no not the slightest Actor, to act before him, because the Spectators are wont most commonly to be more taken and delighted with those things which they first heare. For this very thing is incident both to the nature and use of things themselves, that the first things are most acceptable and delightfull. Wherefore all evill things are to be removed from Children, but especially all lewdnesse and lasciviousnesse; which is most rife in Stage-playes. Thus Aristotle, whose words I would our Magistrates, our Parents would consider. Xenophon, informes us: *that the Persians did never so much as speake of any amorous things to Youths, lest levity wyning it selfe to that vehement lust which was in them, they should immoderately addit themselves to these their lusts: intimating thereby; that amorous obicene words; (much more then lowde lascivious, ribaldrous Stage-playes, in which filthy speeches. verses, ditties, gestures, shewes, and actions are united) are as fire and*

Shilback. 1. 13.

Neque verò fortassis Theodorus tragicus in hoc errabat, quod nollet quinquam vel levissimum auctorem ante se agere, quasi magis his rebus, quas primas audierint, spectatores capi & oblectari solerent. Hoc enim ipsum idem in hominum & rerum ipsarum naturâ, ut sumus; cadit, ut prima quæque gratissima accidunt.

Quapropter

mala omnia à pueris amovenda sunt, sed imprimis nequitia omnis, acque lascivia. *Ibid. m. Num. 78.* <sup>1</sup> Ita de veneris etiam rebus ad valde iuvenes verba non facimus, ne accidente ad vehementem in eis libidinem levitate, immodicè huic libidini suæ indulgeant *De Institutione Cyri Historia. lib. 1. p. 34. D.* <sup>2</sup> See Xenophontis. Co convivium, pag. 900. accordingly.

u De Republica. Dialog. 2. pag. 570. 581. Dialog. 10. pag. 695. 696. Timæus, live De Natura p. 760. Legum. Dialog. 2 p. 802.

\* In the Gliscere Augusti & infamæ, nec ulla moribus corruptis olim plus libidinum circumdedit, quam illi collyries. Vix artibus honestis pudor reueneretur, nedum inter certamina victorum, pudicitia, aut modestia, cur quicquam probi moris referretur. Annul. cim. l. 14. sect. 2.

⁊ Quippe erant qui Cn. quoq; Pompeium incusant à senioribus ferrent, quod mansurum Theatri sedem posuisset ubi populus dies totos ignavia continuaret, &c. ib. sect. 3. 2. Ceterum abolitos prius patrios mores funditos everti per accitam lasciviam, ut quod usquam corrumpi & corrumpere queat, in urbe visatur, degenerentq; studijs externis iuventus gymnasia, & oria, & turpes amores exercendo, &c. Proceres Romani specie orationum & carminum scena polluantur, &c. Noctes quoq; dedecori adjicias, ne quid tempus pudori relinquatur, sed cætu promiscuo quod perditissimus quisque per diem concupiverit, per tenebras audeat. Ibidem. 2. Tunc enim per voluptatem facilius vitia surrepunt, &c. Epist. 7. b In hoc mares, in hoc fæminæ tripudiant. Deinde sub persona cum diu trita frons est, transitur ad ganeam; Philosophiæ nulla cura est. Natural. Quest. lib. 7. cap. 32.

fewell to mens lusts; as himselfe recordeth in his fore-mentioned Story. *Plato* relates, *that Comickall and Tragickall Poems and Poets, effeminate mens munes, corrupt their iudgements, provoke laughter, treat of lecherous things, nourish and water mens sinfull lusts, which should be dried up; giving them a commanding power over men, when as they should be subject to them: and for these and such like reasons he excludes all Poets, and Stage-players out of his Common-wealth, as incouraging and bewitching mischiefs, that foment and stirre up those corruptions which every man should labour to the utmost to avoid.* *Cornelius Tacitus* rankes *Theaters and Stewes* together: assuring us from his owne experience; *\* that all kindes of wickednesses and infamy did issue from them in an apparant manner; and that no sileb did yeeld more plenty of lusts to corrupt manners, then Playes.* ⁊ Therefore drivers of the *Senators* and people exclaimed against *Pompie*, for building Galleries about the Stage, wherein the people might sit the greater part of the day beholding Stage-players, which did by little and little corrupt, yea utterly abolish and subvert their Country manners, inducing them to exercise dishonest loves, and drawing them on to commit that lewdness in the night, which they lustfully beheld and desired in the day time. This was the fruit of Stage-plays then, which made this Author to condemne them, and many grave *Senators* to declaime against them. *Seneca* the Philosopher informes us: *2 That in Stage-plays vices doe gaine a more easie passage into our hearts. b And that those men and women who harden their*



fore-heads by frequenting Stage-plays, doe wholly neglect Philosophy, and passe over to the Stewes or Brothel-house at last; a thing he much laments, as being the common practise of his age: Wherefore he<sup>c</sup> adviseth Lucilius to avoyd all Playes, together with the ill company that frequented them; who were able to corrupt even Socrates, Cato, and Lælius themselves; much more then those of meaner vertus; who are never able to withstand the violence of these vices (which are accompanied and backed by the multitude,) even then when they doe most arme themselves against them; much lesse, when as they are not fited to resist them. To passe by the 12. Epistle of Marcus Aurelius to Lambert, which I shall quote hereafter; even<sup>d</sup> Ovid himselfe acknowledgeth; that Stage-plays are meere Bawdes and Panders to mens lusts; that they were the causes of much whoredome, lewdnesse and adultery, even from their very first invention, to the times in which he lived; Therefore in his Art of Loving, he adviseth all amorous, unchaste, lascivious persons to haunt Theaters, as being the places that were most suitable, most advantageous to their unchaste desires, where they should seldome misse their prey: And after, in his Penetentiary Elegies, for these wanton Bookes of Love, <sup>e</sup>for which he was exiled: he informes Augustus; <sup>f</sup> that Playes are the Seminaries of lewdnesse, the causes of much sinne, much whoredome, and adultery in many; wherefore he adviseth him to demolish all Theaters, to abandon all Cirques, and blocke up all passages to them both, as being the publike Marts where Adulterers and Adulteresses

<sup>c</sup> Subducendus est populo tener animus, & parum tenax recti. Facile transigitur ad plures. Socrati, Catoni & Lælio excutere mentem suam dissimilis multitudo potuisset: adeo nemo nostrum, qui cum maxime concinnamus ingenium ferre impetum vitiorum tam magno comitatu venientium potest. Epist. 7.

<sup>d</sup> Sed tu præcipue curvis venare Theatris, Hæc loca sunt votis faciliora tuis. Illic invenies quod a-

mes, quod ludere possis Quodq; semel tangas, quodq; tenere velis, &c. Sic ruat ad celebres cultissima femina ludos, Copia iudicium sæpe morata meum est. Spectatum veniat, veniat spectatur ut ipsa, Ille locus casti damna pudoris habet. Primus sollicitos fecisti Romule ludos, Cum iuvit viduos rapta Sabina viros. Romule militibus scisti dare commoda solus. Hæc mihi si dederis commoda miles ero, Scilicet ex illo solennia more Theatræ, Nunc quoque formosis insidiosa manent. *De Arte Amandi lib. 1.* <sup>e</sup> See Tristium. lib. 1. 23, 4. De Ponto libri. Aldus Pius Ovidij Vita. <sup>f</sup> Ludi quoque semina præbent Nequitiae; tolli tota Theatra jube, Peccandi causam quam multis sæpe dederunt, Martia cum durum sternit arena solum? Tollatur Circus; non tuta licentia Circi est. Hic sedet ignoto iuncta puella viro. Cum quædam spatiantur in hæc, ut amator eodem Conveniat: quare porticus ulla patet? *Tristium. lib. 2. pag. 155.*

8 Firmum est  
genus probati-  
onis, quod etiā  
ab adversario  
furnitur, ut ve-  
ritas etiam ab  
ipsis inimicis  
veritatis probe-  
tur. *Tertul. De*  
*Trinitate. l. 6.*  
*Tom. 2. p. 262.*  
<sup>h</sup> Vt quondam  
Marcellus ama-  
tor Origenis  
illi, Qui patriā  
mimæ donat,  
fundamq; la-  
remq; Nil fuit  
mi (inquit) cū  
uxorib; unquā  
alienis. Verum  
est cum mimis,  
est cum merc-  
tricibus; unde  
Fama malum

commonly met without controll, to conclude their adulterous bargaines, and make up their unchaste meretricious matches. & A most pregnant ratification of our present Assumption; and a passage worth the noting, because a most lascivious Poet, (who was as farre from Puritanisme or over-strict Precisenesse, as he was from Christianity) hath registred it to Posterity, as an experimentall truth: The Poet Horace<sup>h</sup> doth couple Whores and Stage-haunters together, as being equally adulterous, and unchaste: Moreover hee stiles Stage-plays,<sup>i</sup> base Playes;<sup>k</sup> which men ought not to esteeme; <sup>l</sup> but to account as toys<sup>m</sup> and trifles, which yet notwithstanding bring men into serious evils, and <sup>n</sup> by their pleasantnesse in pell the mindes of the Auditors to what ever they please. The Poet Iuvenal tells us in plaine termes. <sup>o</sup> That a man in his time could not picke forth one chaste woman, which he might safely love as his wife, out of the whole Play-houſe: That all women (let such who have beautifull gadding Play-haunting Wives, and Daughters marke it,) who frequent Stage-plays, or love lascivious mixt dancing, are incontinent, unchaste, and infamous persons, who have forsaited their good names, and beare out their dishonest actions with their audacious carriage. <sup>p</sup> That they are such who burne in unchaste, in

gravius, &c. *Sermo. l. 1. Satyr. 2. p. 165.* <sup>i</sup> An tua demens Vilibus in ludis dictari carmina malis? *Ibid. Satyr. 10. p. 195.* <sup>k</sup> Quid censles munera terræ? Ludicra quid, plausus, & amici dona Quiritis? Quo spectanda modo, &c. *Epist. l. 1. Ep. 6 p. 246.* <sup>l</sup> Spissis indigna Theatris Scripta pudet recitare, & nugis addere pondus. *Ibid. Epist. 19. p. 274.* <sup>m</sup> Hæc augæ seria ducent in mala. *De Arte Poët. p. 312.* <sup>n</sup> Non satis est pulchra esse Poëmata dulcia sunt, Et quocunq; volent, animū auditoris agunt. *De Arte Poëtica. p. 298.* <sup>o</sup> Cuneis an habent spectacula totis Quod securus ames, quodq; inde expetere possis? Chironomon Lædam nulli saltante Batillo Turcia velicæ non imperat: Appusa ganat Sicut in amplexu: subitum & miserabile, longū Attendit Thyemele, Thymile tunc rustica discit, &c. Hispula tragædo Gaudet, an expectat ut Quintilianus ametur? Accipis uxorem de qua citharæ dus Echion, Aut Glaphyrus fiat pater, Ambrosiusq; choraules. Longa per angustos figamus pulpita viros. Nupta Senatori comitata est hyppia ludū. Ad Pharū, & Nilum, famosq; mænia Lagi, Prodigia & mores urbes damnante Canopo, &c. Famā contēperat olim, Cujus apud molleis nimia est iactura cathedras. Fortem animā præstant rebus quas turpiter audent. *Sat. 6 p. 43 44 45.* <sup>p</sup> O quantus tunc illis mentibus ardor Concupiscit? quæ vox saltante libidine, quantus, Illic meri veteris per crura madentia torrens? Lenonum ancillas posita Lausella corona Provocat, & tollit pendentis præmia copæ, Ipsa Medullinæ frictū crassantis



filthy lusts, and commit adultery in earnest, (as they did in their Solemn feasts of Priapus,) not in sport or representation onely: in so much that they would prostitute themselves to servants, to hired Water-bearers, and the very basest persons for want of others, rather then not satisfy their beastly raging lusts: Such were the Play-haunting females in this Poets age; and I feare that ours are but little better now, as I shall expressly prove in the next ensuing Scene.

You see then, how all the fore-recited Fathers, Councils, moderne Christian Writers, and ancient Pagan Authors give punctuall testimony to my Minors truth, which no one Author to my knowledge, whether ancient or moderne, Christian or Pagan, did ever yet gainsay: therefore we may resolve upon it without any further scruple; and thereupon reject, renounce all *Stage plays*, as the defilements of mens eyes, mens eares, & mens soules: the incendiaries, the fomenters of filthy lusts: the very Panders, allurements, and provocations to contemplative, to actuall uncleanness, whoredome, adultery, and the like, which bring destruction to mens soules. And indeed, how can they choose but irritate mens lusts, and draw them on to lewde unchaste affecti- ons, and meretricious filthy practises. For *when a man shall delightfully behold adulteries, whoredomes, incests, toge- ther with all other obscene abominations, even lively persona- zed, emphatically expressed before his face; when he shall heare these beastly sinnes applauded, varnished and set out to sale with the most elegant expressions; the most rhetoricall, patheticall, flexanimous, encomiums: the most insinuating Love-complements, and amorous streines of wit, of eloquence, that either the oratory of Hell, or lust can reach to:*

cap. 1. fol. 158. \* Adulteriũ discitur, dum videtur. Cyprian. Epist. 1.2. Epist. 2. Donato. Discit facere, dum adestit videre. Idem. De Spectaculis. lib. 1. Vocis dulcedines per aurem animam vulnerant: quæ quanto licentius adeunt, tanto difficilius evitantur. Hieron. Tom. 1. Epist. 12 c. 3. Corpore licet virgo ac mente permaneat, oculis, auribus, lingua minuit illa quæ habebat. Non Decet, non licet præsentem esse inter verba turpia, quibus libidinum fomes accenditur, sponsa ad patientiam stupri, ad audaciam sponsus animatur. Cyprian. De Habitu Virginum pag. 241.

adorat. Palmã inter dominas virtutis natali- bus æquat. Nil ibi per ludum simulabitur, omnia fient Ad verum; quibus incendi jam frigidus ævo Laomedontia- des, & Nestoris hermia possit. Tunc prurigo moræ impari- ens, tunc fæmi- na simplex. Tã fas est, admitte viros, dormitat. adulter? Illa ju- bet sumpto iu- venem prope- rare cucullo: Si nihil est servis ni curritur: ab- stuleris spem Servorum? ve- niet conductus aquarius, &c.

Ibidem. pag. 53.

54, 56, 59.

Hoc maxime hominis inte- riora corrumpit, quod exte- riora delectat: Leo, De Jeunio

Pentecostes. Ser. 1.

<sup>c</sup> Nam ubi p-  
 dum strepitus  
 cū carminibus  
 numerosis con-  
 sentit, ibi vide-  
 licet omnino &  
 manū ipsarū  
 plantis resonat,  
 & omne genus  
 exditatis, & in-  
 vitantur specta-  
 tores ad turpi-  
 tudinem. Cyril.  
*Alexandrinus.*  
*in Hesaiam. lib. I.*  
*cap. 3. Tom. I.*  
*pag. 134. D.*  
 Histriones li-  
 bides quas  
 saltando expri-  
 munt docent, &  
 faciūt per ima-  
 ginem quæ nō  
 sunt, ut fiant si-  
 ne pudore quæ  
 vera sunt. La-  
 etantius Divina-  
 rum. Instit. Epit.  
*cap. 6. See Act 3.*  
 Scene 1.  
<sup>u</sup> See Act 5. Scene 9. 10. accordingly. \* Oculi, sunt in amore duces. Qui videt  
 is peccat, qui non te viderit ergo Non cupiet, facti crimina lumen habet. *Propertius*  
*Elegiarum. lib. 2. Eleg. 15. & 31.* † Maximinus Iamor tantæ pulchritudinis fuit ut  
 passim amatus sit à prociatoribus fæminis, nonnullæ etiam optaverunt de eo conci-  
 pere. *Iulij Capitolini Maximinus Iunior. pag. 267.* ‡ Carpit enim vires paulatim  
 uritque videndo Fæmina, nec nemorum patitur meminisse nec herbæ. *Virgil. Georg.*  
*lib. 3. pag. 68.* § Quum tu Lydia Telaphi cervicem roseam, cœrea Telaphi Laudas  
 brachia, væ, meum Feervens difficili bile tumet iecur. Tunc nec mens mihi nec co-  
 lor Certa sedē manet, humor & in genas furtim labitur arguens. Quam lentis pe-  
 nitus macerer ignibus. Vror, &c. *Horace. Carm. lib. 1. Ode. 13.* ‖ Non enim adul-  
 teria & fornicationes aliunde proveniunt quam ex nimia inventutis licentiā. *Chry-*  
*sostom, in Matth. 18. Homil. 60. Tom. 2. Col. 430. A.* ¶ 1 Pet. 2. 11. † Castitas igitur  
 (quā uterque sexus vitio libidinis ægrotat) nisi aliarum virtutum ope fulciatur  
 facile labitur. *Bernard, De Ordine Vitæ. Col. 1120. M.*



\* that those who live the most retired lives; who keepe the most constant watch over their owne deceiptfull hearts: who most mortifie and keepe under their rebellious carnall lusts by prayer and fasting; by subtracting all that fewell, that provision which should nourish them: who abstaine from all appearance of evil; from all those lascivious lust-enflaming objects, which might either steine their soules with unchaste desires, or defile their bodies with adulterous copulations, are oftentimes vexed and assaulted; yea sometimes vanquished, and foyled by their carnall lusts: as the examples of <sup>f</sup> Lot, & David, <sup>h</sup> Saint Paul, <sup>k</sup> Saint Hierom, and some others testifie.

And if<sup>l</sup> these men oftentimes fall into these lustfull passions of their owne accord, even then when as they have kept watch and ward against them, by avoyding all occasions which might provoke them to them: how much more then must our common Actors and Play-haunters, who adde fire, spurres, and fewell to their enraged, unbridled lusts in Stage-plays, be much more conquered and subdued by them. <sup>m</sup> If he who keepe the farthest distance from lascivious lust-enraging Stage-plays, can hardly keepe his affections, his body within the bounds of chastity; how then can they be chaste in minde, in body, who live and wallow in them with delight. Alas, how can the weakest stand, when the strongest fall? How can the carelesse be secure, where the most vigilant are surprised? How can unmortified gracelesse <sup>n</sup> Youngsters continue chaste, untain-

herentia collidebam: de tibus vero & potu taceo, cū etiam languentes Monachi aqua frigida utantur; & coctum aliquid accipisse luxuria sit. Ille igitur ego, qui ob gehennæ metum tali me carcere ipse damnaverā scorpionū tantū focus & ferarū, sæpe choris intererā puellarum: pallebant ora jejunijs, & mens desiderijs astitabat in frigido corpore; & ante hominem sua iam carne præmortuū sola libidinū incendia bulliebant. Si autem hoc sustinent illi qui exco corpore, solis cogitationibus oppugnantur; quid patitur puella quæ delicijs fruitur? nempe illud Apostoli: vivens mortua est. Hierom. Epist. 22. c. 3. <sup>f</sup> Gen. 19. 30. to 38. & 2 Sam. 3. 2. to 18. <sup>h</sup> Rom 7. 23, 24, 25. 1 Cor. 9. 27. 2 Cor. 12. 7. <sup>k</sup> See <sup>c</sup> <sup>l</sup> Qui sponte corrui, quid faciet si impulsus? Cyprian De Spectaculis. lib. <sup>m</sup> Si vix qui longe ab huiusmodi cantibus & spectaculis remota est anima castimonix honestatem amplectitur, quomodo continenter vivere poterit, qui in his vivit? Chrysost. Hom. 38. in Matth Tom. 2. Col. 298. A. <sup>n</sup> Satis enim arduum erat, absque illis sufflationibus illā ætatem posse ferre moderatē temperatē affectionum: quum:

\* See Bernardi. Meditationes.

c. 12. 14. O quoties ego ipse in eremo constitutus & in illa vestra solitudine, quæ exulta solis ardoribus horridum Monachis præbebat habitaculū, putabā me Romanis interesse delicijs. Sedebā solus quia amaritudine repletus eram: horrebant sacco membra deformia & squalida cutis sitū Aethiopix carnis obduxerat: quotidie lacrymæ, quotidie gemitus: & si quando repugnantē somnus imminens oppressisset, nuda humo vix ossa

autem & hæc  
 accedunt, tam  
 quæ videntur,  
 quam quæ au-  
 diuntur, in ius-  
 que accenditur  
 incendium, &  
 fornex concu-  
 piscientiarum  
 magis inflam-  
 matur, quomo-  
 dō nō pessum it  
 adulescētis, ani-  
 ma & hinc enim  
 omnia pereunt  
 & corrumpun-  
 tur. *Chrys. Hom.*  
*56. in Genes. 29.*  
*Tō. 1. Col. 367. B.*  
*Deepp. 67. 68. 69*  
 P Terra enim  
 carnis nostræ  
 nisi assiduis  
 fuerit subacta  
 culturis, citō de  
 segni otio spi-  
 nas tribulosq;  
 producit, & par-  
 tu degeneri da-  
 bit fructum, nō  
 horreis infe-  
 rendum, sed ig-  
 nibus concre-

mandum. Custodienda igitur nobis omnium germinum seminumque generositas,  
 quam ex summi agricolæ plantatione concepimus, & vigili solitudine providendum,  
 ne Dei numerata aliqua invidentis inimici fraude violentur, & in Paradiso virtutum  
 concretescat sylva vitiorum. *Leo De Ieiunio Pentecost. Sermo. 4. cap. 3. fol. 161.* \* *Gal. 5.*  
*16, 17. Rom. 8. 12, 13, 14.* \* Vincit sanctos dira libido. *Seneca Hyppolitus. Act. 3. Cho-*  
*rus. fol. 87.* \* *Rom. 6. 12, 13, 16, 17, 19, 20. Ephes. 2. 2, 3. cap. 4. 18, 19.* Titus 3. 3.  
 \* In omnibus seculis pauciores reperti sunt qui suas cupiditates, quam qui hostium  
 copias vincerent *Cicero. Epist. lib. 13.* \* Succensas agit libido mentes. *Seneca Hypo-*  
*litus. Act. 2. fol. 78.* \* Simobilitate histrionum quispiam delectetur, per oculorum  
 fenestras animæ capta libertas est, & mors intrat per has fenestras. *Hierem. advers.*  
*Iovinianum. lib. 2. cap. 7.*

ted, unpolluted, either in thought, in soule, in body, in the very  
 midst of all the temptations, the defilements of lust-irritating  
 polluted objects; in the very Stewes and Brothel-house of lust;  
 the very Schoole and Shop of Venery, Lechery, and Lewdnesse;  
 (for \* *some stile the Play-house:*) when as the \* most  
 mortified gracious Christians, who have retired themselves  
 wholly from all carnall objects; who have with-drawne  
 their eyes, their cares, their thoughts from all lust-fo-  
 menting pleasures of sinne, have yet beene desseined with  
 uncleane affections, in the very midst of holy duties in  
 their private Closets? Since therefore the very dearest  
 of Gods Saints, & who alwayes warre against their lusts, are  
 \* *oft-times soyl'd, vexed, or disturbed by them,* even then  
 when as there are no externall objects to tempt them:  
 much more then must common Actors and Play-haun-  
 ters, & who yeeld themselves over as slaves, as vassalls to their  
 untamed carnall lusts, be steined, conquered, and control-  
 led by them. And here I appeale unto the consciences  
 of Players, of Play-haunters for prooffe of this effect.  
 Doe not your owne hearts experimentally informe you,  
 that there are many sinfull swarmes \* *and flames of*  
*lust,* many lewde unchaste affections oft kindled in your  
 breasts *by the very acting, sight, and hearing of lascivious*  
*Stage-plays?* Doe not the wanton gestures; the amo-  
 rous kisses, complements, and salutes; the meretricious  
 songs and speeches; the lascivious whorish Actions;  
 the beautifull faces; the ravishing Musicke, the flexani-



mous enticements, the witty obscenities, the rhetoricall passages, the adulterous representations, with all the other fomentations of uncleaneſſe in the Play-houſe, (*which are as ſo many fiery darts of Satan to wound our ſoules with luſt; as ſo many " Conduict-pipas, or Chariots to iſſue concupiſcence into our hearts, \* thorow the doores, the portals of our eyes and eares; )* even raiſe a tempeſt of unchaſte affecti- ons; yea kindle a very hell of luſts within your ſoules? Do not they ſtrongly *†* inſtigate & irrage your carnall mindes adding much ſewell unto your lewde deſires? Doe not they fraught *‡* your eyes, your eares, your hearts with filthy ob- iects, ſo that they cannot ceaſe from ſinne? Have they not cauſed you to looke upon Whores and Strumpets, upon beautifull comely women with a luſtfull eye, *‡* and ſo to commit, if not actuall, yet contemplative adultery with them in your hearts, either more or leſſe? If you deny all this, your owne conſciences, together with all the fore- recited Fathers, Councels, Chriſtian and Pagan Au- thors will preſently convince you of a lie. If you ac- knowledge it; as needs you muſt; ſince your owne conſciences, with all the premiſes *‡* will force you to confeſſe it; you muſt certainly ioyne hands, ioyne hearts, and iudgements with me in cenſuring, in condemning Stage-playes, becauſe they contaminate and deſile both their Actors, their Spectators ſoules and bodies; becauſe they thus inſtigate, nourish, and enſlame their inſeperable *‡* ſin-

ſtra luxuria: hi nos in omnia vitia quotidie præcipitant; mirantur, adamant, concupiſ- cunt *Quintilian. Declamatio. 1. & 2. Pro Cæco. p. 6. & 13.* Omnis ſceleris officina oculus eſt. Hic ignis, incus, mallei, & affectus velut Cyclopes: nulla corporis parte facilis peccamus. Quid ipli oculi cupidines ſunt, animumq; torrent ſauciant, cruciant. Pluri- que oculis mali mortales ſumus. *Putean. Conſolatio Cæcitat. p. 7. 21. to 736. See Baſil. De Vera Virginitate. Clem. Alexandr. Pedag. l. 2. c. 8. Greg. Nyſſen, De Oratione. Greg. Magnus. Hom. 5. in Evangelia. accordingly. † Quid hoc eſt inquam aliud, quam irritare cupidi- tates hominum per ſe incitatas? Seneca Epiſt. 110. ‡ 2 Pet. 2. 13. ‡ Math. 5. 28. c. 15. 19. Mark. 7. 21, 22, 23. Quoties concupiſcimus, toties fornicamur. Hierom. Epiſt. 4. c. 3. ‡ Confeſſio conſcientiæ vox eſt. Seneca. Controvers. lib. 8. Controv. 4. ‡ 1 Pet. 2. 11. Hic hoſtis nobiſcum incluſus eſt: Quocunq; pergimus, nobiſcum portamus ini- micum. Quid ergo oleum flammæ adijcimus? quid ardenti corpusculo, fomenta ignium miniſtramus? Hierom. Epiſt. 22. cap. 4.*

*Hæc ſunt Di-  
aboli ignita ja-  
cula, quæ ſimul  
& vulnerant, &  
inflamant.*

*Heirom. Epiſt. 8.  
ca. 16.*

*† Turpi loquen-  
tia & facetiæ  
fornicationis  
vehiculū. Theo-  
phylaſt. Enarrat.*

*in Ephel. 5. See  
Chryſoſtome, Am-  
broſe, Anſelmus,  
Primaſius, Oeen-  
menius, Ibidem.*

*& Biſhop Ba-  
bington, Calvin,  
Perkins, Hooper,  
Dod, & Elton,  
on the 7. Com-  
mandement,  
accordingly.*

*‡ Vitijs noſtris  
in animum per  
oculos via eſt.  
Oculi tota no-*

<sup>a</sup> Rom. 8. 13. *full fleshly lusts which war against their soules;* <sup>d</sup> *which should*  
 Gal. 5. 24. *be mortified, and subdued;* <sup>e</sup> *not fostered, not fomented, as*  
 Col. 3. 5. *they are.*  
<sup>e</sup> Rom. 13. 14.



## ACTVS 6. SCENA QVARTA.

4

**T**He fourth effect or fruit of Stage-playes, is actuall adultery, whoredome, and uncleaneſſe, which are no wayes tolerable among Christians: From whence this 30. Argument doth arise.

*Argument*  
30.

That which is an immediate occasion, furtherance, or fomentation of much actuall adultery, fornication, whoredome, and uncleaneſſe, muſt needs be abominable, and utterly unlawfull unto Christians,

But ſuch are Stage-playes, as I ſhall cleerely manifeſt.

Therefore they muſt needs be abominable, and utterly unlawfull unto Christians.

<sup>f</sup> Adulterio  
 peccatum nullū  
 majus. Chryſoſt.  
 Hom. 7. De Peni-  
 tentia. Tō. 5. Col.  
 5 p. 743. D.  
<sup>g</sup> Levit. 19. 29.  
 Pudorem rei  
 tollit multitu-

My Minor muſt bee yeelded, <sup>h</sup> *becauſe adultery, fornication, whoredome, with all other actuall uncleaneſſe,* (how euer men may chance to flight them as meere triviall, veniall ſins) *are moſt damnable ſoule-murthering abominations.* which God, which Chriſtian men abhorre. The ſinfullneſſe, the damnableneſſe, of theſe ſoule crying ſinnes, (which, alas; *are now ſo frequent in the world,* & that the do peccantium, & deſinit eſſe probri loco commune maledictū. Nunquid jam ullus adulterij pudor eſt. poſtquam eō ventum eſt, ut nulla adulterum habeat, niſi ut adulterum irriter? Tandiu iſtud timebatur, quamdiu rarum erat. Nunc argumentū eſt deſormitatis pudicitia. Quam invenies tam miſeram, tam ſordidam, ut illi ſatis ſit unum adulterorum par? niſi ſingulis diviſit horas, & non ſufficit dies omnibus? niſi ad alium geſtata eſt, apud alium manſit? Infrunita & antiqua eſt, quæ neſcit, matrimonium vocari, unius adulterium. Horum delictorum jam evanuit pudor, poſtquam res latius evagata eſt. Seneca, De Beneficijs. lib. 3. cap. 16.

COMMON-



commonnesse of them haib made them tollerable, if not commendable and lawfull in the eyes of many, who are so farre from being ashamed of, that they even boast and glory in these lascivious wickednesses; ) will easily appeare by these particulars: First, they are sinnes against the expresse letter of the 7. Commandement. <sup>h</sup> Thou shalt not commit adultery: as all ancient, and moderne Expositors of this Commandement testifie. Secondly, they are sinnes, <sup>i</sup> abundantly condemned thorowout the Old and New Testament, as abominable and highly displeasing unto God; whose wrath none can stand under. Thirdly, they are the very <sup>k</sup> workes and products of the flesh; <sup>l</sup> issuing alwayes from a polluted heart devoyd of grace. Fourthly, <sup>m</sup> they are those execrable sinnes, those abominable pollutions wherein the Idolatrous Pagan Gentiles lived, whose lewdnesse Christians must not imitate. Fifthly, <sup>n</sup> they are those shamefull, desperate filthy workes of darknesse which the most audacious miscreants are afraid, yea utterly ashamed to commit in the day-time, in the face and view of others, out of a selfe-guiltinesse, an inward consciounesse of their vilenesse; <sup>p</sup> in the act of which if any are deprehended, they are in the very terrors of the shadow of death; like men distracted they know not what to doe, nor whether to flie, the very foulness of the fact amazing them, and the least noyse affrighting them. Sixthly, <sup>q</sup> they are sinnes which most abominably pollute the bodies and soules of men, making them odious both in the eyes of God, and men. Seventhly, <sup>r</sup> they are sinnes which bring abundance of shame, of dishonour upon the persons, families, and posterities of those who are guilty of them,

• Pudet autem non solum eorum, quæ dicta sunt, pudendorum, sed etiam signorū, ut non solū cum in re venerca versantur, sed etiam cum adsunt signa ejus rei, & non solum cum faciunt turpia, sed etiam cum dicunt. *Aristot. Rhetor lib. 2. c. 6. p. 137.* <sup>p</sup> Iob 24. 17. Iam frangatur, later canis, undique magno Pulsa domus strepitu resonet: vel pallida lecto Desiliat mulier: miseram se conicia clamet: Cruribus hæc meruat, dori depressa, egomet mi. Disincta tunica fugiendum est, ac pede nudo: Ne nummi pereant, aut pyga, aut deniq; fama. Deprendi miserum est *Horace Sermonum lib. 1. Satyr. 2. p. 167.* See p. 164. <sup>q</sup> Mat. 15. 19, 20. <sup>r</sup> 1 Thes. 4. 4, 5. <sup>s</sup> Rom. 1. 24 to 30. <sup>t</sup> Rev. 21. 8, 27. <sup>u</sup> Gen. 49. 4. <sup>v</sup> Gen. 49. 4. <sup>w</sup> Prov. 5. 9. cap. 6. 32, 33. <sup>x</sup> 2 Sam. 12. 10, 11, 12. <sup>y</sup> Levit. 21. 9. <sup>z</sup> Hosea 1. 2. <sup>aa</sup> Iohn 8. 41.

<sup>h</sup> Exod. 20. 14.<sup>i</sup> Deut. 5. 18.<sup>j</sup> Mat. 5. 27, 28.<sup>k</sup> Levit. 20. 10.<sup>l</sup> Psal. 50. 18.<sup>m</sup> Prov. 6. 32. <sup>n</sup> Jer.

7. 9. c. 23. 14.

<sup>o</sup> Ezech. 16. 32.<sup>p</sup> Hosea. 4. 2, 13,14. <sup>q</sup> Mat. 5. 28, 29<sup>r</sup> Ephes. 5. 3, 5.<sup>s</sup> Gal. 5. 19, 21.<sup>t</sup> 1 Cor. 6. 9, 10.<sup>u</sup> Hebr. 13. 4.<sup>v</sup> Rev. 21. 8.<sup>w</sup> Gal. 5. 19.<sup>x</sup> 1 Mat. 15. 19.<sup>y</sup> Mark. 7. 21, 22,

23.

<sup>z</sup> <sup>aa</sup> Rom. 1. 24.to 30. <sup>ab</sup> Ephes. 2.

23. c. 4. 17, 18,

19, 22. <sup>ac</sup> 1 Thes.4. 4, 5. <sup>ad</sup> 1 Cor.

5. 1.

<sup>ae</sup> <sup>af</sup> Iob 24. 15,16, 17. <sup>ag</sup> Prov. 7.9, to 24. <sup>ah</sup> Ephes.

5. 11, 12, 13.

<sup>ai</sup> Iob 20. 26, 27.

and even quite deprive them of their glory: a wound, a dishonour shall they get, and their reproach shall not be wiped away; as the very wisest of men informes us. Sixtly, they are finnes <sup>d</sup> which wholly insatiate and scale away mens hearts; so <sup>e</sup> that they are as an Oxe that goeth to the slaughter; or as a foole who is led to the correction of the stockes; till a dart strike thorow their liver; or as a Bird that hasteneth to the snare, not knowing that it is for his life. Yea these finnes doe so besot men, that they can neither consider the danger of them; nor yet use meanes for to escape them.

Ninthly, <sup>u</sup> they consume, they putrifie, not onely the soules, the spirits, but the very bodies, and estates of men, bringing them even to a morsell of bread. Tenthly, they ingenerate many filthy <sup>u</sup> loathsome diseases, which oft-times so putrifie the bodies of lewde adulterous persons, that they even stinke above ground, becoming odious, yea intollerable to themselves and others: which made S. Chrysostome to affirme, <sup>y</sup> that an adulterer even in this life, before he goes to Hell, is the most miserable, the most wretched of all men. Eleventhly, they are such finnes, <sup>z</sup> as are not so much as once to be named (much lesse then practised) among Christians, whom they doe not become; those therefore are no true Christians who take pleasure in them.

Twefely, they are such finnes, as <sup>a</sup> exclude men, both from the society of Gods Children here, who are not so much as to converse, or eate with fornicators, or adulterers: and likewise <sup>b</sup> from the Word, the Sacraments, the publike Assemblies of the Saints; from which all Fornicators, Adulterers, Strumpets, and unchaste persons are ipso facto by the very Law of God, and <sup>c</sup> man, to be excommunicated; that so they may be delivered up to Satan for the destruction of the flesh, till they shall give some outward actuall testimony of their sincere re-

<sup>u</sup> Horae 4. 11.  
<sup>e</sup> Prov. 7. 7. 21.  
22, 23. c. 5. 6.

<sup>u</sup> Prov. 5. 9, 10,  
11 c. 6. 25, 26.  
Iob 31. 9, 10,  
11, 12.  
<sup>u</sup> Prov. 5. 3, 4,  
12. Iob 31. 12.  
Prov. 12. 4.

7 Adulter enī vel ante gehennam est omnium miserum, omnia suspicans, vel ad umbram contrem scens, ad nullum liberis respiciens oculis, sed omnes pertimescēs, & qui sciunt, & qui nesciunt, auctores videns gladios, impendentes lictores, iudicia, &c. Homil. in Psal. 7.

Tom 1. Col 645. B. <sup>z</sup> Ephes. 5. 3. 4. <sup>a</sup> 1 Cor. 5. 9, 10, 11, 13. <sup>b</sup> 1 Cor. 5. 1. to the end. 2 Cor. 2. 1. to 13. c. 7. 8. to 14. Per hoc quoq; exemplum ab Ecclesia maxime expellit eum qui est fornicator. Chrysost. Hom. 15. in 1 Cor. 5. See Ambrose, Hierom, Theodoret, Primasius, Abemigius, Theophylact, & Haymo, Ibidem. <sup>c</sup> Concil. Ancyranum, Can. 15. & 20. Capit. Oracorum Synodorum, Can. 76. 77. 81. Wormatense Concil. Can. 44. Nannetenſe. Can. 1. 2. 13, 14. with sundry others.



penance for these sins. Thirteenthly, they are such sins, as make a man exceeding guilty in Gods sight. <sup>d</sup> A man may as well take fire in his bosome, and his clothes not be burnt; or goe upon coles, and his feet not be scorched, as goe into his neighbours wife, and yet be innocent: Whence Salomon informes us; <sup>e</sup> that a strange woman increaseth transgressions amongst men. Fourteenthly, they are sinnes which oft-times shorten and cut off the lives of men: <sup>f</sup> and draw on murder after them: For <sup>g</sup> as the Adulteresse will hunt for the precious life of a man: <sup>h</sup> so jealousy is the rage of a man; therefore he will not spare in the day of vengeance: he will not regard any ransom, neither will he rest content, though thou givest many gifts. These sinnes were the cause that the Sonnes of Iacob slew the Sechemites and spoiled their City, for ravishing and using their Sister Dinah as an Whore. These <sup>i</sup> were the death of all those Israelites who committed whoredome with the Daughters of Moab, whom God himselfe commanded to be slaine. <sup>k</sup> These occasioned the warre betweene the Beniamites and the other Tribes of the Children of Israel, in which there were threescore and five thousand men and upwards slaine; yea, the whole Tribe of Benjamin where the Levites Concubine was ravished, (which occasioned this warre,) were almost utterly destroyed, there being 600. men of them onely left alive by meanes of these men-slaying sins. These sins <sup>l</sup> caused David, to destroy Uriah: <sup>m</sup> Absalom to murder his Brother Ammon for ravishing his Sister Tamar. These have <sup>n</sup> bene alwayes accompanied with much murder and bloodshed in all ages: these have caused the Husband, to murder his Wife; the Wife, to poyson her Husband: one Whore-master to murder his Corrivalls to the selfe-same Strumpet: yea these have caused unnatural Mothers to murder their owne spurious Issues, to conceale their lewdnesse; as Authors, as our owne <sup>o</sup> Statutes, and experience teach us: therefore they must needs be crying,

<sup>d</sup> Prov. 6. 27,  
28, 29.

<sup>e</sup> Prov. 23. 28.

<sup>f</sup> Adulterij comes & fructus, caedes. Chrysost. in Tsal. 50. Tom. 1. Col. 823. A. <sup>g</sup> Prov. 6. 26. <sup>h</sup> Prov. 6. 33, 34, 35.

<sup>i</sup> Genesis 34. thorowout. <sup>k</sup> Numb. 26. 14, 57, 8. <sup>l</sup> Iudg. 19. 25. to the end, and cap. 20. & 21. thorowout. <sup>m</sup> Dux malorum femina, & scelerum artifex obsedit animos, ejus incestæ stupris fumant tot urbes, bella torquentes gerunt, & verta ab imo regna tot populos præmunt. Seneca Hypothesis. Act. 2. fol. 78. <sup>n</sup> 2 Sam. 11. 2. to 22. 1 Chron.

20. 1. Psal. 51. <sup>o</sup> 2 Sam. 13. thorowout. <sup>p</sup> See Tacitus Anna ium. lib. 11 12, 13. Iohn Bale, his Acts of English Votaries, with the Apologie for the same, thorowout. <sup>q</sup> 21. Iacobi. cap. 27. accordingly.

because they are bloody finnes. Fiftenthly, they are such finnes which offer an high indignity to the whole Trinity. First, to God the Father, *¶ not onely in taking those bodies that are his, which were made for himselfe alone, not for fornication; and giving them up as professed instruments of sinne, to lust, to lewdnesse, to Satan, to all uncleanesse: but likewise in contaminating, obliterating, and casting dirt, yea sinne, upon his most holy Image stamped on them.* Secondly, to Iesus Christ our Lord, *¶ in taking those bodies which are his members, purchased with his most precious blood, that they might be preserved pure and chaste to him; and making them the members of an Harlot.* Thirdly, to God the holy Ghost; *¶ in defiling those bodies, which are the Temples of the holy Ghost, which is in us; who cannot indure any pollution, especially in his Temples, which should be alwayes holy, as he is holy.* And who is there so desperately wicked, that dares thus *affront the whole Trinity it selfe by these cursèd filthy finnes?* Sixteenthly, they are finnes of which men very seldome repent. *¶ A Whore (saith Salomon) is a deepe Ditch, and a strange woman is a narrow Pit; (out of which men can hardly recover themselves:)* *¶ None that goe into her returne againe, neither take they hold of the pathes of Life:* And who then would ingage his soule upon such irrecoverable irrepentable sins as these? Seventeenthly, *¶ these finnes are the very high-way to Hell, the beaten roade to eternall death: ¶ the end of them is bitter as wormwood, sharpe as a two-edged sword.* Wherefore Salomon exhorts his Sonne; *¶ to remove his way farre from a strange woman, and not to come nigh the doore of her house;* (a place well worthy their observation, who feare not for to run to Whore-houses, or to cast themselves upon the temptations, the enticements of Strumpets, as too many doe,) *¶ For her house inclineth unto death, and her pathes unto the dead: her feet goe downe to*

¶ 1 Cor. 6. 13.

20. Rom. 6. 13.

19, 20.

¶ 1 Ephes. 4. 14.

¶ 1 Cor. 6. 15.

16, 17, 20.

¶ 1 Cor. 6. 19.

cap. 3. 16, 17.

\* Quomodo enim post consuetudinem cū scortis in Ecclesiam venire poteris? quomodo manus quibus scortū contrectasti in cælum extendere audebis, &c? Chrysostom. De Libello repudiij. Sermo. Tom. 4. Col. 594 D.

¶ Prov. 22. 14.

cap. 23. 27.

¶ Prov. 2. 19.

Fornicatio difficulter elui potest. Chrysost. Hom. 5. in 1 Thes. cap. 4. Tom. 4. Col. 1239.

¶ Prov. 7. 27.

¶ Prov. 5. 4.

¶ Prov. 5. 7, 8, 9.

¶ Prov. 2. 18, 19.

cap. 5. 5. cap. 7. 27.

Fornicatio est via quæ ducit ad Diabolum. Chrysostom. Homilia. 41. in Matth. Tom. 2. Col. 882, B.

death



death, her steps take hold of hell: her house is the way to hell, going downe to the chambers of death: None that goe into her returne againe, neither take they hold of the path of Life. Eighteenthly, they are finnes against the very bodies and soules of men. Against the bodies of men; as the Apostle witnesseth. <sup>c</sup> Flee fornication; every sinne that a man doeth is without the body, but he that committeth fornication sinneth against his owne body: that is, \* in defiling it; in dishonouring it; in impayring it; in destroying it. Against the soules of men, as Salomon testifieth: <sup>d</sup> Who so (saith he) committeth adultery with an woman lacketh understanding; he that doeth it, destroyeth his owne soule. And who would be so inhumanely, so atheistically desperate, as to destroy both soule and body for ever, to enjoy the momentary bitter-sweetnesse of these filthy finnes? Nineteenthly; they are finnes, <sup>e</sup> which disable men to performe any holy duty acceptable to God. Sinnes, <sup>f</sup> into which few fall, but such as are abhorred of the Lord, and given up to a reprobate sence, to worke all wickednesse even with greedinesse. Sinnes, <sup>g</sup> which devoure to destruction, and roote out all a mans increase. Sinnes, <sup>h</sup> which cause the earth to rise up against men, and the fire not blowne to devoure them. Sinnes, <sup>i</sup> which draw downe the temporall, the eternall wrath of God upon the children of disobedience. <sup>k</sup> These were the finnes that destroyed the old world with water: <sup>l</sup> which consumed the Citties of Sodom and Gomorrah with fire from Heaven; which <sup>m</sup> caused three and twenty thousand of the Israelites to fall in one day. These were the finnes, <sup>n</sup> that caused God, in the yeere of our Lord, 1583. even in our City of London; to destroy with fire from Heaven two Cittizens, the one leaving his Wife, the other her owne Husband, whiles they were in the very act of

<sup>e</sup> 1 Cor. 6. 18. See Ambrosi, Chrysostome, Hierom, Theodoret, Primasius, Remigius, Beda, Isidore, Haymo, Occumenius, Theophylact, Sedulius, and other of the Fathers on this whole chapter.

\* Fornicatio totum corpus. sceleratum & execrandum facit. Chrysost. Homil. 18. in 1 Cor. Tom. 4. Col. 397. B. See Ambros. Enar. in Psal. 37. Tom. 2. p. 341. 342. <sup>d</sup> Prov. 6. 32. Adulter exitium animæ suæ conciliat. Chrysost. Hom. 3. De Verbis Esaiæ. vidi Dominum sedentem. T. 6. 1. Col. 1294. <sup>e</sup> Pl. 50. 16, 18.

<sup>f</sup> Prov. 22. 14. Rom. 1. 24 to 30. <sup>g</sup> Iob 31. 11, 12. <sup>h</sup> Iob 24. 15, 17. & cap. 20. 26. <sup>i</sup> Ephes. 5. 3, 4, 5, 6. <sup>k</sup> Gen. 6. 1. to 14. Math. 24. 38. <sup>l</sup> 2 Pet. 2. 5, 10. Libidines diluvium induxerunt. Berosus. Frag. lib. 3. pag. 25. Chrysostom. Homil. 22. in Genes. <sup>m</sup> 1 Cor. 10. 8. Namb. 25. 9. <sup>n</sup> Beyerlinke. Opus Chronographicum Orbis Univerfi. pag. 110. D.

adultery on the Lords day; their bodies being left dead, and halfe burnt up, for a Spectacle of Gods avenging Iustice unto others. These are the sinnes (but adultery and incest more especially) \* which God himselfe hath commanded to be punished with death, yea with stoning to death; the most vile and shamefulest death of all others: Yea these are such sinnes, that P not onely the Iewes in ancient times; but even meere Pagans from the very light of nature, did punish with death it selfe. Hence <sup>a</sup> Draco enacted; that the adulterer taken in adultery, might without any danger to the party, be lawfully killed. \* The selfe-same Law was enacted by Solon and Plato. Hence <sup>c</sup> Romulus, among those lawes which he wrote in brasse and placed in the Capitol, enacted; That the convicted adulteresse should be put to death according as her husband, or his friends should thinke meete. Which act was afterwards confirmed by the Iulian Law. Hence, <sup>e</sup> among the Lacedemonians, it was lawfull for a man to kill him, who was taken in adultery with his wife. Hence <sup>f</sup> the Corinthians used to drowne those who prostituted themselves to the lust of others. The <sup>g</sup> Vestal Virgins among the Romans being convicted of fornication were buried alive. \* In ancient Times among the Turkes, the adulterer and adulteresse were both stoned to death: and <sup>h</sup> at this day they are both most ignominiously punished. \* The Arabians, and Tenedians punish adultery with death, reputing it a farre greater crime, then perjury, or sacriledge; and therefore worthy of a severer punishment. The <sup>i</sup> Ethiopians account adultery treason, and therefore they make it capitall. <sup>b</sup> In Peru whoredome is punished with the death of both parties. <sup>c</sup> The Brasilians prosecute adultery with

° Levit. 20. 10.  
11, 12. to 20.  
Deut. 22. 21, 22  
Iohn 8. 4. 5.  
¶ Iosephus Antiqu. Iudæorū.  
lib. 3. cap. 20.  
Philo Iudæus, De Specialibus Legibus. lib. 2.  
pag. 105 3. Boemus, De Mor. Gentium. lib. 2.  
cap. 4. Munster. Cosmogr. l. 5.  
cap. 33. Purchas Pilgr. l. 2. c. 19.  
¶ Boemus. lib. 3. cap. 2.  
† Alex. ab Alexandro. lib. 4. c. 1. Plato Legum. Dialog. 6.  
† Opmeerus Chronogr. pag. 92. Boemus. l. 3. c. 18 Annotations Godelevæ. in lib. 10. Livij Histor. Iustiniani. Codex. l. 9. Tit. 9.  
† Zenophon, De Instit. Cyri. lib. 3. Plutarchi Solon. & Laconica. Instituta. Munster. Cosmogr. l. 4. c. 42. \* Heraclitus, De Polit. ¶ Plutarchi Numa. Livy Histor. lib. 2. sect. 42. Dionys. Hallicarnas. Antiqu. Rom. lib. 2. c. 8. Eutropius Romanæ. Hist. lib. 1. & 2. Dion Cassius. Histor. l. 50. \* Boemus. lib. 2. cap. 11. Munster Cosmogr. l. 4. c. 79.  
¶ Lonicerus. Turc. Histor. lib. 2. c. 17. lib. 3. c. 8. Busbequius Epist. 3. Purchas Pilgr. lib. 3. cap. 10. \* Boemus. lib. 1. cap. 11. Alexand. ab Alexandro. lib. 4. cap. 1. Purchas Pilgr. lib. 3. c. 10. \* Cælius Rhodig. Antiq. Lect. lib. 18 cap. 15. Boemus lib. 2. cap. 6. Purchas Pilgr. lib. 7. cap. 7. <sup>b</sup> Acoſta. Indian Hist. lib. 6. cap. 18. <sup>c</sup> Lermus, De Navigat. in Brasil. cap. 17.



capitall hatred, in so much that he whose wife is taken in adultery may lawfully kill her, if he please. <sup>d</sup> The Indian Bramanes may lawfully poyson their unchaste wives. <sup>e</sup> In old Saxony, women who were convicted of adultery, and ravishers of maidens were first banged, and then burned. <sup>f</sup> In Scam adultery is death, the Fathers of the Malefactors, or the next Kinsmen being the Executioners. <sup>g</sup> In Palmaria adulterous Priests are punished with cruell death. <sup>h</sup> In Hispaniola unchaste Priests are either drowned, or burnt. <sup>i</sup> In Bantam, Mexico, and China adultery is punished with death. <sup>k</sup> The Tartars taken in adultery are put to present death, for feare of which they live very chaste. If then the very judiciall Law of Moses, together with these Heathens and Pagan Nations have deemed these finnes capitall: <sup>l</sup> punishing adulterers and adulteresses with death, as being the publike enemies of mankind: needs must these finnes bee execrable, yea dangerous unto Christians. Twentiethly, these finnes are prejudiciall both to the Church and State, in defiling, polluting, dishonouring, and troubling them with an uncleane, degenerated, spurious, if not accursed offspring, who are no other but the very <sup>\*</sup> blemishes, shames, and infamy of Church, of State, of nature: which all Lawes disinherite: <sup>\*</sup> who were not to enter into the Congregation of the Lord, even to their tenth generation. Lastly, these finnes exclude men out of Heaven, <sup>1</sup> none that die in the guilt of them shall ever inherite the Kingdome of God or of Christ: They cause God to iudge men in a more speciall manner: <sup>m</sup> Whore-mongers and Adulterers God will iudge: They binde men over to the great Assises at the last day: <sup>n</sup> The Lord knoweth how to reserve the unist unto the day of iudgement to be punished: but chiefly them, that walke after

<sup>a</sup> Purchas Pilg. lib. 5. cap. 9.

<sup>e</sup> Opmeerus.

Chronogr. lib.

6. pag. 345.

<sup>f</sup> Purchas Pilg

lib. 5. cap. 2.

<sup>g</sup> Peter Martyr,

Indian Histor.

Decad. 4. cap. 4.

<sup>h</sup> Peter Martyr,

Indian Histor.

Decad. 7. c. 10.

<sup>i</sup> Peter Martyr,

Indian Histor.

Decad. 5. c. 17.

<sup>k</sup> Purchas Pilg,

lib. 8. cap. 12.

<sup>l</sup> lib. 9. cap. 3.

<sup>k</sup> Boemus. lib. 2

cap. 10.

<sup>1</sup> Qui in uxores

aliorum, interdum & amico-

rum insanjunt,

& in damnum

proximorum

vivendo fami-

lias numerosas

adulterare co-

nantur, conju-

galiaque vota

irrita facere &

spem posterita-

tis abruptere,

laborant insa-

nabili morbo

animæ, capite plectendi, ut publici hostes humani generis, ne impune plures domos contaminant, neve alijs exemplum fiant nequitie, quæ facile imitatores invenit. Philo, De Specialibus Legibus. lib. 2. pag. 1053. <sup>\*</sup> Zech. 9. 6. <sup>\*</sup> Deut. 23. 2. <sup>1</sup> 1 Cor. 6. 9, 10. Gal. 5. 19, 21. Ephes. 5. 3, 4, 5. Rev. 21. 27. <sup>m</sup> Hebr. 13. 4. <sup>n</sup> 2 Pet. 2. 9, 10. Fornicationes & adulteria non vertuntur in cinerem, sed conscribuntur in iudicium futurum. Chrysostom. Hom. 77. in Matth. Fom. 2. Col. 5. 34. 6.

• Rev. 21. 8. For-  
nicatio inijcit  
in gehennam.  
Chrysost. Hom.  
18. in 1<sup>a</sup> Cor.  
Tom. 4. Col.  
293. C.  
† Jude 7.  
9 Pñl. 50. 18,  
12.  
† Prov. 2. 13.  
† Iſay 33. 14.  
Iſay 66. 24.  
\* Quis claret  
me Tanais? aut  
quæ Barbaris  
Mæotis undis  
pontico incum-  
bens mari?  
Non ipſe toto  
magnus Ocea-  
no pater, tan-  
tum expiarit  
ſcleris. Seneca  
Hippolytus. Act. 2  
fol. 81.

• Act 3. Scene  
1. p. 62. to 72. &  
Act 5. Scene 9.  
\* 1 Cor. 15. 33.  
See here p. 50.  
accordingly.  
† Verba ad ope-  
ra viam præ-  
bēt. Theophy. act.  
Enarratio in  
Ephes. 5.

† Ne nominentur quidem, ſcortatio, obſcænitās, aut immundities: novit enim qui de  
his rebus ſunt ſermones fomitem & exhortationem fieri ad opera. Urbanitas, obſcæ-  
nitas, & ſtultiloquium ſomes ſunt ad ſcortationem. Oecumenius. in Ephes. 5. 3. 4. Ob-  
ſcænus ſermo & ſcurrilitas vehiculum fornicationum, &c. Chryſoſtome Hom. 17. in Ephes.  
See Ambroſe, Hierom, Primiſius, Theodoret, Rhemigius, Sedulius, Anſelme, & Haymo, in  
Ephes. cap. 5. 3, 4, accordingly.

the fleſh in the luſt of uncleaſſe: And if all this bee not  
enough: they plunge mens ſoules deepe in Hell for all eternity.  
• For the abominable, and Whore-mongers, and all uncleane  
perſons, ſhall have their part in the Lake which burneth with  
fire and brimſtone for ever; which is the ſecond death. ¶ E-  
ven as Sodome and Gomorra, and the Citties about them, in  
like manner giving themſelves over to fornication, and going  
after ſtrange fleſh, are ſet forth for an example, ſuſſring the  
vengeance of eternall fire, for theſe finnes of theirs. ¶ O then  
conſider this all ye incontinent, uncleane, adulterous perſons,  
who forget God; † who leave the pathes of uprightnesse, to walke  
in the wayes of darkeneſſe; leſt he teare you in pieces; leſt he  
† eternally condemne you to the endleſſe flames of Hell for theſe  
your flames of luſt; and there be none to deliver you. Since  
then it is evident by all theſe premies to the hearts, the  
conſciences of all men, that adultery, fornication, un-  
cleaneſſe, are ſuch abominable, capitall, \* deepe-dyed per-  
nitious finnes; thoſe Stage-playes which inſtigate, or en-  
tiſe men to them, foment men in them, muſt needs bee  
execrably ſinfull; yea utterly unlawfull unto Chriſtians:  
ſo that my Major needs no further prooſe.

For the Minor; that Stage-playes are the immediate  
occaſions, the fomentations of much actuall adultery,  
whoredome, and uncleneſſe; it is moſt apparantly evi-  
dent: Firſt, from their ſubject matter: which being  
for the moſt part amorous, ſcurrilous, or obſcene, con-  
ſiſting of adulteries, rapes, inceſts, whoredomes, love-  
prankes, ſollicitations to incontinency, meretricious  
ribaldrous ſongs and ieſts, (as I have <sup>u</sup> already proved;) muſt needs inflame mens luſts, and draw them on to  
actuall uncleaneſſe: Since evill words, \* which corrupt good  
manners, are but a way, a paſſage unto evill deeds; <sup>z</sup> a fire, a



fewell to adulterous lusts: yea, the very Chariot of whoredome, of uncleanesse; as the Fathers stile them. Hence is it, that <sup>a</sup> Agrippa reputeth amorous Poets, lascivious Historians, the chiefest Panders in the world; yea the very originall Fathers, Tutors, and chiefe Promoters of bawdry, and whoredome; because their ribaldrous Poems; their true, their fabulous Histories of the adulteries, loves, and beastly lewdnesses of Idol-gods, or lustfull men, are but as so many Lectures to instruct; so many allurements to entice; so many guides to lead, so many arguments to perswade men to lechery, and all actual uncleanesse whatsoever. Hence <sup>b</sup> all ancient, all moderne Expositors on the Commandements that ever I have seene, have reduced scurrility, ribaldry; together with all amorous lascivious Poems, speeches, tests, Histories, Bookes, and Stage-plays, to the 7. Commandement, as being the fire, fewell, fermentation, occasions of whoredome and adultery. Yea hence is it, that God himselfe prohibits, <sup>c</sup> all filthy communications, all corrupt speeches; all foolish talking and jesting, which are not convenient, together with the very naming of fornication and all uncleanesse; as unbecomming Saints; because they draw men on to these shamefull workes of darkenesse, with which Christian are to have no fellowship. If then obscene, adulterous Poems, fables, Histories, Ditties, tests, or speeches have such an attractive, such a depraving power in them to draw men on to actual lewdnesse, <sup>\*</sup> much more must Stage-plays, (wherein the quintessence, the confluence of all obscenity is pithily contracted, emphatically expressed, elegantly adorned, rhetorically pronounced) be more prevalently powerful to draw men on to these grosse lecherous sinnes. Whence <sup>\*</sup> Nilus an ancient Abbot, advisetb all such who

<sup>a</sup> De Vanitate Scientiarum. c. 63. & 64. See Athenæus Dipnol. l. 13. cap. 8. 25. 27. accordingly.

<sup>b</sup> August. De Decē. Chordis Philo Iudæus, De Decalogo, & De Specialibus Legibus. l. 2. Calvin, Becon, Hooper, Babin-ton, Perkins, <sup>c</sup> R'sine, Hyperius, Knewstubs, Bunny, Solme, Simlerus, Dod, Brinsly, Elton, Downham, Williams, Flower, Andrews, Lake, and sundry others.

<sup>c</sup> Ephes. 4. 22. c. 5. 3, 4, 5, 11, 12. See Ambrose, Chrysostome, Theodoret, Hierom, Rhemigius, Primasius, Haymo,

Beda, Anselme, Occumerius, & Sedulius, together with Calvin, Musculus, Melancton, Arelins, Marlorat, and all other moderne Commentators, Ibidem, accordingly & Act 3. Scene 2 & 3. <sup>\*</sup> See the places of Chrysostome quoted in the ensuing pages, accordingly. <sup>\*</sup> Qui autem in multitudine versatur, assiduis vulneribus afficitur Mulierum enim aspectus sagitta veneno illita, quæ ferit animum & venenum immittet & quo diutius manet, eo magis vulnus computrescit. Qui vitare cupit ejusmodi vulnera, is à publicis Spectaculis abstinerebit, neque in celebratibus versabitur. Satius est enim, ut domi maneat,

quàm dum pu-  
tas te celebra-  
tates venerari,  
in manus ini-  
micorum in-  
cidere. *S. Nili  
Abbatis Orat. 2.  
De Luxuria. Bibl.  
Patrum. Tom. 9.  
pars 2. p. 969. G.  
a See here Act  
5. Scene 2. 3.*

c Adulterium  
dicitur dū vi-  
detur. *Cyprian  
Epist. lib. 2. Epist.  
2. Donato. Hi-  
striones docent  
adulteria dum  
sunt, & si-  
mulatis erudi-  
unt ad vera. Fa-  
ciunt per ima-  
ginem quæ nō  
sunt, ut fiant  
sine pudore quæ*

*vera sunt. Lactantius, De Vera Cultu. c. 20. Div. Instit. Epit. c. 6. Utinā sola risu, ac non etiā  
imitatione digna viderentur. August. De Civ. Dei. l. 2. c. 9. f See here, p. 67. 68. g Theatrum  
proprie sacrarium Veneris est. Itaq; Pompeius magnus solo Theatro minor, cū illum  
arcē omniū turpitudinū extruxisset, veritus quādoq; memoriæ suæ censoriam anim-  
adversionem, Veneris ædem superposuit, & ad dedicationem edicto populū vocans, nō  
Theatrum, sed veneris templū nuncupavit; cui subijcimus, inquit, gradus spectaculorū,  
Ita damnatū & damnandū opus templi titulo prætexuit, & disciplinā superstitione  
delusit, sed Veneri & Libero convenit. Itaq; Theatrum Veneris domus est. Tertul. De  
Spectac. l. 10. h Delubrum turpi & flagitioso Veneris Dæmoni dedicatum, erat tanquam  
schola nequitiz ijs qui erant libidini dediti, quiq; nimia licentia corpus labefactave-  
rant suum, corruperantq; Nam quidam molles & effeminati viri, non viri revera,  
pudore prius exuto instar mulierū turpissima contagione se ipsi inficientes, Dæ-  
monem placabant. Scelerati præterea & nefarii mulierū congressus, clandestinæ fal-  
sorū connubiorū corruptelæ, infanda & turpia facinora in eo delubro, utpote in loco  
impuro & fædo, admissa erant. Nec quisquam fuit, qui in hæc scelera animadver-  
teret, propterea quod ex viris gravibus & honestis nemo illuc audebat accedere.  
Eusebius, De Vita Constantini lib. 3. cap. 53. See Herodoti. Clio. sect. 26. Strabo Geogr. lib. 8.  
pag. 750. Atheneus Dipsol. lib. 13. cap. 9. Muretor. Cosmog. lib. 4. cap. 39.*



sed without controul. <sup>i</sup>The 6. Councell of Constantinople, Can. 100. the Synode of Augusta, Anno 1548. cap. 28. together with Clemens Alexandrinus. Oratio Adhort. ad Gentes. fol. 8. 9. Gregory Nyssen, in his *Vita Moyses Enarratio*. p. 503. Theodoret, *Contra Græcos Infideles*. lib. 3. De Angelis Deq. Dijs, ac Damonibus malis. Tom. 2. pag. 362. 363. Maphæus Vegius, *De Liberorum Educatione*. lib. 1. cap. 15. with sundry moderne Divines in their *Expositions on the 7. Commandement*; condemne all amorous wanton pictures, of Court-esans, and others, (which now are too to common) as incendiaries to mens unruly lusts, which draw them on to act all lewdnesse. Certainly, if these livelesse pictures <sup>k</sup> are so apt to ingenerate unchaste affections, or to pricke men on to whoredome and adultery: much more will these amorous actions, complements, kisses, and embracements; these lively pictures, these reall representations of adultery and uncleannesse in our Stage-plays, doe it. It is storied of <sup>l</sup>Tiberius, (a monster of more then beastly obscenity,) that as he adorned his houses with lascivious pictures, the better to excite his lusts; (a practice much in use with many incontinent persons now of late;) so he <sup>\*</sup> caused others to defile one another before his face; ut ad spectu deficientes libidines excitaret; that by this lewde beastly sight he might stirre up his owne decayed lusts. The like I finde recorded of <sup>m</sup>Tamerlan the great Scythian Warriour. It is registred likewise of that man-monster, <sup>n</sup>Heliogabalus; that he commanded Stage-players to commit those adulteries upon the Stage in truth, which they formerly personated but in shew; to quicken up his lusts to whoredome. If then the vety beholding of lewde adulterous acts, were the onely incentives these prodigious Whore-masters used to enrage their wearied, spent, allayed lusts; and to enable

<sup>i</sup> Corporis sensus sua facile in animam effundat. Picturas ergo quæ oculis præstringuunt, & mentem corrumpunt, & ad turpium voluptatum momentum intendia, nullo modo deinceps imprimi jubemus, &c. Concil. Constantinop 6. Can. 100. Sarius. Tom. 2. p. 1053. <sup>k</sup> See Suetonij Tiberius. sect. 43: <sup>l</sup> Suetonij Tiberius. sect. 43. See 44. 45. <sup>\*</sup> O nullo scelus credibile in ævo, quodq; posteritas neget. Seneca. Thyestes. Act. 4 fol. 45. <sup>m</sup> Aiunt Tamerem libidine reliquos mortales longè superasse, Nam adolescentem in conspectu suo mulieres constuprare jubebat, sic provocans naturam, ut & ipsa deinde coire posset. *Lamici Chalcosandyle. De Rebus Turcicis*. lib. 3 fol. 84. B. <sup>n</sup> Mimicis adulteris ea quæ solent simulatò fieri, effici ad verum jussit. *Aelij Lampridij Heliogabalus*, pag. 202. Nefas quod non ulla tellus barbara commisit unquam, non vagus campis Geta, nec inhospitalis Taurus aut sparsus Scythes. Seneca Hippolytus. Act. 1. fol. 70.

them to the actuall committing of these beastly finnes; we cannot but from hence conclude; that the personating of incests, rapes, adulteries, whoredomes, and the like upon the Stage, set out with all the art that either bawdery, or lechery have as yet atchieved, *should much more infligate if not precipitate men to the selfe-same wickednesses*, to which their owne depraved natures are too prone.

o Oblestantur simulachris libidinum, ut in ipsis deposita verecundia audaciores fiant ad crimina. *Cyprian, De Spectaculis, lib.*

r See De Arte Amandi. lib. 1.  
 q Dipnosoph. l. 13. c. 25, 27.  
 r Tacitus Animalium l. 4. c. 3.  
 Dion Cassius Romanæ Historiæ. lib. 57.  
 Suetonij Tiberius. Alexand. ab Alexandro. l. 3. c. 9. See Act 4. Scene 1. 2. accordingly.  
 q See Act 4. Scene 1. 2. & Act 6. Scene 3. thorowout accordingly.  
 r Treatise against vaine Playes & Enterludes.

r Schoole of Abuses; and Playes Confuted. r Exposition on the 7. Commandment. s Anatomy of Abuses. pag. 101. to 107. \* See their places quoted in the precedent Scene. \* Credis aliquis est ex me pius? *Seneca Thebais. Act 1. fol. 54.* 7 Qualem quisq; conscientiam tulerit, talem & judicem habebit. *Isidor. Hisp. Sententiarum. lib. 3. cap. 30.* s Famæ rerum standum est, ubi certam derogat veritas fidem. *Livy Historiæ. lib. 7. pag. 258.*

Thirdly, my Minors truth is fully evident, by the qualities of the Penners, the Actors, the Spectators of these Stage-playes; who have for the most part, beene notoriously unchaste in all ages: Such were the Play-poets, such the Actors, the Stage-haunters, in P Ovids, q *Athenaus*, r *Tiberius*, *Clemens Alexandrinus*, *Tertullians*, *Cyprians*, *Lactantius*, *Basils*, *Nazienzens*, *Hieroms*, *Augustines*, *Chrysostomes*, *Salusans*, *Isidores*, *Damasceus*, *Bernards*, *Aquinas*, *Fabricius*, *Petrarkes*, *Polydor Virgili*, *Agrippæes*, *Gualibers* dayes, and other times, as their fore-quoted testimonies, with sundry others in the q *precedent Acts* abundantly testifie. Such were they not long since among us, as Master r *Northbrooke*, r *Goffon*, r *B.B. Babington*, u *Master Stubs*, with r *others* of our owne domestique moderne Authors write; and such are they still. What our common Play-poets and Actors chastity and demeanor is; what modest \* *mortified* persons they are, is so well knowne to all who are acquainted with their persons or Playes, that I need not defile my paper to proclaime it. What the most of our assiduouse Play-haunters are; how chaste their lives, their carriages are, 7 *their owne consciences can best informe themselves*; experience and r *publike fame best testifie* unto others: Sure I am, there is little chastity or modesty in their

cloathes.



clothes and gestures, *a lesse in their speeches*, least in their *a* Oratio vultus animi est. Talis homini est oratio qualis vita. Seneca. *Epist.* 114. 115. *\* See the third Blast of Retreat from Stage-plays, Master Goffon, his Schoole of Ambuses: and here Act 4. Scene 2. accordingly. Lenopernicies communis adolescentulum Terentij Adelphi. Act 2 Scene 1. p. 129. Vita se tradidit qui leonones; tanquam leones vitavit. Cicero ad Herennium. lib. 4. sect. 30. Alij Lampriidij Heliogabalus: p. 202. See Eutropius, & Zonaras, in vita Heliogab. \* Ifiodor. Hisp. Originu l. 18. c. 41. See 1. \* & 1. c See Act 4. Scene 1. 2. accordingly. \* See Iustinian Novella 98. & 105. & Codex. Theodosij lib. 15. cap. 7. Hue intrant faciles emipuellæ. Statius Sylvium. l. 1. c. Bulengerus De Theatro l. 1. c. 50. p. 296. 297. Transacta fabula, argentu si quis dederit, ut ego suspicor, ultro ibit nuptu, non manebit auspices. Plautus Cassine Prologus. pag. 168. Scortum exoletum ne quis in proscenio sedear, &c. Plauti Panulus Prolog. p. 501. Theatra congregant & meretricu choros istic inducentes & pueros pathicos, &c. Chrysof Hom. 1. 2. in 1 Cor. Tom. 4. Col. 356. \* Scilicet ex illo solemnia more Theatra. Nunc quoq; formosis insidiosa manent. Ovid, De Arte Amandi. l. 1. p. 161. 162. \* Sed tu præcipue curvis venare theatris; Hæc loca sunt votis faciliora tuis. Illic invenies quod ames quod ludere possis, Quodq; semel tangas, quodq; tenere velis. Ovid. Ibidem.*

Ad multas  
lupa tēdit oves  
prædatur ut  
unam: Et Iovis  
in multas devo-  
lat alos aves. Se  
quoq; det po-  
pulo mulier  
formosa viden-  
da: Quem tra-  
hat è multis  
forsitan unus  
erit, Omnibus  
illi locis ma-  
neat studiosa  
placendi. Et cu-  
ram tota men-  
te decoris agat.  
Casus ubique  
valet: semper  
tibi pendearha-  
mus. Quo mi-  
nime credis  
gurgite piscis  
erit. *Ovid. De  
Arte Amandi*  
l. 3. p. 203.

See M. Goffon  
Playes Confu-  
ted, Action 3.

and the 3. Blast of Retrait from Playes, accordingly. <sup>h</sup> Math. 16. 26. <sup>i</sup> Idem vero  
Theatrum, idem & prostitutum, eo quod post ludos exactos meretrices ibi prosternantur. *Isidor. Hisp. Originum. l. 18. c. 41. H. Rabanus Maurus, De Universo. l. 20. c. 36. Vincentius Speculum Doctrinale. l. 11. c. 94. Tertullian De Spectac. c. 10. Chrysost. Hom. 7. in Matth. Tom. 2. Col. 59. B. C. & Hom. 8. De Penit. Tom. 5. Col. 750 751. Alexander Fabricius Destruct. Vitiōis pars 4. c. 23. Anselmus & Haymo. Enar. in Ephes. 5. v. 3. Balengerus De Theatro. l. c. 50 p. 296. 297. Codex Theodosij. l. 15. Tit. 5. 7. <sup>k</sup> Isidor. Hisp. Originum l. 18. c. 42. Balengerus De Theatro. l. 1. c. 50. p. 296. 297. Primasius in Rom. c. 10. f. 53. Remigius Explanatio in Gal. 5. 19. Haymo & Anselme, in Ephes. c. 5. v. 3. accordingly. <sup>l</sup> Isidor. Hisp. Orig. l. 18. c. 42. Iustiniani, Novella 98. & 105. Ælij Lampridij Heliogabalus. p. 202. Balengerus, De Theatro. l. c. 1. 50. p. 296. 297. 298. Codex Theodosij. l. 15. Tit. 5. 7. <sup>m</sup> See the 3. Blast of Retrait from Stage-playes, & BB. Babingtons Exposition on the 7. Commandement, accordingly. <sup>n</sup> M. Goffon, in his Schoole of Abuses, & Playes Confuted: and the 3. Blast of Retrait from Playes, write thus, See Act 4. Scene 1.*

their nets, their baies, but in such filthy troubled streames, where they are <sup>k</sup> alwayes sure for to catch their prey, which they seldome misse at Stage-playes; where & many adulterous matches, many Pandery Whorish Brothel-house bargaines are concluded: the common rode from the Play-house, being either with an adulteresse to a Taverne; or with a Whore to a Bawdy-house; where many young Gallants, to Gods dishonour, and their Parents grieve; doe even spend their Patrimonies, wast their bodies, damne their soules, <sup>h</sup> being farre more pretious then the worldn selfe. It <sup>i</sup> was the use of ancient times among the Greekes and Romans, after their Playes were ended, for whores to prostitute themselves to the lusts of others, eiber on, or under the Theaters where their Playes were acted; the same place being both a Play-house, and a Stewes: <sup>k</sup> whence both the Brothel-house and the word Fornication, derive their etimology and originall from the Play-house, where Whores <sup>l</sup> were harboured and trained up at first, till they were confined to the Stewes. How farre this usage yet continues I cannot positively determine; yet this I have heard by good intelligence; that our common Strumpets and Adulteresses after our Stage-playes ended, <sup>m</sup> are oft-times prostituted neere our Play-houses, if not in them: that our Theaters if they are not Bawdy-houses. (as they may easily be, since many Players, <sup>n</sup> if reports be true, are common Panders,) yet they

are



are Cousin-germanes, at \* *leastwise neighbours to them*: Witnesse the *Cock-pit*, and *Drury-lane*: *Black-friers Play-house*, and *Duke-humfries*; the *Red-bull*, and *Tornball-street*: the *Globe*, and *Bank-side Brothel-houses*, with others of this nature: Such is the vertue of our Playes, our Play-houses, not <sup>o</sup> *onely to instruct, and make, but likewise to draw Pauders, Bawdes, whores, and Whore-masters to them*, supplying them both with *custome and revenue*, as lamentable experience too evidently informes us. Therefore we need not doubt my Minors truth.

Fourthly, if there be any yet uncredulous of this verity, that memorable act of \* *P. Sempronius Sophus, a worthy Roman; who gave his wife a Bill of Divorce, for no other cause at all, but that she frequented Stage-plays without his privity, the very sight of which might make her an adulteresse and cause her to defile his bed: which Divorce of his the whole Roman Senate did approve, (though it were the very first that hapned in the Roman State;) as being a meanes to keepe women chaste: Together with the Constitution of Iustinian, grounded upon this precedent example: \* That a man may lawfully put away his wife if she resort to Cirques, to Play-houses, or Stage-plays without his privity and consent, because she cannot be temperate or chaste at home, who desires to be incontinent, unchaste and to take pleasure in Play-houses abroad*: wil put this out of question. For if it be lawfull for a man to put away his wife for resorting unto Stage-plays; because it is a ready way to make her an adulteresse, if not a probable Argument that she is such a one already, since she dares resort to such lewde suspicious places: (which I would those who have Play-haunting Wives or Daughters would consider:) then Stage-plays are

\* *Pab. Sempronius Sophus, conjugem repudij nota affectit, nihil aliud ignorante ludos autum spectare. Ergo dum sic olim faminis occurritur, mens earum a delictis aberat. Valerius Maximus lib. 6. cap. 3. s. c. l. 12. pag. 237. Alexander ab Alexandro. Gen. Dierum lib. 3. cap. 7. Calim Rhodig. Antiqu. Lect. lib. 28. cap. 16. \* Vir dimittere uxorem potest si prater voluntatem suam Circenses & Theatricas voluptates captat, ubi scenice voluptates sunt, aut ubi feræ cū hominibus pugnant. Iustiniani Novella. 22. & Novella 117. Bulengerius De Theatro, lib. 1. cap. 50. pag. 297.*

\* *Ejusmodi itaque patronos habet ars Lenonia, quique tueantur artem meretriciam, cui in hūc usque diem pro dolor in Christiana republica locus est, & in Civitatibus publica Theatra, immunitates & stipendia concessa sunt, &c. Agrippa, De Vanitate Scient. cap. 64.*

<sup>o</sup> *See Tertul. De Spectac. c. 10. Isodor Hisp Originū. l. 18. c. 42. Lampridij Heliogabalus. pag. 202. Agrippa De Vanitate Scientiarum, cap. 63. & 64. accordingly.*

<sup>p</sup> *Castos sequitur mala paupertas; vitioque potens regnat adulter. Seneca Hypolit. Act. 3. chorus fol. 87.*

doubtlesse

\* Theatra sunt  
 fœdiora quo  
 convenis; vere-  
 cundia illic  
 omnis exiit,  
 simul cum ami-  
 tu vestis ho-  
 nor corporis ac  
 pudor ponitur,  
 denotanda ac  
 conrectanda  
 virginitas reve-  
 latur. Sic ergo  
 Ecclesia fre-  
 quenter virgi-  
 nes suas plan-  
 git, sic ad infam-  
 ies earum &  
 destandas fa-  
 bulas ingemif-  
 cet: sic flos vir-  
 ginum extin-  
 guitur, honor  
 continentiae ac  
 pudor ponitur,  
 gloria omnis ac  
 dignitas profa-  
 natur: sic se ex-  
 pugnatu inimi-  
 cus per artes

doubtlesse an apparant cause of actual adultery, and such like filthy sinnes. But if any man bee yet unsatisfied with these evidences, let him reflect on all the severall Fathers, Councels, Authors in the former Scene, and withall cast his eyes upon some pregnāt witnesses which I shall here produce; and then he cannot but subscribe unto it even with full consent. To passe by S. Cyprians testimony, who informes us; \* *that many Virgins by frequenting Play-houses, did blast the flower of their virginity, make shipwracke of their chastity, and degenerate into common Strumpets, being Widdowes before they were Wives, and Mothers before they had Husbands; whose miserable falls the Church did much lament.* An experimentall evidence of this most knowne truth. My first witness to testifie these adulterous lewde effects of Stage-plays, is Saint Chrysostome, who is exceeding copious in this Theame: his words and elegant passages against Playes, (which being disinembred into fractions will lose much of their elegance, vigor, and perswasive power,) I shall here faithfully transcribe at large, as being very pertinent to this particular Scene & purpose, though most pregnant against Stage-plays in the grosse, to which wee will here apply them likewise. In his 93. *Horsily of David and Saul*; the Title of which runs thus. \* *That it is dangerous to goe to Stage-plays, and that it makes men compleat adulterers, &c.* he writes thus of Stage-plays. *I verily believe that many of those who left us yesterday, and departed to the Spectacles of iniquity, are this day present. I could wish I might apparantly know who they are, that so I might excommunicate them the Church; not that they should alwaies con-*

*suas inierit, sic insidijs per occulta fallentibus Diabolus obrepit: sic dum ornari cultius, dum libentius evagari virgines volunt, virgines esse desinunt, furtivo dedecore corruptæ, viduæ antequam nuptæ, non mariti sed Christi adulteræ. Cyprian, De Habitu Virginum. lib. pag. 242. 9 Tom. 1. Operum Parisijs. 1588. Col. 510. 511, 512. \* Periculosum esse adire spectacula, quodq; ea res adulteros perfectos facit, & hinc socordis, bellumque nascatur, &c. \* Play-haunters, and Stage-players were alwayes excommunicated, and kept from the Church, the Word, and Sacraments in the Primitive Church. Well were it for us if this ancient Discipline were revived now.*



tinne without, but that being chastised, they might returne againe. For as much as Fathers also oft-times turne their offending children out of doores, and remove them from their table, not that they might be alwayes exiled thence, but that being meliorated by this chastisement, they may returne againe into their Fathers house with due prayse. The same truly doe Pastors likewise whiles they seporate the scabbed sheepe from the whole, that being eased of their wretched disease, they may againe returne safely to the whole, rather then the sicke should fill the whole flocke with that their disease. For these reasons we did desire to know those men: but alben we are not able to discerne them with our eyes, yet the Word, the Sonne of God will know them thorowly, and their consciences being checked, he will easily perswade them to returne willingly of their owne accord; teaching them that he onely is within the Church, who brings a minde worthy this exercise: as on the contrary, he who living corruptly is a partaker of this congregation, although he stand here in person, is yet cast out, and is more truly excluded, then those who are so shut out, that it is not lawfull for them to be partakers of the \* holy Table. For they being expelled according to Gods Lawes, and continuing without, are yet of good hope, if so be they will amend their faults. They are cast out by the Church, that they may returne againe with a pure consciencia. But those who defile themselves, and being admonished not to enter in before they shall have purged away the spot contracted by their finnes, are afterwards ashamed to repent, and so make the wound of their minde, both sharper and greater. For it is not so hainous a thing to offend, as after an offence to be ashamed of the remedy, and not to obey the Ministers who enioyne such things. But what so great wickednesse is there here committed, say they, that men should be driven from these holy limits? Tea what offence canst thou finde greater then this? when as they have manifestly defiled themselves with adultery, impudently, after the manner of mad Dogs, they rush in to this holy Table. If so be you desire to know the kinde of the " adultery, I will not rehearse my owne words to you, but his who is to iudge of the whole life of man: that man saith he, \* who shall

Play-haunters and wicked men are in truth excommunicated persons, and no members, no branches of the Church, though they live within the Church.

\* Sacra mensa; so was it ruled in S Chrysostomes time: not the holy Altar.

" Irreverent receiving of the Sacrament, a great, a dangerous sinne.

" Adultery occasioned by seeing Stage-plays.

\* Mat. 5 28.

¶ Quod si mulier sponte ac forte in foro obvia, & beglētus calceatē penamētiōntē carōis caput ipso vulis spētū: isti qui non simpliciter neque fortuito, sed studio & tanto studio, ut ecclesiam quoque contemnant, & hic gratia pergunt illuc, actōrum ibi deficientes diem, in facies feminarū illarū nobiscum defixos habent oculos; quā fronte poterint dicere, quod eas non viderint ad concupiscendum: ubi verba quoque accedunt fracta lascivaq; ubi

looke upon a woman to lust after her, hath committed adultery in his heart: ¶ If then a woman met casually in the street, being but carelesly attyred, hath oft-times taken him who hath more curiously beheld her with the very aspect of her countenance: with what face can these, who not simply, nor casually, but purposely, (yea with so great affection and desire, that they likewise forsake the Church, and runne to the Play-house for this very end, and sit there an whole day together idle, having their eyes fixed on the faces of those noble women,) say, that they have not looked upon them to lust after them? where effeminate and lascivious words are likewise added; where there are whorish songs; where there are voyces vehemently exciting unto pleasure, where are painted eyes, where are coloured cheeks; where the attire of the whole body, is full of deceitfull dyes and painting, besides many other garnished enticements to deceive and mescate the beholders: where is the idlenesse of the Spectators, very great confusion, with the exhortation to lasciviousnesse, arising from thence, both from those who were present at the Playes, as also from those who afterward relate to others what things they have seene in Stage-playes. To these are added the allurements of Futes and Pipes, and such like musicke enticing to deceit, effeminating the fortitude of the minde, preparing the mindes of those that sit there with delight for the traps of Harlots, and causing them to be more easily ensnared. 2 For if here were there are Psalmes, where there is preaching of Gods Word, where there is the feare of God, and much reverence, concupiscence doth oft-times creepe in privily

cantiones meretriciæ: ubi voces vehementer ad voluptatem excitantes; ubi stibio picti oculi, ubi coloribus tinctæ genæ, ubi totius corporis habitus fucorum impostura plenus est, aliq; insuper multa lenocinia ad fallendos inescandisq; homines intuentes instructa, &c. *Ibidem*. 2 Etenim si hic ubi Psalmi, ubi divinorum verborum enarratio, ubi Dei metus, multaque reverentia, frequenter seu latro quispiam versutus clam obrepit concupiscentia; quomodo qui deficient in Theatro, qui nihil sani neque audiunt neque vident, qui undique obsidionem patiuntur per aures, per oculos, possint illam superare concupiscentiam? Rursum si non possunt, quomodo poterunt unquam ab adulterij crimine absolvi? Tum qui non liberi sunt ab adulterij crimine, quomodo poterunt absque penitentia ad hæc sacra vestibula accedere, huiusque præclari conventus esse participes, &c. *Ibidem*.

like



like a crafty theefe; \* how can those who sit idle in the Play-house; who neither see, nor heare any goodnesse, whose eares and eyes are beset on every side, overcome this concupiscence? Again, if they cannot overcome it, how can they ever be absolved from the crime of adultery? Then how can those who are not yet free from the sinne of adultery, come to these sacred Temples without repentance, and be partakers of this excellent Assembly? Wherefore I doe earnestly exhort and entreat them, that they would first cleanse themselves by confession, repentance, and all other remedies, from the sinne they have contracted from Stage-plays, and so they may heare Gods Word. Neither doe we here commit a small sinne, as any one may easily discern by examples. \* For if a servant should put his servile apparell, that is fraught with filth and many lice, into a cabinet where his Masters rich, his golden robes and garments are layd up; I pray tell me, wouldest thou easily brooke such a contempt? But what if one should cast dung and dirt into a golden vessell in which pretious oynments have beene alwayes usually kept; wouldest thou not cudgell him who committed this notorious villany? <sup>a</sup> And after all this shall we be so carefully solicitous of our caskers, and vessels, of our clothes and unguents, and yet estimate our soules more base then any of these? Shall we there where the spirit is an oynment powred out, cast in the Devils pomps? Shall we there lay up the fables of Sathan, or songs that are full of whorish filthinesse? <sup>b</sup> Goe too, tell me with what minde can God indure this? Doubtlesse there is not so great a difference betweene oynment and dirt, betweene the Masters and the Servants clothes, as there is betweene the grace of the Spirit, and this perverse action. Doest thou not feare, dost thou not tremble, whiles thou beholdest this holy ret Deus? Atqui, non tantum est discrimen inter unguentum & cænum; inter vestes heriles & serviles, quantum est inter spiritus gratiam, & istam perversam actionem. Non meritis, non expavesco, dum oculis quibus illic lectum, qui est in orchestræ spectas, ubi detestandæ adulterij fabulæ peraguntur, ipsædem hanc sacram mensam inueris, ubi tremenda peraguntur mysteria? dum ipsædem auribus audis, & scortum obicæne loquens, & Prophetam Apostolumque ad arcana Scripturæ introducentem? dum eodem corde & lethalia sumis venena, & hanc hostiam sacram, ac tremendam, &c. *Ibidem.*

\* Note this well.

\* O that our Players and Play-haunters would consider this discourse when they come unto the Sacrament, or the Church.

\* O that our Players and Play-haunters, and all who come irreverently to the Sacrament, would carry this ingraven in their minds.

<sup>b</sup> Agedum, dic mihi, quo animo ista feret Deus?

\* Loc here the adulterous cursed fruits of hearing Stage-plays.

¶ Quapropter rogo vos omnes, ut & ipsi pravas inspectionibus, come-morationibus, vitis, & alios, ab his deductos retrahatis. Quicquid enim illic geritur, non est oblectatio, sed perniciēs, sed pænā, sed supplicium. Quid prodest illa temporaria voluptas, dū hinc perpetuū nascitur dolor, dūq; nocte pariter ac die à concupiscentia stimulatus, omnibus molestus es & invisus? Excute igitur teipsum, reputas qualis fias ab Ecclesiā rediens, rursus qualis à spectaculis, atq; hos dies cum illis conferas: id si

Table where dreadfull mysteries are administred, with the selfe-same eyes that thou diddest behold the bed on the Stage; where the detestable fables of adultery are acted? whiles with the same eares thou hearest an adulterer speaking obscenely, and a Prophet and an Apostle leading thee into the mysteries of the Scripture? whiles with the same heart thou receivest deadly poyson, and this holy and dreadfull Sacrament? Are not these Playes the subversion of life, the corruption, the destruction of marriages, the cause of warres, of fightings, and brawles in houses? For when thou \* shalt returne home from these Stage-plays more dissolute, effeminate and wanton, being made an enemy of all chastity, the sight of thy wife will be lesse pleasing to thee, let her be what she will. For being inflamed with that concupiscence which thou hast drunke in at Stage-plays, and being taken with that new sight which hath besotted thee, thou despisest thy sober modest wife, who is contented with ordinary diet, and upbraudest her with innumerable reproches; not because thou findest any thing blamo-worthy in her, but because thou blushest to confesse thy disease, because thou art ashamed to discover that wound, with which thou hast returned home maimed from Stage-plays: Thou framest other excuses, seeking uniuersal occasions of displeasure, loathing all those things that are to be done at home, gaping after that wicked and uncleane concupiscence from which thou hast receivd an wounde: and whiles thou carriest in thine eares a ringing sound of a voyce, and with these, the face, the motion, briefly all those images of whorish lust, thou beholdest nothing of that thou hast at home with pleasure. And what doe I speake of a wife or family, when as afterwards, thou wilt be lesse willing to visit the very Church it selfe, when as thou wilt heare a Sermon of chastity, and of modesty with irksomnesse? Neither are these things which are now spoken to thee, for instruction, but for accusation; and they will bring thee by little and little to despaire; yea at last thou wilt suddenly sever thy selfe from the discipline administred for the publike good of all. ¶ Wherefore I intreat you all, that you feceris nihil opus erit meo sermone: Satis enim fuerit, hunc diem cū illo comparasse ad ostendendū & quam magna sit hinc utilitas, & quanta sit illinc noxa, &c. Ibidem.

would.



would avoyd the wicked commemorations in Stage-plays your selves, and likewise draw backe others from them, who have bene led unto them. \* For what-ever is there done, is not delight or recreation, but destruction, but torment, but punishment. What good doth this temporary pleasure doe, whiles everlasting torment issues from it, and whiles being pricked night and day with concupiscence, thou art troublesome and baifull unto all? Wherefore rouse up thy selfe, and consider what a one thou art made returning from the Church: againe, what a one thou art, coming from Stage-plays, and compare these dayes with those: if thou wilt doe thus, there will be no need of my speech. For it will be sufficient to have compared this day with that, to shew what great profit comes from the one side, and how great hurt from the other. These things I thought good to speake to your charity at this time, neither will I ever cease to speake. For so we shall both admonish those who are obnoxious to this disease; and we shall confirme those who are now whole: for this oration will be profitable to both; to the one that they may desist; to the other, that they may not fall into it. So in his \* first Homily upon the 50. Psalme, he is very punctuall to our purpose. David (writes he) as he was walking upon the top of his Palace after dinner, saw a woman washing her selfe, and the woman was very faire and beautifull to looke upon. \* He saw her, I say, and he is wounded in his eye, and receiveth a dart. Let curious persons heare this who contemplate the beauty of others. Let those heare this, who are possessed with the unruly delight or desire of Stage-plays. Who say: we doe in truth behold them; but without detriment. What heare I? David is hurt? and art not thou hurt? He is wounded; and can I trust to thy strength? He who had so great a measure of the Spirit received a dart; and dost thou deny that thou art pierced? \* And yet he beheld not an

\* Nota,

\* Tom. 1. Col. 821. C. D.

\* Vidit inquam, atq; oculo vulnatus est; atq; telum excepit. Audiât curiosi, qui alienas formas contemplantur. Audiant qui in summo spectaculorum studio renentur. Qui dicunt; Spectamus quidem; sed sine

detrimento. Quid audio? David læsus est; & tu non læderis? Ille læsus est; & ego tuæ virtuti considerare quæram? Is qui tantam Spiritus gratiam habebat spiculum excepit, & tu lauciari te negas? Ibidem. \* Atqui ille scortam non vidit, sed honestam & pudicam sæminam; idq; non in Theatro, sed domi: tu verò in Theatro cernis, ubi etiam locus ipse animam supplicij ream efficit: nec tantum cernis sed etiam audis improba verba, & meretricias atq; obscænas cantiones, omnique ex parte feritur mens tua:

per aspectum  
nempe, ob ea  
quæ vides: per  
aurem, ob ea  
quæ audis: per  
obfactum, ob ea  
quæ oderaris.  
Et cum tot præ-  
cipitia sint, tot  
corruptelæ, qui  
credere queam  
te a ferarum  
morbis im-  
munem esse?  
Num tu sanum  
es? num ferrum?  
Homo es, com-  
muni naturæ  
imbecillitati  
obnoxius. Ignem  
cernis, nec ue-  
ris? An hoc  
istud rationi  
consentaneum  
est? Lucernam  
in saxum po-  
ne; ac tum aude  
negare, quod  
saxum exura-  
tur. Quod por-  
ro sanum est,  
hoc etiam na-  
tura nostra est.  
*Ibidem.*

\* Tom. 2. Col.  
144. A. Audiant  
ista qui sæpius  
ad Theatrum  
festinant, seque  
ibi penè quoti-  
die adulterij  
obscenitate  
cômaculant, &c  
† Tom. 1. Col.  
1030. 1031.  
‡ Math. 6. 24.

harlot, but an honest, chaste woman; and that not in the Theater, but at home: but thou beholdest an harlot in the Play-house, where even the very place it self, makes the soule liable to punishment: neither dost thou onely see, but thou likewise hearest dishonest words, and meretricious obscene songs, and thy minde is wounded on every side: to wit, by the sight, with those things which thou seest; by the eare, with those things which thou hearest: by the smell, with those things which thou smellest. And when as there are so many precipices, so many corruptions, how can I believe thee to be free from the bunings of wild beasts? Art thou a stone? art thou iron? Thou art a man subiect to the common frailty of nature. Dost thou behold the fire, and yet art not burned? Whether is this agreeable to reason? Put a candle into straw, and then dare thou to deny that the straw will be burnt. That verily which stubble is, even that is our nature. Let our Play-haunters then consider this, and give this godly Father an answer to these his pithy interrogations. The like passage wee finde in \* this 17. Homely upon the 5. of Mathew: upon these words, If thy right eye offend thee plucke it out, &c. Let those (writes he) heare these words who so often hasten to the Theater, and doe there almost daily defile themselves with the filthinesse of adultery. For if the Law command even him who is bound unto thee by familiarity, if he scandalize thee, to be cut off and cast away; with what satisfaction now at last can they be defended, who by their conversation and stay at Play-houses, doe daily get the acquaintance of those lewde ones who were not formerly knowne to them; & also administer a thousand occasions of destruction to themselves. Again, in his Homily upon the 118. alias the 119. Psalme. vers. 151. 152. hee writes thus. Let none account his life vile, let none cleave fast to vanity. † We cannot serve two Masters; he serves two masters, who goes to Church one day, and to Stage-plays another day. Such a one hath two coates; he is farre from that Coate which cannot be devided, far from the Wedding garment; because, that is a Wedding garment which hath no spot. For he who goes one day to the Church, another day to Playes, weares a defiled



a defiled garment. Every Servant standing with a blemish at his Masters Table, is cast out, and chastised with stripes: keepe your garment pure as you received it in baptisme. Let no man defile it with his manners, let no man rend so beautifull a vestment with the wickedness of his heart. You have received such a Garment in baptisme as the Angels had who attended the Lord in his Sepulcher, whose rayment was as white as snow; And you have received such a gift of grace; keepe that you have received. He that defiles this garment, \* let him wash it with teares, let him separte himselfe from the wicked, let him confesse his sinnes to God, and having reformed his life, let him not returne as a Dog to his vomit. <sup>i</sup> What fellowship hath light with darknesse, or what part hath he that believeth with an Infidell. You who are the Sonnes of the Church ought not to be depraved in the vanities of Stage-players. The \* Church will not indure you stinke, she cannot be defiled with your entrance; she mournes and sighes to God because she seeth her Sonnes to be such. <sup>8</sup> Tremble every day, lest God wax angry, and so you perish from the right way. Acknowledge the very signes of his displeasure, because the Heaven is made Brasse, and the Earth Iron; The very Elements proclaim the wrath of God. <sup>h</sup> O yee Sonnes of Men how long will you be slow of heart? why doe you love vanity in Stage-plays, and seek after lealing in Stage-players? Know ye that the Lord hath made admirable the soule of all such who depart not out of the Church. The soule is heard when she cries unto God, whiles she departs not from God. Be not ye luke-warme lest ye be spued out of the heart of God. He himselfe hath spoken by his Prophet: <sup>i</sup> Because thou art neither cold, nor hot, and I would thou wert either cold or hot; but because thou art neither co'd nor hot, I will spue thee out of my mouth. We performe our duty who speake true things of the truth. You if you have entred into the Physicians house, that you might cure your wounds, lament your wounds. The medicines being layd on, let the corruptions be purged out; let health increase, that so the Church seeing your amendment, may reioyce of her Sonnes; because where sinne

hath

\* O that our  
Asters and  
Play-haunters  
would follow  
this advice.  
<sup>f</sup> 2 Cor. 6.14.  
15.

\* O that our  
Church would  
say, would doe  
thus too.  
<sup>8</sup> Psal. 2.11, 12.

<sup>h</sup> Psal. 4. 2

<sup>i</sup> Rev. 3.15, 16.

\* Tom. I. Col.  
1111. B. C.

8 Multi capti  
sunt a fermen-  
tatione, & ignem  
voluptatis ac-  
cenderunt, dū  
secuti sunt con-  
viviam, & Thea-  
tra habentia  
multū iniqui-  
tatis. *Ibidem.*

m Tom. I. Col.  
1281. B. C. D. &  
1283. C. D.  
1284. A. B.

n Tu vero mi-  
morum & sal-  
tatorum mores  
huc inducis, &c

\* O that men  
would consider  
this when they  
enter into the  
Church, or  
come unto the  
Word or Sa-  
craments.

o Verum tu  
ista non cogi-  
tas, quoniam ea  
quæ in Thea-  
tris audiuntur, quæque spectantur mentem tuam obscurant, & ideo quæ illic gerun-  
tur in Ecclesiæ ritus inducis, &c. *Ibidem.*

hath abounded, grace hath superabounded. In his <sup>k</sup> Homily upon the 140. Psalm; (an excellent dissuasive from ill company who keepe men from repentance, and harden them in their sinnes) he hath this passage. <sup>1</sup> Many are captivated of fermentation, and have kindled a fire of lust, whiles they have followed feasts, and Theaters, having much iniquity in them: A pregnant evidence for our present purpose. In his <sup>m</sup> first Homily on Esay 6.1. I saw also the Lord sitting upon a Throne high and lifted up, &c. he descants thus of Play-haunters, and the fruits of Stage-playes, which I would our Players, and Play-frequenterers would consider. There are among those here present, whom I thinke are not unknowne to your charity, who contemning God, and accounting the oracles of the Spirit as vulgar and prophane, utter confused word, and carry themselves no better then mad men, keeping a stir, and turning about with their whole body, demeaning themselves so, as misbecomes a Spirituall meeting. O miserable and unhappy wretch! Thou oughtest to sing the Angelicall glorification or Hymne with trembling and reverence, and to confesse to the Creator with feare, and by this to crave pardon of thy sinnes. <sup>n</sup> But thou (here comes the fruit of Stage-playes in,) bringest in hither the manners of Players and Dancers; whiles thus evidently throwest about thine hands, skippest about with thy feet, and whirlest about with thy whole body. And how comes it to passe that thou fearest, that thou tremblest not whiles thou darrest doe thus, against such sacred oracles? \* Doeſt not thou thinke that the Lord himſelfe is here inviſibly preſent, who meaſureth every ones motion, and takes an account of his conſcience? Doeſt thou not thinke that, the Angels ſtand round about his dreadfull Table, and compaſſe it about with reverence? ° But thou thinkeſt not of theſe things. and why? pray marke it: becauſe thoſe things which thou haſt heard and ſeene at Stage-playes have clouded thy minde: and therefore thoſe things which are done there, thou bringeſt in among the rites of the

Church;



Church; therefore thou doest utter thy incompounded minde in insignificant clamors. How then wilt thou aske pardon for thy sinnes? how wilt thou receive the Lord into thy house, when as thou prayest to him so contemptuously? Thou sayest, God have mercy upon me; and yet thou declarest such manners as are contrary to mercy. Thou cryest, save me; and yet expressest such a gesture, as is a stranger to salvation. Why doest thou stretch out thine hands to pray, which are alwayes tossed up on high, which are wheeled up and downe unseemely, and make a confused noyse with their vehement clapping and beating? Are not these things verily, partly the practises of common Bandes and Strumpets; partly the examples of those who cry out aloud in Play-houses? How then dost thou dare to mix the sports of Devils, with the Hymnes of Angels praying God? Yea why dost thou not feare this speech which there thou utterest, saying; <sup>p</sup> Serve the Lord with feare, and rejoyce unto him with trembling. Is this to serve with feare, to be so loud and clamorous, that thou thy selfe knowest not what thou speakest with the confused bellowing of thy voyce? This verily savours of contempt, not of feare: of arrogancy, not of modesty: this is rather a part of such who are playing then confessing, &c. The Prophet saith, <sup>q</sup> Rejoyce in the Lord all the earth; make a joyfull noyse unto God all yee lands. Neither doe we prohibit the voyce of prayse; but the voyce of absurdity, and confusion, the vaine and rash lifting up of the hands into the ayre, the tinckling of the feet, unseemely and effeminate songs, which are the proper sports of those who sit idle in Play-houses, <sup>r</sup> From thence these pernicious ensamples are brought in among us; from thence are irreligious and vulgar voyces, from thence the absurdity of the hands, contentious combates, disorderly manners. \* For nothing doth bring the oracles of God into so great contempt, as the admiration of those Stage-plays and Spectacles which are there proposed. <sup>t</sup> Wherefore I have oft exhorted you, that not one of those who come hither, and enjoy the divine doctrine, and are likewise partakers of the dreadfull and mysticall Sacrament, should goe unto these Stage-plays; nor yet entermixt these divine mysteries with demoniacall. Not-

<sup>p</sup> Psal. 2. 11.

<sup>q</sup> Psal. 56. 1.

<sup>r</sup> The fruits of Stage-plays.

\* Nota bene.  
<sup>t</sup> Those therefore who resort to Stage-plays, are unfit to come to any of Gods holy ordinances.

<sup>a</sup> This is the  
pretence of  
Play haunters  
now. But mark  
what answer  
this Father  
gives them  
here.

withstanding some have growne so mad, that even then when they carry about a shew of Religion, and are growne very white with extreame old age, they runne to them notwithstanding, neither regarding our words, nor respecting their owne outward shew. But as oft as we inculcate this speech unto them, and exhort them to respect their old age and religion, how great then is their coldnesse? how ridiculous their speech? They say, that these things are an example of the victory and crownes which shall be in the world to come, and we reape much profit from thence. What sayest thou man? This is a rotten speech, and full of deceit. From whence canst thou reape any profit thence? From innumerable contentions? from the rash oathes of evill speakers? Or from the abuses, the revilings, the scoffes which the Spectators besprinkle one another? But from these there is no good reaped; therefore thou altogether reapest benefit from confused voyces, insignificant clamors, as well from him who is cast downe upon the arena, as from those who cast him downe, who offer violence, who are meddors foolish and assemlie before women. But here verily all the Prophets and teachers doe shew the very Lord of Angels upon an high and elevated Throne, and distribute to those who are worthy, rewards and crownes, but to the unworthy they assigne Hell: and even the Lord himselfe doth ratifie this. Besides thou dost verily condemne these things, in which there is likewise terror of conscience, redargution of thy deeds, feare of punishments and accusations, and inevitable torments. But yet that thou maist finde a certaine excuse of the Stage-playes on which thou earnestly gazest, thou sayest, thou reapest profit from them by whom thou sufferest irrecoverable losse. I intreate, and beseech againe and againe, that we excuse not our excuses in sinnes: for these are but pretences and deceites by which we procure damage to our selves. In his <sup>a</sup> 6. Homily upon Mathew, he writes thus of laughter and Stage-playes. If thou therefore power out such teares thou becommest a follower of thy Lord: for he <sup>x</sup> wept when he raysed up Lazarus, and <sup>y</sup> when he looked backe upon Hierusalem that was to be sacked. He was likewise <sup>z</sup> troubled with the treason and destruction of Iudas. So verily thou

<sup>a</sup> Tom. 2. Col.  
50. 51. 52. 53.

<sup>x</sup> Iohn 11. 35.

<sup>y</sup> Luke 19. 41.

<sup>z</sup> Luke 22. 48.



thou mayst oftentimes finde him weeping, but never laughing, no  
 nor yet so much as slightly revoycing with a smile. Truly no  
 Evangelist hath made mention of any such thing. That <sup>a</sup> Paul  
 likewise wept night and day for 3. yeeres together, both others  
 testifie of him, and he likewise of himselfe: but that he ever  
 laughed, neither doth he himselfe shew any where nor any other  
 for him. Tis not one of all the Saints hath ever signified any  
 such thing either of himselfe or of any other. We read of none  
<sup>b</sup> but Sarah only in the Scripture that laughed, (yea she is  
 presently reproved by the voice of God) and of the <sup>c</sup> Sonne of  
 Noah: but for that laughter, of a Free-man he was made a  
 slave. And this I speake not to take away laughter altogether,  
 but that I might quite extinguish all dissolutenesse of life. Our  
 Christ therefore speaks many things to us concerning mourning,  
<sup>d</sup> both by blessing those that mourne, and by pronouncing those  
 miserable that laugh. For we doe not come into a Play-house,  
 that is, where laughter may be moved; neither doe we there-  
 fore oftentimes meet together, that we should recreate our selves,  
 with undecent cackinnations; but rather that we might  
 mourne, and by it inherit a Kingdom to come. For thou verily  
 if thou standest but in the presence of an earthly King, wilt not  
 dare so much as to smile. But yet when thou hast the Lord of  
 Angels himselfe present every where, thou standest not before  
 him with trembling and greatest reverence; but even when he  
 is angry thou laughest, neither dost thou consider, that by this  
 thou dost more offend him, then thou didst displease him with  
 thy sinne. Neither doth God so much detest sinners, as those  
 who are secure after their sinnes committed. \* And yet there  
 are some so utterly insensible, and iron-like, that after all these  
 words they will say: verily I would to God that I might never  
 chance to weepe, but God grant me, that I may rather alwayes  
 play and be merry. What, I pray, can be found more chilaish  
 then such a minde? For God never taught or granted men to  
 play; but the Devill. Heare therefore what Players have  
 heretofore suffered. <sup>e</sup> The people, saith he, fate downe  
 to eat and drinke, and rose up to play. Such were there  
 heretofore in Sodom: such likewise were there at the time of

<sup>a</sup> Acts 20. 97.  
 Phil. 3. 18.

<sup>b</sup> Gen. 18. 17.  
 cap. 19. 12, 13.  
<sup>c</sup> Gen. 9. 21. to  
 27.

<sup>d</sup> Luk. 6. 21, 25.

\* And are not  
 all our Play-  
 haunters such?

<sup>e</sup> Exod. 32. 6.  
 I Cor. 10. 7.

- <sup>f</sup> Ezech. 16. *the Flood: for the Lord sith of them, <sup>f</sup> That they about-  
d with pride, with <sup>f</sup> Ihesse of bread, and with riches.*
- <sup>s</sup> 1 Pet. 3. 20. *Those likewise in the time of Noe, <sup>s</sup> When they saw the  
Arke building for so many yeeres together, <sup>d</sup> did shew all  
the dolor of compunction, and did onely civilly serve their flat-  
tering <sup>h</sup> mirth, being nothing carefull of things to come; and  
therefore the sudden punishment of the Flood did drowne them  
all and there was made a common shipwracke of the whole  
world. Wherefore crave not thou that from God which thou  
receivest from the Devill. For it is Gods use to give an hum-  
bled trembling, broken, chaste, penitent, and wounded soule.  
These verily are the gifts of God, because we likewise stand  
most in need of such. For a great combate hangs over our heads:  
<sup>j</sup> Ephes. 6. 11. *and we must fight <sup>i</sup> against invisable powers, against spi-  
rituall wickednesse; and against such like Principallities,  
and Powers; and it is well with us, if giving all diligence, and  
watching with all, we may be able to endure their fierce assautes.  
But if we laugh and play, fostering with all perpetuall idlenesse,  
we shall be most easily overcome of our owne idlenesse also, even  
before the fight. Wherefore it is not our parts to laugh conti-  
nually, to let our selves loose to carbinations and derisions, to  
effeminate our selves with delight, but rather of those men and  
women Actors who are beheld in Play-houses, who are defiled  
in Brothel-houses; of Parasites and flatterers who are made  
for this very purpose. This is not, I say, the part of those who  
are called to an eternall Kingdome, and are likewise registered  
in that celestial Kingdome: this is not the part of those who carry  
spirituall armor, which verily is proper onely to the Soldiers of  
the Devill: \* For he it is who hath digested iests and playes  
into an art, that by these he might draw the Soldiers of Christ  
unto himselfe, and might weaken the nerves of their vertue.  
Wherefore he hath likewise erected Theaters in Citties, and  
hath prepared these incentives of laughter and filthie pleasure:  
and by their pestilence, he rayseth up the like plague upon the  
whole Cittie. Which things S. Paul commands us to flee, ex-  
horting, <sup>k</sup> that we should put farre from us all foolish  
speaking & turrility; then which laughter is far more perni-  
cious**



cious, and farre worse. For when those Stage-players and ridiculous persons, have uttered any blasphemous and filthy thing, then especially all the simpler sort are most excessive in their laughter; applauding them most in that, for which verily they ought to have cast stones at them, who kindle a furnace of dreadfull fire upon their owne heads by this kinde of pleasure.

<sup>i</sup> For those who applaud the utterers of these things, perswade them for to act them; and therefore for this they deserve rather to undergoe the punishment which is appointed for these things. For if there were no spectator, nor maintainer of such things, there would certainly be none who would care to act them. But when they see you to forsake your owne callings, yea the very places of your daily worke, and the gaine you reape from thence, and all things else, for love of this vaine spectacle, they are then carried to these things with a more earnest intention, and bestow more study in them. And this I speake, not to excuse their fault, but that you may learne, that you especially are the spring and head of this iniquity, who spend the whole day in such ridiculous, in such pernicious pleasures, prostrating abroad the honest name of Wedlocke, and the reverend businesse in it. For he who personates these things doth not sinne so much as thou who commandest them to be done. Neither dost thou onely command and call for, but thou dost likewise further the things that are acted, by thy exultation, laughter, applause; and by all manner of meanes thou maintainest this Diabolicall Ship. \* With what eyes then canst thou now behold thy wife, which thou hast there seene prostrated to so great injury in the person of another? How canst thou refraine from blushing, as oft as thou rememberest thy wife, when thou shalt there see the same sex so filthily made common? Neither maist thou reply unto me now, that whatsoever is there done is but a fiction or faine argument, but not the truth of things.

<sup>m</sup> For this very feining (which comes home to our purpose) hath made very many adulterers, and overthroweth many houses. And therefore it grieves me most, that this so great an evil, is not believed to be an evil; but that which is farre the worst of all, both favour, and clamor, and applause, and

<sup>i</sup> Let Play-  
hausers con-  
sider & remem-  
ber this.

\* Nota bene.

<sup>m</sup> Etenim ti-  
mulatio ista  
plurimos adul-  
teros fecit, &  
multas domos  
subvertit, &c.

⁂ Et non dū  
dico quātos  
adulteros faci-  
ant, qui huius-  
modi adulteria  
histrionis imi-  
tatione re-  
presentant;  
et eadem modū  
etiam impa-  
dent horum  
spectatores effi-  
ciunt. Nihil  
quippe obscē-  
rit illo oculis,  
nihilque salu-  
tius qui specta-  
re talia patien-  
ter potest, ne  
dicam liben-  
ter, &c. Ibidem.

⁂ Gen. 3. 6, 7.

⁂ Rom. 1. 32.  
Phil. 3. 19.

laughter are expressed, when so beastly adultery is committed to the publike hurt. What then sayest thou, is this onely feining, not a crime? Will therefore are these worthy of a thousand deaths, because what all lawes command men to shun, those things are these not afraid to imitate. For if adultery it selfe be evil, doubtlesse the imitation of it must be evil. ⁂ And I doe not yet report how many and great adulterers they may make who perso-  
nate such adulteries in an histrionick fiction, and how impudent the wife is, or make their spectators. For there is nothing more filthy, nothing more lascivious then that eye, that can patiently, that I say not willingly, behold such things. Moreover what a thing is this, that when as thou wilt not so much as looke upon a naked woman in the street, yea nor yet at home, but if such a thing fall out by accident thou thinkest it done to iniure thee; that yet when as thou goest up to the Play-house, that thou maist violate the chastity of both Sexes, and maist likewise incestuously defile thine owne eyes, thou believest that no dishonest thing befalls thee? For thou canst not say thus, that she is an harlot that is thus uncovered; because it is nature it selfe, and there is the same body of an whore, and of a free woman. For if thou thinkest that there is no obscenity in such a sight, for what cause when as thou shalt see the same thing in the street, dost thou step backe againe from thy intended walke, and most severely rebuke that immodesty? unlesse perchance thou believest, the same thing not to be alike filthy when we are severd, and when we sit all together. But this is meerely derision and shame, and words altogether of extreme folly; and it is better for one to besmeare his whole face with clay and dirt, then with a spectacle of so great filthinesse. For dirt is not so noxious to the eyes, as that unchaste spectacle, and the sight of a naked Harlot. Hence therefore what nakednesse brought upon man-  
kinde even from the beginning, and even by this meanes feare that filthinesse. What then hath made men naked? ⁂ disobe-  
dience and the counsell of the Devill, so much hath this alwayes pleased him from the beginning. But they verily when they were naked, were yet ashamed; you repute the same thing wor-  
thy prayse, according to that of the Apostle, I glorying in your  
shame.



shame. ¶ After what manner therefore can thy wife from henceforth behold thee returning from such a contumely? how can she entertaine or speake to one so unworthily defiling the condution and sex of womans nature; yea and returning a captive, a servant of an whorish woman from such a spectacle. If then you grieve when you heare these things, I confesse that I give you, and owe you the greatest thanks. For who is he that doth comfort me, but he who is made sorrowfull by me? Wherefor cease not to mourne for this licentiousnesse, and oft to be grieved for it. For this griefe will be made unto you a beginning of conversion unto better things. Wherefore I have more earnestly pressed my speech, that I might free you by a more deepe mission from their corruption by whom you are intoxicated, and might revoke you to pure holinesse of munde: which verily, together with the promised rewards of piety, we may all happen to enjoy by the grace and mercy of our Lord Iesus Christ; to whom with the Father and the holy Ghost be glory for ever and ever, Amen. In <sup>r</sup> his 7. Homely upon Ma. them; he proceeds thus against Playes, and Play-haunters. But what doe I speake of the space of the long journey of the wise men to see Christ, when \* as many women are now growne to such an height of effeminacy of minde, that they cannot so much as come a very little distance from their houses to see the Lord in a spirituall manger, unlesse they be carried upon Mules? But of those also who verily can endure the paine of walking, some preserve the tumult of worldly businesse, others Theatricall routs, or Play-house meetings, before holy Assemblies. Verily these Barbarians before they had seene Christ, overcame so great a journey for him; thou verily, no not after thou hast seene him, dost like to imitate him. <sup>r</sup> For even when thou hast seene him, thou so relinquishest him, that after him thou runnest to Play-houses, and dost rather desire both to heare and to see a Stage-player, then him: And that I may touch the same things againe that I followed before, thou verily leavest Christ placed in a spirituall Manger, but thou hastest to see a hearts with shame and griefe, and cause them to renounce these Playes, to follow and embrace their blessed Saviour.

¶ Quonam igitur te pacto deinceps aspiciet uxor a tali contumelia redemptam? quemadmodum suscipiet & alloquetur tam indignæ naturæ mulieris conditionem sexumque faciantem, atque a tali spectaculo captivum servumque redeuntem mulieris fornicatûs, &c.

<sup>r</sup> Tom, 2. Col. 59. 60, 61.

\* And is it not so with many now who must be coached to the Church be it never so neere them?

¶ O that our Play-haunters would but consider this! me thinks it should even melt their

Strumpet

*Strumpet lying on the Stage. But of what punishments now at last doe we thinke this worthy? Answer I beseech you; if any one should promise he would bring thee unto the King, and would show thee him glittering on every side, and sitting amidst the severall ornament. of his pompe and state; dost thou thinke thou shouldst prefer a Stage-play, before this courtly dignity, though thou expectest no benefit to accrue unto thee by it? Verily out of this Table there flowes a fountaine of spirituall good things, and thus thou presently leaving, runnest to the Theater, that thou maist see a swimming woman, and thou beholdest that far exposed to the publike view: I say, that thou maist see this, thou leavest Christ sitting by the fountaine of heavenly gifts.*

\* Ioh. 4. 6, &c.

*For even now he sits not only upon that one Samaritan Well, but speaketh to the whole City. But perchance even now he speakes only to the Samaritan woman: for even now no man stands by him; save only that some perchance are present only with their bodies, but others truly not so much as with their bodies. Notwithstanding he departs not, but staves, and demandeth drinke of us, not water, but holinesse: For Christ distributeth holy things to holy men. For he doth not give us water out of this Well, but living Blood, which albeit it be received to testifie the Lords death, yet to us it is made a cause of life. But thou leavest the fountaine of his blood, and thus dreadfull cup, and runnest hastily to that drakollicall well that thou maist behold \* a swimming whore, and suffer a shipwracke of thy soule.*

\* It seemes by this, that the Græcian Actors, did now and then to refresh and exhilarate their lascivious Spectators, bring a kinde of Cisterne upon the Stage, wherein naked Whores

*For that water is a certaine vast sea of luxury, in which bodies are not drowned, but soules suffer shipwracke. For she verily being naked sports her selfe with swimming in the midst of the waters, but thou looking on her from an high scaffold art plunged into the depths of lust. For these nets of the Devill, doe not so much catch those who descend into that water, and there sell themselves, as those who sit above. For these are drowned farre more cruelly, then that Pharaoh heretofore who was overwhelmed with his Chariots & Horsemen. Now if were possible by any*

*did swim, and bathe themselves betweene their Acts and Scenes: which wicked, impudent, execrable practice, this holy Father doth here sharply and excellently declaine against. Exod. 14.*



meanes for me to shew unto you the soules swimming upon these waters, truly they would appeare no otherwise, then those Egyptian bodies that were tossed in these floods. But this verily is far more dangerous, that this so great destruction they call pleasure, and this filthy sea of perdition, they stile the Euri-pus of delight; when as verily one may more easily and safely passe over the Aegean, and Tyrrhenian sea, then the horrible dangers of this spectacle. For first of all the Devill doth sollicite the hearts of such all night long with an over-anxious expectation, afterwards he represents that which hath bene so greedily beheld, where with he doth presently binde and lead them captive. Neither mayest thou thinke thy selfe free from sinnes, if thou dost not couple with an harlot, when as thou dost commit all this with thy will. For if thou art possessed by this concupiscence, thou art verily burned with a greater flame.

\* But if by beholding these things thou suffrest nothing, notwithstanding, thou art guilty, in being a scandall unto others; and by thy encouragement of such pleasures thou thy selfe condemnest both thine owne face, and with thy face thy soule. But that we may not seeme to deale onely by way of reproofe, we will now propound the meanes of reformation. What then is this meanes of amendment? I deliver you to your owne wives to be instructed, when certainly you ought rather according to the Apostle, \* to be instructors of your wives. But because by sinne the order is inverted, and the body is made the superior, the head the inferior, let it not grieve you to returne to honest things by this way. But if thou art ashamed of the tutorship of a woman; avoyd sinne, and thou maist quickly ascend into the chaire of a Doctor, which is ordained for thee by God. But as long as thou shalt sinne, the Scripture doth send thee not onely to an woman, but even to irrationall and the basest creatures. Neither doth a creature endued with the honor of reason blush to become a Scholler of the Bee and the Ant: neither is this the fault of the Scripture, but of those who have lost their owne noblenesse. Therefore we also will have a care to doe thus. And now verily we assigne thee to a woman to be taught: but if thou shalt contemne her admonitions, we will even send thee to

\* Let this be well observed of the best of Play-haunters.

\* 1 Cor. 11. 3.  
cap. 14 35.

the intorship of unreasonable creatures. For we will shew thee, how many birds and fishes, yea how many kindes of beasts and creeping things outstrip thee in honesty and chastity. But if thou art ashamed to be compared to such creatures, returne to the ensigne of thy owne noblenesse, and remembering that vast Sea of Hell, and fiery River, avoyd this pestiferous Fish-pond of the Play-house. \* For this is it which doth drowne its Spectators in that fiery Sea, and which doth kinde the very bottome of that fire. For if he who without these provocations seeth a woman, is yet notwithstanding drawne sometimes to lust after her, and commits adultery onely by lusting; he who not onely seeth, but likewise earnestly beholds a naked and lascivious women with his whole minde, how is he not a thousand times made the captive of lust? That great Flood under Noah did not so extinguish mankind, as these swimmers doe altogether suffocate all their Spectators even with much disgrace. For that flood although it brought in the death of bodies, yet it blotted out the vices of soules. But this water doth the contrary; it workes the destruction of soules, the bodies still continuing in life: \* You verily if that any contention about honor arise, contend with all ambition, that you ought to have preheminnence of the whole world; flattering your selves with this priviledge; that this Citty did first give the name of Christians to the faithfull: but when you should contend about honesty and chastity, are you not ashamed lest you should be overcome of the very basest villages? Yes, sayest thou. But what then doe you command us to doe? To goe into desert Mountaines, and to become Monkes? And what else doe I lament, but that thou thinkest an honest and pure life belongs onely to them? Verily Christ hath given common precepts unto all men. For where he saith, <sup>2</sup> If any man looke upon a woman to lust after her, hee hath already committed adultery with her in his heart: it is not onely spoken to a Monke, but likewise to an Husband. For that Mountaine in which Christ taught these things was then filled alwoost only with such. Consider therefore that Theater, and avoyd their Diabolicall Assemblies, and doe not as it were blame my more troublesome speech.

\* Note this well.

\* Let the Romanists observe this, who claime the selfsame superiority because of Peters chaire which they falsely challenge, when as Peter was first, yea the first Bishop of Antioch. <sup>1</sup> Acts 11. 26. <sup>2</sup> Eusebius. Eccl. Hist. l. 2. c. 4. The Disciples were first called Christians at Antioch. <sup>3</sup> Math. 5. 28.

For



For I prohibit not marriages, nor honest pleasure; but I would have it to be done with honesty, not with obscenity or sinne. I doe not therefore bid the goe into Mountaines and Deserts, but to be bountifull, and likewise honest and modest, even whiles thou livest in the midst of the City. The Apostle tells us, <sup>a</sup> The time is short, it remaines therefore that those who have wives bee as if they had none; for the fashion of this world passeth away. As if he should say, I bid you not to dwell in the tops of Mountaines, although I desire that likewise, because Citties imitate the abominations committed in Sodom; but yet I doe by no meanes force you to it. Continue having an house, wife, children, onely doe not make them Spectators of incestuous pleasures, doe not thou introduce the plague of the Theater into thine house. Doeſt thou not heare Paul saying; <sup>b</sup> The man hath not the power of his body but the woman? Therefore he hath also given common precepts to him. Thou verily if thy wife frequent the Church becommeſt a most grievous accuser of her: but thou thy selfe spending the whole day in Play-houses dost not believe thy selfe to be worthy of accusation: but when as thou art so vigilant over thy wifes chastity, that thou art not ashamed to be excessive and immoderate, keeping her oftentimes from necessary iourneys, yet thou thinkest that all things are very lawfull to thy selfe. But Paul doth not permit this to thee, who likewise giveth the same power to the woman. <sup>c</sup> Let the man, saith he, give unto the wife due benevolence. How then is thy wife honored by thee who is vexed with such an undeserved injury, when as thou doest ioine thy body which is in her power, to harlots? For thy body is thy wifes. What honor I say dost thou give unto her, when as thou bringest in tumults and contentions into thine owne house, when as thou utterst such things in the market place, that whiles thou relateſt them at home, thou disgraceſt thy wife that heares, and makeſt thy daughter that is present to blush, and besides others thy owne selfe? For it were much better to keepe silence, then to utter such obscene things, which if thy servants should but speake of, u were iust for thee to cudgell them. <sup>d</sup> Answer I pray, what satisfaction canſt thou

<sup>a</sup> 1 Cor. 7. 29.  
30, 31.

<sup>b</sup> 1 Cor. 7. 4.

<sup>c</sup> 1 Cor. 7. 3.

<sup>d</sup> Let our Play-haunters consider of this Quære.

thou giv'st, who beholdest these things with great delight which are not lawfull to be named? and preferrest those things which are dishonest for to name before all honest and holy Arts? Lest therefore I should seeme more troublesome, I will here end my speech: But if you persevere in these things, I will launch with a sharper razor, and make a more deep incision; neither wil I ever rest untill I breake in pieces that Diabollicall Theater, that the Assembly of the Church may be made cleane and pure: So shall we be freed from the present turpitude, and acquire life to come by the grace and mercy of our Lord Iesus Christ; to whom be glory and dominion with the Father and the holy Ghost for ever and ever. Amen. In his <sup>d</sup> 38. Homily upon Matthew, upon these words; It shall be easier for Sodom and Gomorrah in the day of Iudgement then for thee: hee falls into this excellent discourse against Stage-playes and their concomitances. The Sodomites though they lived most wickedly, yet they sinned before the Law and Grace: but what pardon are we worthy of, who commit such sinnes after so diligent a care both of the Law and Grace? We shut our gates, and stop our eares to the poore; what say I to the poore, when as we doe the same to the Apostles themselves? Yea therefore to the poore, because we doe it to the Apostles. For when as Paul is read publikely and thou dost not regard: when as Iohn thunders and thou dost not heare; wilt thou heare a poore man who dost not heare an Apostle? That our houses therefore may be open to the poore, and our eares to the Apostles, all filthinesse is to be purged out of the eares of the minde. For as filth and dirt are wont to stop the eares of the body; so whorish songs, the fables of this world, the burthen of Debtors, the accounts of Creditors and usury, are wont to stop the eares of the minde more then any filth. Or rather, they doe not onely stop them, but also make them impure and filthy, For such speeches doe as it were cast dirt into our eares. That which that Barbarian did threaten, saying; ° You shall eat your owne dung; even that doe many now unto you, not in word onely, but in deed, yea verily even far worse and filthier: (For whorish songs are much more abominable then dung.) And that which is worse

<sup>d</sup> Tom. 2. Col.  
297, 298, 299,  
300.

1 King. 18. 27



to be indured, you doe not onely not grieve when as you heare such things, but you likewise laugh and reioyce. And when as you ought to avoyd and abominate these things, you entertaine and applaud them. Therefore if these things be not abominable, doe thou thy selfe likewise descend upon the Stage, and imitate that thou praysest, have society and commerce with those who move such laughter: but if thou wilt not be coupled in that fellowship, why dost thou give so great honor to it? The very lames of the Gentiles make them to be \* infamous: but thou together with the whole Citty being all called together, runnest out to them as to Ambassadors, or Generals of the Warre; that thou together with all the rest maist put dung into thine eares: and thou who beatest thy servant, if he utter any filthy thing in thy presence, who permitt'st not thy Sonne to doe it; who dost not suffer these things to be done at thine owne house as being an undoubted filthinesse; when as certaine servile abiekt persons who deserve the Whipping post shall call thee to heare these things, dost not onely not take it ill, but even reioycest, yea applaudest, and givest thankses. And what madnesse could ever be found greater then this? But sayest thou, I never spake nor sung these obscene things, these incentives of pleasure. But what profit is it, if when thou dost not utter them, yet thou hearest them willingly? Yea how wilt thou make this evident that thou dost not utter them, when as thou dost willingly heare them with laughter, and runnest to receive them? Tell me I pray thee, when as thou hearest Blasphemers, dost thou reioyce and triumph, or rather, dost thou tremble and stop thine eares? I doubt not but thou tremblest; Wherefore? because thou never art wont to blaspheme. Wherefore doe so likewise in filthy speech, if thou wilt thorowly perswade us, that thou dost not utter filthy words, then truely will we believe thee when as we shall see thee not to heare them. For how dost thou respect vertue, who art nourished by hearing these things? how canst thou undergoe the difficult labours of chastity, who aboundest with laughter, and art insnared with a whorish song: For if the soule which is farre remote from these songs, doth scarce retaine the honesty of chastity, how can he live chastly who liveth in them? Are

\* Players infamous.

Objection.  
Answer.

Phil. 4. 4.

¶ Marke this O  
Play-haunters.

¶ They had in  
those dayes  
some few wo-  
men Actors:  
which in his  
10. Homily up-  
on Matthew, he  
stiles *Famine*  
*Theatricals*: The-  
atricall wo-  
men: In imitation of these some French-women, or Monsters rather on Michael-  
mas Terme 1629. attempted to act a French Play, at the Play-houſe in Black-friers:  
an impudent, shamefull, unwomanish, gracelesſe, if not more then whoriſh  
attempt.

you ignorant that we are more prone to vices? When therefore we run unto these things with hast and earnestnesse, how shall we avoyd the furnace of eternall fire? Have you not heard Paul saying: *Rejoyce in the Lord.* He hath said, in the Lord, not in the Devill. How therefore canst thou beare Paul, when thou shalt perceive that thou hast sinned, when as thou art alwayes as it were made drunke with these ridiculous Spectacles? For that thou camest hither now, I wonder not; yea verily I wonder greatly. For thou camest hither as it were simply and perfunctorily: but thou rushest thither daily with all earnestnesse of minde, with speed, with alacrity: which appears by this; because that most filthy sinne, which by your sight and hearing hath bene infused into your soule, you carry along with you from the Theaters to your houses; yea verily you take it, and lay it up in your mindes and thoughts: and those things which are not worthy detestation thou disdainest, but abominable things thou admirest and lovest. For many returning from the office of burying, have presently gone into the bath; but those who come from 5 Play-houses have neither mourned, nor poured out fountaines of teares. Yet truly a carcase hath no uncleannesse; but sinne doth so defile men, that no fountaines, no rivers, but onely teares and confession can wash it away. But there is no man who discernes how great the steines of sinne are. For because we feare not things that are to be feared, therefore we feare those things which have no cause of feare in them. But what is this so great noise of Theater men? what these Diabolical clamors? what this Satanicall apparell? One being a yong man hath his haire combed backward, and effeminating nature in his countenance, apparell, pace, and such like, strives to deduce it to the similitude of a tender Virgin. Another on the other side being an old man, having his haire and all modesty shaven off with a rasor, stand-  
ing by girl, is ready to speake and to act all things. ¶ Women



also with a naked and uncovered head speake so the people without shame, and usurpe impudency to themselves with so great premeditation, and infuse so great lasciviousnesse into the mindes of the Hearers and Spectators, that all may seeme even with one consent to extirpate all modesty out of their mindes, to disgrace the female nature, and to satiate their lusts with pernicious pleasure. For all things that are done there are absolutely most obscene, the words, the apparell, the tconsure, the pace, the speeches, the songs, the anties, the turnings and glances of the eyes, the pipes, the flutes, and the very argument of the Playes, all things (I say) are full of filthy wantonnesse. Say therefore, when wilt thou withdraw thy selfe from so great an uncleane desire of fornication which the Devill hath infused into thee, and repent.

<sup>i</sup> For we are not ignorant how many whoredomes are there committed, how many marriages are there defiled with adulteries; how many men are there most unnaturally abused; how many yong men are there strangely effeminated; all things there are full of the highest iniquity, all full of prodigies, all full of impudency. For which things we ought not to sit laughing excessively, but rather to mourne and grieve even with teares. What therefore will you, maist thou say; shall we shut up all the Play-house doores, and obeying thee, overturne all things? <sup>k</sup> What hast thou said, shall we overturne? Are not all things now overturned? For whence dost thou believe that the unchaste attempters of marriages proceed? Come they not from these Play-houses? Whence are those who invade the marriage beds of others? Are they not from the Stage? Is it not from hence that many men become most troublesome to their wives, and that women are despised of their husbands? Are not very many adulterers from hence? Therefore he seemes to me to overturne all things who runnes to Play-houses, who brings in a most cruell tyranny? Thou wilt say, no; to separate wives from their husbands, to ravish children, to overturne houses: all these are the acts of Tyrants who have seised upon the Castle, and oppresse the City by force: but the things we doe are

<sup>i</sup> Those therefore that would have their wives, their daughters, their husbands, their children chaste, let them keepe them from the Play-house.

<sup>k</sup> Loe here the lewde, the pernicious effects and fruits of Stage-plays.

Objection.

<sup>i</sup> So say our Players and Play-haunters, but falsely.

occasion

Answer.

occasion to adulteries. *Tea verily, who is not already made an adulterer? For if I could call all by name I would quickly shew it thee. How many have harlots led away as captives from thence? How many have they either withdrawne from their wives, or have not at all permitted them to come to their lawfull bed? What therefore, sayest thou, shall we overturne all the lawes by which these things are established.* <sup>m</sup> *Tea verily, these Stage-plays being overturned, you shall overthrow, not the lawes, but iniquity, and you shall quite extinguish all the plagues and mischiefes of the City. For from hence are seditions rayed, from hence tumults doe arise. For those who are nourished with these Playes, (who sell their voyces for their bellies sake, who are most ready to speake, to doe all things, and spend all their paines and industry in this,) these are most of all wont to inflame the people with rumors, and to rayse tumults in Cities. For the idle youth educated in these evils, is more cruell then the very fiercest beast. Are not many evill doers made and confirmed by these Stage-plays? For that they may instigate all the people to these things, that they may obtaine their dancing pleasures, that they may corrupt modest women mixed with strumpets, they come to such a height of wickednesse, that they doe not so much as abstaine from the bones of dead men. What shall I say, that many spend infinite summes of money at these Diabolicall societies? What shall I say of lasciviousnesse? What of other evils? \* Consider then that thou art he who dost overthrow the whole life of man, when as thou drawest others to these things; not I, who thinke, that all these Playes are to be given over. Thou wilt say; shall we then pull downe all the Play-houses? Would to God they were now pulled downe, albeit, that as farre as it appertaines to us, they long since lie desolate. Notwithstanding I command you to doe none of these things; since the magnificence of the houses may stand, and the Playes and Dancing altogether cease; which will be more prayse to you then if you should quite overturne all. Take at least an example to your selves from the Barbarians, who want the filthinesse of all these Stage-plays.* <sup>o</sup> *What excuse*

Objection.

Answer.

<sup>m</sup> The best way therefore to suppress adultery, whore-dome, sedition, tumults, & all the mischiefes of the Common wealth, is to suppress Play-houses and Stage-plays,

<sup>n</sup> Let our Play-Patrons and Play-haunters remember this. Objection.

Answer.

<sup>o</sup> O let all Christians who resort to Stage-plays remember this for feare Turkes and other Infidels who want, who utterly reject all Stage-plays should rise up in judgement against them at the last.



case then can you bring for your selves, if you who are now registered in Heaven, you who are the companions and coheires of Angels and Arch-Angels, should be found farre worse then the Barbarians in this thing? especially when as thou maist else where procure to thy selfe many better comfort. For when thou wilt refresh thy minde, thou maist goe into Gardens, behold running Rivers, contemplate great Lakes, looke upon pleasant Places, heare singing Grasshoppers, be conversant in the Temples of Martyrs; from whence thou shalt receive best health for thy body, and excellent profit may accrue unto thy soule, from whence thou maist reape singular pleasure, because no losse, no grieve, no sorrow followes; thou hast a wife, thou dost not want children, thou aboundest in friends, all which are wont sometimes to afford honest delight and profit. For what is more sweet then children? What more pleasant then a chaste wife to a moderate and chaste Husband? Verily the Barbarians themselves, when as they had heard of these Stage-plays, and the unseasonable delight of fables, are reported to have uttered words most worthy all the instructions of Philosophie. For they said, that the Romanes, as if they had wanted wives and children, had devised such pleasures as these to themselves. In which words they did shew, that nothing could be more sweet, more pleasant to him who would live honestly, then a modest wife and children? But thou wilt say, I can shew that these Playes have done no hurt to many. Yes verily they doe very great hurt in that thou spendest thy time idly and to no purpose, and in that thou offrest a scandall unto others. P For although thou by a certaine

fortitude of a sublime minde hast contracted no evill from thence, yet because thou hast made others who are weaker students of Stage playes by thy example, how hast thou not contracted evill to thy selfe, who hast given occasion to others of committing evill? For those who are there corrupted, as well men as women, will all transferre the crimes and cause of their corruption upon thy head. For like as if there had not been Spectators, there had not been any to have acted; so because both are the cause of the sinnes that are committed, they shall both suffer the fire. Wherefore all be it by the modesty of thy

Objection.  
Answer.

P Let the best of our Play-haunters who thinke they receive no hurt at all from Stage-playes, remember this

H b b

minde

\* Nota.

minde thou hast effected, that no hurt should come unto thee thence, \* which I doe not thinke can be : yet because others have committed many finnes by reason of Playes, thou shalt undergoe grievous punishments for this ; albeit thou hadst beene much more modest and temperate, if by no meanes thou hadst gone thither. Let us not therefore contend unprofitably, nor devise waine excuses, when as one excuse may suffice us, to flie far from this Babilonish Stewes, to keep far off from this Egyptian Harlot, and if need be, to escape naked out of her hands : so shall we receive great pleasure, when as we are not at all pricked with the stings of conscience. So shall we both live soberly in this life, and obtaine future good things, by the grace and mercy of our Lord Iesus Christ. In his 74. Homily on Mathew, hee hath this notable passage to our purpose.

\* Tom. 2. Col. 514. 515.

\* O that the Gallants of our times, who are deeply guilty of this sinne, would but consider this Fathers words.

\* Many come unto the Church to behold more curiously the beauty of women, and the farenesse of yong men : \* dost thou not therefore wonder that Thunderbolts are not sent forth on every side, and that all things are not utterly subverted ? For these things are most worthy, not onely of Thunderbolts, but also of the punishment of Hell. But God since he is long suffering and mercifull, doth in the meane time keepe in his anger that he may leade thee to repentance. What dost thou O man, thou more diligently seekest after the beauty of women in the Church, and dost thou not tremble abusing the Temple of God with so great an indignity ? For in the market place thou blushest, yea thou fearest lest any one should see thee following a woman : but in the Church of God, when as God himselfe speaks unto thee, and deters thee from these things, thou most of all practisest fornication and adultery in that very time, when as it is thundred out unto thee with a loud voyce, that thou shouldst flie from these things, neither dost thou tremble, nor stand amazed. \* But these things thou hast learned (I pray observe it well) from the most unchaste Theater ; that most contagious plague, (so stiles he the Play-house) that pestiferous payson, that unavoidable snare of idle careless persons, that voluptuous perdition of incontinent people, hath taught you these things. Such is the accursed fruit of Stage-playes, not onely

\* Verum hæc ab impudicissimo Theatro didicistis, hæc vel illa contagiosa pestis docuit: virus istud pestiferum, inevitabilis negligentium laqueus, incontinentium voluptuosa perditio. Ibidem. Col. 785. A.



only to make the Play-house, but even the very Church of God a kinde of Brothell, as he there more largely proves. ¶ In his 69. *Homily upon Mathew*: I finde this notable discourse. *When you are in feare and troubles you call those ex animo happy, who live a single life in Mountaines and Caves; as I am not ignorant that those have so stiled these sometimes, who living in idlenesse spend both day and night in Theaters and Play-houses. For albeit these may seeme to abound with a thousand pleasures, albeit rivers of pleasure might be thought to be present with them, yet they lie for the most part pierced thorow with many most bitter darts from thence. For if any man shall be taken with the love of any Woman-dancer, verily he shall undergoe a torment harder then any Warfare, more troublesome then any Pilgrimage, and he shall passe thorow more miserable dayes then any besieged City, &c.* ¶ *Where now are those who sit daily in the Play-house addicted to the Dances of the Devill, and to pernicious Songs? Verily I am altogether ashamed to speake of them, but yet I must needs doe it by reason of your infirmity. For even Paul himselfe saith, 'As you have heretofore given up your members to serve uncleanness, even so now give up your members as servants of righteousness unto holiness. Wherefore we will now also make diligent search into the lives of Harlots & corrupt yong Men who sit together in the Play-house, and we will compare them with the life of these blessed ones, as farre as it concernes a pleasant life. For the more negligent yong Men, that they may live merrily, are taken with the snares of the Play-house: yet if we consider well, we shall finde as great a difference betweene the one and the other, as if a man should heare Angels singing an heavenly Song, and Swine buried in the dirt, grunting. For in their mouth, Christ, but in these mens mouthes, the Devill speaketh. The Pipes with puffed up cheekes and a deformed scēnæ laquijs capiuntur: tantam enim si perpendimus, differentiam invenimus, quantum si quis canentes Angelos modulationem divinam audiret, & porcos stercore defossos ac grunnientes. Ore namque illorum Christus, istorum vero Diabolus loquitur, &c. Ibidem.*

¶ Tom. 2. Col. 487. 488, 489.

\* Nota.

¶ Vbi nunc sunt, qui Diaboli choreis & perditis cantibus dediti in scēna quotidie sedent? Pudet me certè verba de illis facere, veruntamen necesse mihi est propter infirmitatem vestram, &c. Ibid. ¶ Rom. 6.

¶ These and no other are the most constant Play-haunters. ¶ Iucundè namque vivendi gratia, negligentiores ju-

med face send forth an uncertaine and unarticulate voyce to these : but by their mouthes the Grace of the Holy Spirit, in stead of a Pipe, a Harpe, and a Flute, soundeth so sweetly, that it is impossible for those who are fastned to clay and earthly things, to see so great pleasure before their eyes. Wherefore I wish that some one of those who are mad about these things, could be but brought to this Quire of Saints, and then I needed not to use any more words. And although we relate these things to earthly men, yet we will somewhat endeavor to pull them out of the filth and dregs. From these songs of Harlots a very flame of lust doth presently set the Auditors on fire, and as if the sight and face of a woman were not sufficient to inflame the minde, they have found out the plague of the voyce too. But by the singing of our holy men, if any such disease doth vex the minde, it is presently extinguished. And not onely the voyce and face of a woman, but the \* apparell doth much more trouble the Spectators ; so that if any more rude or abject poore man beholds it, he may be too much grieved at it and oft-times say thus unto himselfe, Verily a Whore and a Whore-master, the children of Cookes and Taylors, and oft-times of Servants, live in so great pleasures : but I a free-man, and borne of free Parents, who live by honest labour cannot truly so much as dreaming be delighted thus ; and so he departs disquieted with griefe. Which thing hapens not from the sight of Monkes, yea the very contrary alwayes useth to fall out. ¶ For if he shall behold the sonnes of rich men, and the Nephewes of famous Ancestors to weare those meane garments, which those who are oppressed with extreame poverty would not vouchsafe to weare, and shall know that they reioyce in this very thing ; consider with how great comfort he departs, if he be poore, being thus confirmed : and if he be rich, he is easily made more moderate and better by it. And verily in the \* Theater when a most crasy Harlot walketh about with golden ornaments, the poore are wasted with griefe, that their wives have no such thing : and the rich being troubled with this sight, when they shall see the habit, the countenance, the voyce, the gesture, and other things full of lust, and shall returne home to their houses

burning.

¶ The ill fruits of costly and gawdy apparell, especially in Play houses Which I would our flaunting Gallants would consider.

¶ The good that comes by wearing meane and plaine apparell.

\* Nota.



burning with such dishonest fire, despise their wives as more deformed: <sup>a</sup> Hence chidings and brawles, hence discords and warres arise, hence death also oft-times followes. For those who are taken with this kinde of lust, a life with their wife and children seemes bitter to them: thus all things in their houses are disturbed. No such thing is ever wrought by the quire of Monkes, the wife may receive her husband returning milde from thence, and voyd of all absurd pleasure, so that he may seeme more calme and quiet to her. <sup>a</sup> So that this Play-house quire (pray marke it) is the Fountaine, and originall of all evils, but that of Monkes of all good things. One of them maketh Wolves of Sheepe; the other converteth Wolves into Lambes. But perchance we may seeme as yet to have spoken nothing of pleasure. What therefore is more pleasant then to live in tranquility of minde, lamenting nothing, grieving for nothing, and bewailing nothing? Notwithstanding let us proceed on further, and let us search out the pleasure of both these harmonies and sights, and we shall finde the one remaining onely till the evening, so long as the Spectator sitteth in the Play-house, but afterwards pricking him worse then any sting; but the other alwayes flourishing in the mindes of the Spectators, &c. A sufficient testimony of the accursed bitter sinfull fruits of Stage-players. In his 89. Homily upon Matthew, he hath this short passage. <sup>b</sup> All these who ascend to Stage-plays or to Harlots houses, are spiriually lame: how then shall these be able to stand in battle, and not to be cast downe with the crimes of incontinency? In his 2. Homily against the Jewes, he writes thus. <sup>c</sup> If thou hast a servant, if a wife; thou maist keepe them at home with great authority. For if thou permittest them not to goe into the Play-house, how much more are they to be driven from the Synagoge of the Jewes? Here is greater wickednesse then there. <sup>d</sup> That which is done there, is sinne; that which is done here, impiety. I speake not these things to this end that you should suffer them to goe into the Play-house; for even this is evil: but that driving them from Playes, you should even much more prohibit them from this. Goe too, tell me what thou runnest to see there?

<sup>a</sup> These are other fruits of Play-haunting.

<sup>a</sup> Ita theatralis hic chorus malorum omnium, ille vero monachorum, bonorum fons & origo est: Alter ex ovibus lupos facit, alter e lupis in agnos convertit, &c. Ibidem.

<sup>b</sup> Tom. 2. Col. 601. B.

<sup>c</sup> Operū. Tom. 1. Editione. Franco, Ducæi. Parisijs. 621. Tom. 1. pag. 463. C. D.

<sup>d</sup> Praymarke it well.

there? whether men playing on the Trumpet? But thou oughtest sitting at home, to poure out sighes and teares for them, in that they rebell against the command of God; and in that they have the Devill dancing in the midst of them. In his Homily of Saint Barlaam. Doe ye not (quoth hee) see those who descend from Play-houses made more effeminate? this verily is the cause, that they diligently attend to the things there done. For when as they shall fix in their mindes the inversions of the eyes, the wreathings of the hands, the turnings of the feet, and the images of all those shapes which appear in the distortion of the circumagitated body, they depart from thence. Is it not therefore an unworthy and shamefull thing, that these should take so much care in procuring the destruction of their soules, and keepe a perpetuall memory of the things that are there acted; and that we whom the imitation of these things shall make equall to Angels, should not bestow an indoevor equall unto theirs, to preserve those things that are spoken? A good item unto all such Play-haunters, and Christians, who can remember much of a Stage-play, but very little or nothing of a godly Sermon, which concernes their soules; of which there are now too many. In his 15. Homily to the people of Antioch; he rhetorizeth thus. & How many Sermons have we bestowed, admonishing many stupid ones that they would utterly relinquish and abandon Theaters, and the lascivious things proceeding from thence? and they did not abstaine, but alwayes even unto this day runne to the unlawfull Spectacles of Playes and Dances, and set up a Diabolicall assembly against the fulnesse of the Church of God, and their clamors brought from thence with much vehemency, did disturbe the singing of this place. But behold now we being silent, and speaking nothing of this, they have of their owne accord stopped up the Play-house, and the Circus is made unaccessible. And before this many of ours did runne unto them: but now all have fled together from thence unto the Church, and prayed our God. Seest thou how much gaine is made out of feare? For from whence the Devill hoped to have overthrowne our City, (to wit, by the  
abusing

• Ibid. Tom. 1. p. 893. 894. See Homil. De Sta. Phoca. Ibidem. p. 878. A. B. & Hom. in S. Iulianum. Ibidem. pag 613. A. B. to the same purpose.

† Players and Play-haunters then in Saint Chrysostomes judgement, are more diligent and carefull to destroy their soules, then others are to save them.  
‡ Operum Patris Iulij. 1588. Tom. 5. Col. 118. C. 121. 122.



abusing and overturning of Theodosius his Statue, the occasion of this and the ensuing<sup>n</sup> Homilies) from thence<sup>n</sup> See Hom. 10. ad Pop. Antiochie. to Homil. 25. \* Observe well this ensuing discourse.

hath be restored and reformed it, &c. Let us therefore acknowledge the snares, and depart farre from them. Let us take notice of the precipices and not come neere them. \* This will be an occasion to you of greatest security, not to avoyd sinnes onely, but even those things also, which may seeme to be but indifferent, but yet may drive us unto sinnes; as to laugh and to use iesting speeches, seemeth truly not to be an apparant sinne, but yet it leads men into manifest sin: for oft-times filthy words arise from laughier, and filibier actions from filthy speeches. Oft-times from filthy speeches and laughter, raylings and reproches arise; from rayling and reproches, blowes and wounds; and from strokes and wounds, murtherers and manslaughterers. If therefore thou wilt consult well for thy selfe, thou wilt not onely avoyd dishonest words and deeds, and strokes and wounds, and manslaughterers, but even unseasonable laughier it selfe, and scurrilous words, because such things are wont to be the roote of these that ensue. <sup>i</sup> Againe, to ascend up into Theaters, and to behold the combates of Horses, and to play at Dice, seeme not to many to be an apparant sinne, but yet they are wont to bring in infinite evils of life. \* For the abode in Play-houses hath brought forth fornication, wantonnesse, and all incontinency: (a full evidence of my Minors truth:) and the beholding of the fights of Cirque-plays, hath brought with it reproches, blowes, affronts, and perpetuall enmities: and the study about Dice, hath produced blasphemies, losses, anger, revillings, and infinite other things worse then these. Let us not therefore onely avoyd sinnes, but even those things that seeme to be indifferent, but yet draw us by little and little into these sins. For as he that goes by a precipice, although he falls not, yet he trembles, and oft-times he tumbles downe being overturned by the very trembling: so he who avoyds not sinnes a far off, but

<sup>i</sup> Ita Theatra rursum ascendere, & equorum certamina spectare, & aleas tractare, non videtur multis peccatum esse manifestum, sed infinita vitæ mala solet inferre. Etenim in Theatris immoratio fornicationem, petulantiam & omnem incontinentiam peperit: & circensium spectatio pugnas, convitia, flagella, contumelias, iuges inimicitias, adduxit: & circa aleas studium, blasphemias, iacturas, iras, convitia, infinitaque alia his graviora sepe produxit, &c. *Ibidem*. Col. 122. C. \* Loe here the fruits of Playes and Dicing.

<sup>h</sup> Math. 5.

<sup>1</sup> Ibid. Tom. 5.

Col. 135. C. D.

& 137. C. See

Ibid. 136. A. B.

An excellent

passage against

Romes supre-

macy: and of

Antioches pri-

macy.

<sup>m</sup> O that our

Magistrates

would confi-

der this! it

would cause

them then to

suppresse all

Play-houses,

as this good

Emperor Theo-

dosius did.

walkes by themselves with feare & oft-times falls into them. For he who curiously beholds the beauties of others, although he commits not adultery, yet he hath lusted, and according to <sup>k</sup> Christs sentence, he is made an adulterer: and oft-times from concupiscence it selfe, he is really carried into the very sinne. Let us therefore withdraw our selves farre from sinnes. Wilt thou be modest? not onely shun thou adultery, but even a wanton locke. Wilt thou be farre from filthy words? thou must not onely avoyd dishonest speeches, but even dissolute laughter and all concupiscence, &c. Much more then wanton Playes, and wicked Play-houses. In his <sup>1</sup> 17. Homily to the people of Antioch, hee thus discourseth. But doe those things which the King hath done make thee sorrowfull? Verily neither are those things grievous, but they have even brought much profit. For tell me what troublesome thing is done, that he hath stopped the Play-house? that he hath made the Circus inaccessible? that he hath excluded and overturned those fountaines of wickednesse. Would to God it might not be granted, that these should be ever opened againe. <sup>m</sup> Hence the workes of wickednesse have budded forth in the Citty: hence are those who carry a crime in their very manners, selling their voyces unto Dancers, betraying their owne salvation for three farthings, and confounding all things, &c. But now our Citty seemes to be like a beautifull, a faire and modest woman. Feare makes her more meeke and honest, and hath freed her from those wicked ones, who have adventured to commit these horrible wickednesses. Let us not therefore lament with womannish sorrow, for I have heard many saying in the Market place. Woe unto thee Antioch; what is done unto thee? How art thou deprived of honor? And when I had heard it, I derided the childish minde of those who spake such things. For we ought not to say these things now; but when thou shalt see Dancers, Players, Drinkers, Blasphemers, Swearers, For-swearers, Lyers, then use these words. Wee unto thee Citty, what is done unto thee. It appeares then by this excellent discourse, that Play-houses are the Seminaries of all vice and mischief; and that those Citties are truly miserable



rable wherein they are but tolerated. To passe by his

<sup>n</sup> 19. Homily to the people of Antioch, where he commends the condition of the Country husband-men, because they had no spectacles of iniquity, no Horse-combates, nor whorish women, &c. where he withall describes the paines which Tumblers, Players, and Dancers upon the Rope did take to make themselves expert in their professions; with balse which labour men might overcome their custumary sinne of swearing.

In his <sup>n</sup> 21. Homily to the same people of Antioch: Hom <sup>n</sup> Ibid Tom 5. Col. 145. D. 149. A. B. C.

absurd a thing is it (writes hee) after that mysticall voyce brought downe out of Heaven by a Cherubin; to defile the eares with whorish songs, and effeminate melodies? Tea how is it not worthy of extreame punishment to behold Harlots, and to practice adultery with the same eyes, with which thou beholdest the secret and dreadfull mysteries? and to returne againe to those pompes of the Devill which thou hast renounced in thy baptism? Now these pompes of Satan which thou renouncest,

are Theaters, and Cirque-plays. And in his <sup>p</sup> 23. Homily <sup>p</sup> Ibid Tom 5. Col. 183. 184.

to the Antiochians, he hath this excellent discourse worthy of most serious observation. Beloved, externall dignities are fitly manifested by extrinsecall signes that are put about them, but oures oft to be knowne by the soule. For a Christian ought not to be seene onely by his office, but likewise by his newnesse of life. It is fit a believer should shine forth, not onely by those things which he hath received from God. but also by those things which he himselfe performes, and to be manifested on all hands by his gesture, by his countenance, by his habit, by his voyce. Now I have spoken these things, not that we should dispose of our selves to ostentation, but to the profit of the beholders.

\* But now from whence shall I know thee to be a Christ? I finde thee on every side conspicuous by the contraries. For if I would learne who thou art, either from the place; I see thee abiding in Cirques, in Theaters, and in iniquities: in the counsels of wicked ones, and in the conventicles of desperate hopelesse men. Or from the forme of thy countenance; I see thee alwayes laughing excessively, and dissolute like a recluse Harlot, and vile wuhall: Or from

\* And may we not truly put this question to many Christians of our times; rowhom all the ensuing discourse may most fitly be applied,

thy clothes; I see thee no better apparelled, then those who are conversant in the Play-house; Or from thy followers; thou leadeest about Parasites and Flatterers: Or from thy words; I heare thee speaking nothing that is savory, or necessary, or conferring to a Christian life: Or from thy table; hence a greater accusation will appeare. From whence then I pray, shall I know thee to be a Christian, all thy words and deeds professing the contrary? \* But why doe I say a Christian? For thou art not so much as a man, if I can plainly discern. For when as thou kickest like an Asse, and playest the wanton as a Bull, and neighst after Women like an Horse, and pamperest thy belly like a Beare, and sattest thy flesh as a Mule, and retainest evill in thy memory like a Camell, and moreover raveneest, as a Wolfe, and art angry as a Serpent, and sinnest like a Scorpion, and art crafty like a Fox, and keepest the payson of wickednesse as an Aspe or Viper; and impugnest thy Brethren as that wicked Devill: How shall I be able to number thee among men, when I shall beho'd in thee the signes of such a nature? For seeking after the difference of a Catechumenish, and a Believer, I am afraid that I shall not finde the difference no not of a man and a beast. For what shall I call thee? \* A beast? but beasts are held owely with one of these vices; but thou carrying about all of them together, proceedest on to a greater beastliness then they. Or shall I stile thee a Devill? but the Devill serves not the tyranny of the belly, neither doth he love money. Since then thou hast greater imperfections then Men and Devils; how shall we call thee a man? But and if it be not lawfull to call thee a man, how I pray shall we salute thee as a Believer? And that which is worse, neither being so evilly disposed, doest thou thinke of the deformity of thy soule, nor yet consider its filthinesse: but sitting in a Barbers shop, \* and trimming thy haire; taking a glasse, thou diligently examinest the composition of every haire, and adviseest with those that stand by, and with the Barber himselfe, whether he hath ordered those baires well that are about thy forehead. And when as thou art for the most part an old man, thou art not ashamed to wax mad with youthfull vanities. But we behold not, not onely the deformity,

\* O that this elegant rhetorical streime of this zealous flexanimous Father were but a little considered of the vicious Christians of our times!

\* Wicked men are farre worse then beasts or Devils.

\* And is not this the vanity and practice of our effeminate age.



deformity of our soules; but we doe not so much as any whit at all consider that beastly shape, that Sylla, or Chymæra, according to the Poets Fables, which we haue put on: By all which it is evident, that they who resort to Playes or Play-houses, haue not so much as the least Symptomes of any Christianity in them; that they are worse then men, then beaſts, then Devils: and carefull onely to adorne their haire, their bodies, but altogether carelesse to correct the grosse deformities and pollutions of their soules. In his \* *Sermon, De Eleemosyna & Hospualitate*; hee acquaints us: That lasciuious and gawdy apparel, which all godly Christians should leaue to Dancereſſes, and lewde Singing-women; together with filthy and unseemely pleasure, are reputed comely in Theaters and Stage-playes. A sufficient evidence of their lewdnesse. In his 942. *Homily on the Acts*, and in his 62. *Homily to the people of Antioch*, hee writes thus of Playes. But what? Wilt thou that we compare the Prison and the Play-house together? That verily is a place of affliction, but this of pleasure. Goe so therefore, let us see what things doe happen unto both. There, is much Philosophy: For where there is sadnesse, there also is Philosophy. He who before did gape after riches, who was greatly puffed up, and would scarce suffer an ordinary man to speake unto him; he is then made humble, feare and sorrow being fallen upon his soule like a certaine fire, and softning its hardnesse; then he is made sorrowfull, then he feeleth a worldly change, then he is made strong to all things. ¶ But in the Play-house all things are contrary; laughter, wantonnesse, uncleannesse, Diabolically pompe and pride, prodigality, expence of time, and unprofitable wasting of dayes, the preparation and induction of absurd and filthy lust, the meditation or plotting of adultery, the Schoole of fornication and intemperance, the exhortation of filthinesse, the occasion and matter of laughter, the examples of lewdnesse. But it is not so in a prison, where is humility of minde, exhortation and excitation to Philosophy, the contempt of worldly things, all things troden under foot and despised: Yea scarce sits by a Schoolemaſter ſitting him for

\* Tom. 4. Col. 785. A.

9 Tom. 3. Col. 611. 612.

c Tom. 5. Col. 347. 348.

¶ Play-houses therefore in S. Chrysostomes judgement are far worse then Prisons, and Play-haunters more miserable, more unhappy than Prisoners.

\* Nota.

all things that he ought to doe. But if thou wilt we will againe inquire into these places after another manner, I would have thee meet with one man coming from a Play-house, and with another going out of a Prison: \* thou shouldest behold his soule loathsome, as tempered, and trusty fettered: but this mans loosed, prompt, and almost winged. For he returnes from the Play-house bound with the eyes of the women that are there, carrying bonds heavier then any iron; to wit, the places, words, and habus that are there. But he who goeth from the Prison being freed by all, wil not now thinke that he suffers any grievous thing, comparing his case with other mens; he now gives thanks that he is not bound, he contemnes human things, seeing many rich men in troubles, and great men there imprisoned for many and great things, yea he will suffer any unist thing, so valiant is he. Moreover many examples of that place wil lead him to thinke of the iudgement to come, and he will dread those places seeing them there already. For as he who is there imprisonea, is meeke to all; so he also before the iudgement, before the day to come will be more favourable to his wife, his children, his servants. But men returne not so from the Theater; for the husband will behold the wife more unpleasantly, he will be more cruell to his servants, he will be more sharpe to his children. \* Play-houses cause great evils in Cities, great ones, and neither doe we know by this, how great. In his <sup>12</sup>. Homily upon the first Epistle to the Corinthians; hee condemnes the Heathen Lawgivers for countenancing and erecting Play-houses, in these entuing words. They assemble company to Theaters, bringing in thuber \* whole quiers and troopes of Harlots, of lecherous Boyes, or Ganimedes, who abuse even nature it selfe; and they make all the people to sit in a lister place. Thus they recreate the City: thus they crowne great Kings whom they alwayes admire for their Trophies and Victories. \* But what is more trifling then this honor? what is more unpleasant then this pleasure? Doeſt

\* If Magistrats, or Statesmen did but well consider this, they would never tollerate them in a Common-wealth.

\* Tom. 4. Col. 356, C.D.

\* Meretricum choros, illic inducentes & pueros puthi-

cos qui injuria ipsam naturam afficiunt, &c. Such are our common Play-haunters.

\* O that Kings and Great Men would consider this! they would not then so highly esteeme these base, and infamous Actors.

then



thou seeke then applauders of thy actions out of these? and wilt thou, I pray tell me, be commended with Dancers, effeminate persons, Stage-players, and Whores? And how can this be but extreme madnesse? For y I would willingly demand of them; <sup>7 These are the fruits of Stage-plays.</sup> Is it an hainous and unseemely thing to overturne the lawes of nature, and to introduce unlawfull and wicked copulations?

All will say it is a grievous and unworthy act: Yea they seeme verily to punish likewise this hainous offence. Why then dost thou bring in those Cynicks, & exolete persons? Neither dost thou only bring them in, but thou likewise honorest them with innumerable and unspeakable gifts; And where as thou punishest those who attempt such things in another place, yet here thou spendest money upon them, and maintaineest them at the publike charge, as men deserving well of the Common-wealth. But, saist thou, they are infamous. Why then dost thou traine them up? Why dost thou honour Kings by infamous persons? Why dost thou kill Cities? Yea why also dost thou bestow so much upon them? For if they are infamous, infamous persons ought to be banished. For why hast thou made them infamous? Whether as one that pray'st them, or as one who condemnest them? Verily as one who condemnest them. Moreover, thou makest them infamous as one who condemnest them: but yet thou runnest to see them, yea and admirest, laudest and applaudest them, as those who are of honest fame, and good repute. In his 2 Oration of the Kalends, hee writes thus. There is now a war proclaimed against us, not the Amalekites invading us, or other Barbarians making incursions upon us, as then they did, but Devils leading their pompe in the Market place. For those Diabolick pernicious actions which are this day practised, those scoffes and revilings in Playes, those nocturnall Dances, and these Comedies which should be hissing ones, doe vengnish our City worse th. n any enemy: and therefore it is meet, that both those that thus offend, and those who offend not should be detested, mourne, and be ashamed; those verily for the wickednesses they have committed; but those because they have seene their Brethren to have beene immodest. For although you your selves doe not these things (and O that our Christian Ma-

Objection.  
Answer.

2. Tom. 5. Col.  
799. A. B.  
802. C.

gistrates who connive at Stage-plays would consider it) yet it is altogether unworthy of our religion, if you suffer even others for to doe them, whether they be your servants, your friends, or your neighbours. Whom God doth hate, doe not thou commend; but he hates every one who liveth in iniquity though he abound in wealth. It is lawfull for thee to reprove and correct them for the glory of God. But how is it lawfull to chide for God? <sup>a</sup> If thou shalt see a drunkard, or a theefe, or a servant, or a friend, or any other that is thy neighbour, either running into a Play-house, or betraying his owne soule, or swearing, forswearing, or lying, be angry with him, punish him, reclaime him, correct him; and thou hast done all this for God. In his <sup>b</sup> 6. Oration. That all vices arise from sloath: hee writes thus of Play-haunters. Before the last day, our speech to your charity was purposely and wholly of the

<sup>a</sup> O that wee had zeale and grace to doe thus now, then sinne, then sinners would not be so common, so audacious and shamelesse as they are.

<sup>b</sup> Tom. 5. Col. 147 1. B.

Deuill. At which time, some verily, when as we were discoursing of these things out of this place, did then idly beheld the pompe of the Deuill in Play-houses, and did then heare whorish songs; but you did give your mindes to the most pleasant spirituall Doctrine. Who then hath made them thus to erre? Who hath avocated them from the holy Sheepefold?

<sup>c</sup> Let Play-haunters then consider this.

<sup>c</sup> Verily the Deuill hath deceived them, but he hath not deceived you. Those therefore who runne to Play-houses are deceived and led thither by the Deuill, if this holy

<sup>d</sup> Tom. 5. Col. 750. 751.

Father may be credited. And in his <sup>d</sup> 8. Homily of Repentance, with which I will conclude: hee hath this memorable passage against Stage-plays and Play-houses, which should make all Players and Play-haunters for to tremble; which passage likewise fully proves the Minor of my former Syllogisme. We may undergoe the paines of a fast, and yet not obtaine the fruit of a fast. But how? To wit, when we abstaine from meate, but not from sinne; when we fast the whole day in want, and then spend what we have saved in unchaste Play-houses. \* Loe the paines of a fast, the fruit of a fast, (much more then of prayer, of hearing, reading, receiving the Sacrament, and all other holy duties, which I beseech all Play-haunter.

\* Stage-plays deprive men of the benefit of all their fasting and prayers.



haunters to consider) is wholly lost, when as we ascend the Play-house of iniquity. My speech is not directed unto you, for I know that you are free from this accusation. But it is the custome of those who are laden with griefe, when as those are not present who give the occasion of griefe, to rush upon those who are present. For what gaine is it to goe up to the Play-houses of wickednesse, to enter into the common shop of luxury, and the publike Schoole of incontinency; or to sit in the chaire of pestilence? For if any one shall call the Play-house, the chaire of pestilence, the Schoole of incontinence, the shop of luxury, and the Scaffold of all uncleannesse, he should not offend: that most wicked place being a Babilonish Brothell full of many diseases: when thou art driven unto a Play-house, thou entrest into a direct Stewes. The Devill thus furnishing the Citty with infernall flames, doth not now put under skalkes of hempe besmeared with Brimstone, nor Marle, nor Flax, nor Pitch, as that Barbarian did; but things farre worse then these; lecherous sights, filthy words, anointed members, and songs full of all lewdnesse. That Whore-house then, barbarous hands have burned; but this Whore-house cogitations more foolish then Barbarians have kindled: this being worse then that, since the fire is worse, which doth not waste the nature of the body, but the good state and disposition of the minde. And that which is worse, neither those who are burned doe perceive it. For if they did feele it, they would not now send forth such an effuse laughter in Play-houses. Therefore this is the very worst evill, when as one is weakened, and yet knoweth not this, that he is diseased: and burning miserably and loathsomely, doth not feele the burning. What profit, tell me, is there then of fasting, when as thou drivest thy body from lawfull nutriment, but yet bringest in wicked nourishment to thy soule? when as thou spendest the day sitting in the Theater beholding common nature deurpated, deformed, and unchaste women condemned to adultery, collecting there the evils of every house? For liberty is there given both to see fornications, and to heare blasphemies, whereby both by the eyes, and by the eare, a disease may proceed to the very soule it selfe: they imitate the calamities and mischances of others,

Loe here an exact character & description of a Play-house, how can you then but loath it, when you read this of it?

This is the present condition of Play-ers and Play-haunters who are altogether sencelesse of their disease, their sinne.

thers from whence the contagion of filthinesse gets into ourselves. Tell me therefore, what profit there is of fasting, the soule being fed with such meates? With what eyes wilt thou behold thy wife from these Theaters? with what eyes wilt thou looke upon thy sonne, thy servant, thy friend? Verily it must needs be that he that speaketh there, or he that holds his peace, should be confounded with shame at the filthinesse that is acted.

¶ It was therefore the use of Christians in S. Chrysostomes time to repeat the Sermons they heard in the Church in their owne Families at home, neither was it deemed an offence or convêicle as some prophane ones would make it now. (See *Cæsarius arelatensis* Hom 20. Bibl. Patr. Tom. 5. pars 3. p. 766. F.G.H. an excellent place for repetition of Sermons.)

¶ Hetherfore that respects to Stage-plays can never reape any benefit from the Ministry of Gods word: O therefore that men would but consider this!

¶ Nor,

But thou departest not so from hence: for it is lawfull for thee with much confidence to repeat all things at home, Propheticall speeches, Apostolicall precepts, Divine lawes; to furnish or set to every table of vertue, and to make thy wife more chaste, thy sonne more dutifull, thy servant more deare with the same repetitions; yea and thou shalt perswade thy very enemy to lay aside his hatred. Dost thou see how these precepts verily are every where holsome, but those sound filthy in every place? What profit therefore of fasting, when as thou fastest with thy body, but committest adultery with thine eyes? Adultery is not onely that conglutination of body to body, but even an unchaste looke. What benefit is there then when as thou goest to the Play-house from hence? <sup>h</sup> I correct, the Player corrupts: I administer salves to thy disease, he ministers the cause of the disease: I extinguish the flame of nature, he kindles the flame of lust. What profit is there, tell me? one edifying, and another pulling downe, what have they profited themselves by their labour? Therefore let us not be occupied here in vaine, but profitably, whereby we may fruitfully, whereby we may lesse in vaine, whereby we may not unprofitably and to condemnation meete here, one building, and the other pulling downe; lest the multitude of builders bee overcome with the easinesse of the pulling downe. \* Truly it is a part of great uncleannesse both for young men and old men to hasten to the Play-house. But would to God the evil dia extend no further. For this perchance seemeth intollerable to an ingenuous man, and worthy to be punished with the greatest losse, with reproofe and shame: but verily this correction is not at all inflicted so far as to shame. But yet torments and punishments hang over Play-haunters heads: for it must needs be that those who sit there should swim in the sinne



sinne of adultery, not because they are coupled to women, but because they behold them with unchaste eyes. For with these it must of necessity be, that every one is surpris'd in adultery. Neither will I speake my owne words to you whereby you may lesse regard it, but I will explicate the Divine Law, where there is no place for neglect. What therefore saith the Divine Law? <sup>i</sup> You have heard that it hath beene said of old; <sup>i</sup> Mat. 5. 27, 27.

<sup>k</sup> Thou shalt not commit adultery: But I say unto you, <sup>k</sup> Exod. 20. 14.

that whosoever shall looke upon a woman to lust after her, hath committed adultery with her already in his heart; Hast thou seene adultery committed? hast thou seene sinne finished? And that which is worst in adulteries, thou hast seene him that is taken in adultery to be guilty of adultery, not under any humane, but under a Divine Sentence; hence deadly punishments: For whosoever shall looke upon a woman to lust after her, hath committed adultery already with her in his heart. He doth not onely extirpate the disease, but likewise the roote of the disease: for unchaste concupiscence is the roote of adultery, So likewise doe Physicians: they looke diligently not onely to diseases, but likewise to the taking away of their causes: although they see the eye diseased, yet they repress the evill reume that is above in the temples. Thus Christ also doeth. Adultery is an evill blindness, it is a disease of the eyes, not of the body onely, but first of the soule: Therefore he stops the reume of uncleanness from thence by the feare of the law. Wherefore he not onely punisheth adultery, but avengeth concupiscence likewise. He that looketh upon a woman to lust after her, hath already committed adultery with her in his heart. These bare words repeated are sufficient to purge away all the disease of sinne. But pardon us, we cleanse wounds, and he who purgeth wounds must apply bitter medicines. But by how much the more they shall indure my words, by so much the more shall the poyson be purged out.

By all these faithfully recited passages of holy \* Chrysostome, which I would Players and Play-haunters would seriously, would frequently read over; it is most apparent; that Stage-playes are the immediate common

\*Which I have thus quoted at large, because most men want his Workes,

\* C. Tacitus,  
De Moribus  
Germanorum.  
c. 6 Philippus  
Gluernius, An-  
tiquæ Germa-  
niæ. l. i. cap. 20.  
pag. 181. 182.  
Who flouri-  
shed about the  
yeere of our  
Lord 1429.  
Balæus Scrip-  
torū Britannicæ  
Centuriæ. 7.  
p. 566. in the  
raigne of King  
Henry the 6.  
m Et fictales  
ludi fornicati-  
onis meretricij  
& adulterij  
multotiens  
sunt in causa, &  
ideo in talibus  
ludis delectan-  
tur Dæmones;  
& ut constat  
vir perfectus  
non debet in-  
teresse ludicris  
in quibus Dæ-  
mones delectan-  
tur, &c. Ibid.  
See Pauli  
Wan. Sermo.

7. & 10. accordingly. \* S. Paul, Titus 2. 5. Enioynes women to be chaste, keepers at home: intimating, that such women that gad abroad, especially to Play-houses and such like places, can never be chaste. Solomon upbraiding an Harlot: Prov. 7. 11, 12. tells us: *That her feete abide not in her house: n. n. sh. is without, now in the streets, and yeth in waite at every corner.* Which Ovid, *De Arte Amandi.* l. 3. p. 203 doth second, *Vnus est vobis formosa cara puella. Sæpe vagos extra limina ferre pedes, &c.* So that gadding women, and whorish wo-  
men are reciprocall.

occasions of much actuall lewdnesse, adultery, and o-  
ther grosse uncleanesse: which should cause all Christi-  
ans to abominate them, and to keepe *their wives and*  
*children from them, as \* the ancient Pagan Germans did,* for  
feare they should corrupt their chaityty and draw them  
on to publike lewdnesse. To passe by the concurrent  
testimonies of *Clemens Alexandrinus, Tertullian, Cyprian,*  
*Lactantius, Basil, Nazienzen, Origen, Hierom, Hilary,*  
*Augustine, Cyril, Salvian, and all the other Fathers, Councils,*  
*and Authors,* quoted in the precedent Scene, who give  
punctuall testimony of this truth, as their words there  
cited will sufficiently manifest; I shall confine my  
selfe onely to foure of our owne English Authors for  
finall confirmation of my Minors verity. The first of  
them is <sup>1</sup> *Alexander Fabritius,* in his *Destructorium Viti-  
orum.* pars 4. cap. 23. *De Ludis inhonestis,* or dishonest  
Playes. The second kind (writes he) of unlawfull Playes,  
is the Play of lascivious vanity; such as are Dancing, Enter-  
ludes, and other Theatricall Playes; which are called Playes,  
from the Theater or Play-house which is a publike place,  
where the people bath accustomed to meet together to Play; be-  
cause after such Playes ended Whores are oftentimes prostitu-  
ted in such Playes. <sup>m</sup> And so such Playes are very often the  
cause of fornication, whoredome and adultery; and therefore  
the Devill is delighted in such Playes: and as it appeareth; a  
perfect man ought not to give his minde to such sports with  
which the Devill is delighted. And therefore worthily saith  
Saint Augustine: *Let him withdraw himselfe from the Spe-  
ctacles of the world who will obtaine the perfect grace of remissi-  
on.* For Dyna the Daughter of Iacob; of whom it is written  
in the 34. of Genesis: *when Iacob came into the Land of Ca-  
naan, Dinah his Daughter \* walked abroad, to wit, to the*



Spectacles of the world, that she might see the women of that Country; whom Sychim the Sonne of the King of that Country seeing, he was inamored with her, to take her and ravished her perforce. But as Saint Augustine saith, if she had continued at home among her owne she had not beene deflowred by a forraigne ravisher. Therefore the soule ought by so much the more to beware and to restraine it selfe, because she is not once, but oftentimes ravished and deflowred; let her feare now having had experiment of that which she was ignorant of being yet a Virgin. Adde wee to him the testimony of Master Philip Stubbs in his \* *Anatomy of Abuses. Doe not Playes* \* London 1595 (writes he) maintaine Bawdry, insinuate foolery and renew pag. 105. 106. the remembrance of heathen Idolatry? Doe they not induce to \* The fruits of Theaters and Playes. whoredome and uncleaneesse? Nay, are they not rather plaine devourers of Maidenly virginity and chastity? For prooffe whereof but marke the flocking and running to Theaters and Curtens, daily and hourly, night and day, time and tide, to see Playes and Enterludes, where such wanton gestures, such bawdy speeches, such laughing and fleeing, such kissing and bussing, such clipping and culling such winking and glancing of wanton eyes and the like is used, as is wonderfull to behold. Then these goodly Pageants being ended, every mate sorts to his mate, every one brings another homeward on the way very friendly, and in their secret conclaves (covertly) they play the Sodomites, or worse. And these be the fruits of Playes and Enterludes for the most part. And whereas you say there are good examples to be learned in them: truly so there are: If you will learne to play the vice, to teare, sweare, and blaspeame both Heaven and Earth: if you will learne to become a Bawde, to be uncleane, to devirginate Maides, to deflowre honest Wives, &c. If you will learne to sing and talke of bawdy love and venerie, &c. If you will learne to play the Whore-master, the Glutton, Drunkard, or Incestuous person: and finally, if you will learne to contemne God and all his Lawes, to care neither for Heaven nor Hell, and to commit all kinde of sinne and mischiefe, you need goe to no other Schoole; for all these good Examples you may see painted before your eyes in Enterludes and Playes.

\* See his  
Schoole of Abuse. Epistle to  
the Reader, accordingly.  
\* In his  
Schoole of Abuse. *Vid. Ibid.*  
and his Playes  
Confuted: See  
here before,  
pag. 360. 361,  
362, 363.

Wherefore, that man who giveth money for the maintenance of them, must needs incurre the inevitable sentence of eternall damnation, unless he repent. Thus hee. Stephen Gosson a penitent reclaimed Play-poet (\* whose eyes did shed many teares of sorrow, whose heart sweat many drops of blood, when he remembred Stage-playes, to which he was once addicted) writes much to this effect. \* I will shew you (writes hee) what I see, and informe you what I read of Playes. Ovid said, that Romulus built his Theater as a Horse-faire for Whores, made Triumphes and set up Playes to gather the same women together, that every one of his Souldiers might take where he liked a snatch for his share, &c. It should seeme that the abuse of such places was so great, that for any chaste Liver to haunt them was a blacke Swan and a white Crow: Dion so straitly forbiddeth the ancient Families of Rome and Gentlewomen that tender their name and honour to come to Theaters, and rebukes them so sharply when he takes them napping, that if they be but once seene there, he indgeth it sufficient cause to speake ill of them, and thinke worse. The shadow of a knave buris an honest man; the sent of a Stewes an honest Matron, and the shew of Theaters a simple gazer, &c. Cookes doe never shew more craft in their junkets to vanquish the taste, nor Painters in shadowes to allure the eye, then Poets in Theaters to wound the conscience. There set they abroach strange comforts of melody to tickle the eare; costly apparell to flatter the sight; effeminate gesture, to ravish the sense; and wanton speech, to whet desire to inordinate lust. These by the prynces of the eare slip downe into the heart, and with gunshot of affection ganle the minde where reason and affection should rule the roste. Domitian suffred playing and dancing so long in Theaters, that Paris led the shaking of the sheets with Domitia, and Menster the Trenchmoore with Messalina, &c. In Rome \* Ovid chargeth his Pilgrims to creepe close to the Saints whom they serve, and shew their double diligence to lift the Gentlewomans robes from the ground, for soyling in the dust: to sweepe momes from their kirtles, to keepe their fingers in ure, to lay their hands at their backs for an easie stay; to looke

\* De Arte A-  
mandi, l. 1. & 2.



looke upon those, whom they beheld; to prayse that, which they commend; to like every thing that pleaseth them: to present them Pomegranets to picke as they fit; and when all is done to wait on them manfully to their houses. \* In our Assemblies \* Loe here the at Playes in London, you shall see such heaving and shoving, Panderly practises of our such itching and shouldring, to sit by women: such care for Play-houses. their garments, that they be not trodon: such eyes to their laps that no chips light in them: such pillowes to their backs, that they take no hurt: such making in their eares I know not what: such giving them Pippins to passe the time: such playing at foote Saunt without Cards: such ticking, such toying, such smiling, such winking, and such manning them home when the sports are ended, that it is a right Comedy, to marke their behaviour, to watch their conceits, as the Cat the Mouse, and so good as a course at the Game it selfe, to dogge them a little or follow aloofe by the print of their feet, and so discover by flos where the Deare taketh soyle. If this were as well noted, as ill seene; or as openly punished, as secretly practised; I have no doubt but the cause would be feared to drie up the effect, and these pretty Rabbits very cunningly ferreted from their burrowes. \* For they that lacke customers all the weeke, either \* Pray marke this well. because their haunt is unknowne, or the Constables and Officers of their Parish watch them so narrowly, that they dare not queatch; to celebrate the Sabbath flocke to Theaters and there keepe a generall Market of Bawdry. Not that any filthinesse indeed is committed within the compasse of that ground, as was done in Rome, but that every Wanton and his Paramour, every Man and his Mistris, every Iohn and his Ioane, every Knave and his Queane, are there first acquainted and \* cheapen the merchandise in that place which they pay for els where \* Play-houses then are the as they can agree. I intend not to shew you all that I see, nor comon Marts of Bawdery. halfe that I heare of these abuses, lest you iudge me more wilfull to teach, then willing to forbid them. Thus farre this penitent Play-poet from his owne experience. The last of these witnesses with whom I will conclude, is the Anonymus Author of the Booke intituled, *The third Blast of Retrait from Playes and Theaters*; \* Penned by a

\* Printed by Authority.  
1580.  
\* Ibid. pag. 48.  
49, 50, 51, 52.

Play-poet, and common Play-haunter, who had good experience of the lewde effects of Stage-playes, which made him to abhorre them, and to renounce his wicked profession, as being incompatible with Christian Religion or his owne salvation, as himselfe professeth in that Treatise, where he writes thus as

¶ Ibid. pag. 43. followes. ¶ Such doublesse is mine opinion of common Playes, 44, 45, 56, 57. that in a Christian Common-weale they are not sufferable. My reason is, because they are publike enemies to nature and religion; allurements unto sinne; corrupters of good manners; the cause of security and carelesnesse; meeere Brothel-houses of Bawdery; and bring both the Gospell into slander, the Sabbath into contempt, mens soules into danger; and finally the whole Common-weale into disorder. Great and hainous speeches, no doubt, yet not so hainous, as the exercise of them is odious: biting words; yet not so bitter as the cause requireth. It were ill painting the Devill like an Angell; he must be portraied as he is, that he may the better be knowne, Sinne hath alway a faire cloake to cover his filthy body. And therefore he is to be turned out of his case into his naked skinne, that his nasty filthy body, and stinking corruption being perceived; he might come into the hatred and horror of men. For as we are naturally of our selves evill and corrupt; so are we naturally given to love our selves, and to be blinded with our owne afflictions, insomuch that what we know to be evill, we are not ashamed either openly to defend, or slyly to cloake. The excuse of wickednesse is but the encrease of punishment, and an ill cause defended by authority, and maintained by learning, brings Magistrates into 9 Page 52. 53, slander, and learning into contempt. ¶ Therefore to the end 54, 55, 56, 57. that others should not be deceived with that wherewith my selfe was overtaken, I thought it my part to lay open to all mens eyes the horrible abuse as well of Playes, as of the Inactors, and the disorder of their auditory; that the abuse being perceived, every man might reforme himselfe, and be weaned from their wickednesse: or otherwise, that the Magistrates being informed might take such good wayes, that the intollerable exercise of Playes might be utterly put downe. For I am verily perswaded, that if they may be permitted still to make sale of sinne, we shall pull



pull on our heads Gods vengeance, and to our Realme bring an utter confusion. What I shall speake of Playes of my owne knowledge, I know may be affirmed by hundreds, to whom those matters are as well knowne as to my selfe. \* Some Citizens Wives (and I would to God our married Cittizens would well consider it because it concernes them neerely) upon whom the Lord for ensample to others hath layd his hands, have even on their death-beds with teares confessed, that they have received at these Spectacles such filthy infections, as have turned their mindes from chaste cogitations, and \* made them of honest women light huswives: (which very thing is likewise testified by reverend Bishop Babington, in his Exposition on the 7. Commandment; and by Doctor Layton, in his Speculum belli Sacri. cap. 45. and therefore worthy credit under the hands of these three witnesses:) by them they have \* dishonoured the Vessels of Holinesse, and have brought their Husbands into contempt, their Children into question, their bodiss into sicknesse, and their soules into the assault of a dangerous state. Such is the nature and inclination of us all, that we runne whether affection leads us, and are withdrawnne by company. And therefore as David saith. *I wish the godly thou wilt shew thy selfe godly, with the upright man thou wilt shew thy selfe upright, with the pure thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.* \* The repaire of them that are honest to those places of evill resort, makes their owne good life to be doubted of; for that the place breeds suspicion as well of good as of bad. For who can see man or woman resort to an house which is notoriously wicked, but will iudge them to be of the crew of the wicked and ungodly? \* The most honest wife, is the soonest assaulted, and hath such snares laid to entrap her, as, if God assist her not, she must needs be taken. When I gave my selfe first to note the abuse of common Playes, I found my heart sore smitten with sorrow (\* sinne did there so abound, and was so openly committed, that I looked when God in iustice would have presently in his wrath have confounded the beholders.)

\* The

\* Fruits of Playes for the Devils owne mouth.

\* O that those husbands who either accompany, or send their wives, their daughters unto Stage-playes, and yet desire for to keepe them chaste, would remember this.

1 Cor. 6. 19, 20.

2 Sam. 22. ver. 26. 27. Psal. 18. 25, 26.

\* He that toucheth Pitch will be defiled.

\* Avoyd suspected places.

\* The best soonest tempted.

\* Horrible sinnes openly committed at Theaters.

\* Marke this  
O ye favorers,  
frequenteres,  
and upholders  
of Playes.

\* Who can fa-  
vour Playes,  
when the Au-  
thors them-  
selves con-  
demne them?

† Exod. 23. v. 2.

“ Page 64.  
Every member  
of man defiled  
at Playes.

“ Page 89. 90.  
to 103.

\* Theaters the  
Chappels of  
Satan.

\* *The Theater I found to be an appointed place of Bawdry, mine owne eares have heard honest women alured with abominable speeches. Sometime I have scene two knaves at once importunate upon one light buswife, whereby much quarrell hath growne to the disquieting of many. The servants as it is manifestly to be proved, have consented to rob their Masters to supply the want of their Harlots: there is the practising of married wives to traine them from their husbands, and places appointed for meeting and conference. When \* I had taken notice of these abuses, and saw that the Theater was become the Consultory-house of Satan, I concluded with my selfe, never to employ my pen to so vile a purpose, nor to be an instrument of gathering the wicked together. It may seeme I am overlavish of speech, and that which I have publikely expressed of others by mine owne knowledge might have beene dissembled. But I have learned, that he who dissembles the evil that he knowes in other men, is as guilty before God of the offence, as the offenders themselves. And the Lord hath expressely commanded in*  
Exodus, that, wee should not follow a multitude to doe evill, neither agree in a controversie to decline after many, and overthrow the truth. I cannot therefore but resist such wickednesse, lest I might seeme to maintaine them. For he that dissembles ungodlinesse is a traytor to God. Since therefore that the cause is Gods, I dare presse forth my selfe to be an Advocate against Satan unto the rooting out of sinne. “ Are not our eyes at Playes, carryed away with the pride of vanity? our eares abused with amorous, that is, lecherous, abominable and filthy speech? Is not our tongue (which is given us onely to glorifie God withall) there employed to the blaspheming of Gods holy Name, or the commendation of that is wicked? Are not our hearts through the pleasure of the flesh, the delight of the eye, and the fond motions of the minde withdrawnne from the service of the Lord, and the meditation of his goodnesse? “ No zealous heart but must needs bleed to see how many Christian soules are there swallowed up in the whirlpoole of Devillish impudency. Whosoever shall visite the \* Chappell of Satan, I meane the Theater, shall finde there



no want of young Ruffians, nor lacke of Harlots utterly past all shame, who presse to the forefront of the Scaffold, to the end to shew their impudency, and to be as an obiect to all mens eyes. Yea, such is their open shamelesse behaviour, as every man may perceiue by their wanton gestures whereunto they are given: yea they seeme there to be like Brothels of the Stewes. \* For \* The open often without respect of the place and company which behold wickednesse of them, they commit that filthinesse openly, which is horrible to Harlots at be done in secret, as if whatsoever they did were warranted: for Playes. neither reverence, iustice, nor any thing beside can governe them. Alas that Youth should become so devillish and voyd of the feare of God. \* Let \* Magistrates assure themselves, \* An admoni- that without speedy redresse all things will grow so farre out of tion to Magi- order, that they will be past remedy. Shamefulnesse and mo- strates. desty is quite banished from young men: they are utterly shame- lesse, stubborn, and impudent. It was well said of Calvin, that a man settled in evill will make but a mocke of Religion. He preacheth in vaine that preacheth unto the deafe. Tell many of these men of the Scripture, they will scoffe and turne it into a iest. Rebuke them for breaking the Sabbath day, they will say you are a man of the Sabbath, you are very precise, you will allow us nothing: you will have nothing but the word of God; you will permit us no recreation, but have men like Asses, who never rest but when they are eating. Seeke to withdraw these felldoms from the Theater unto a Sermon, they will say, By the Preacher they may be edified, but by the Player both edified and delighted. So that in them the saying of Saint Paul is verified, where he saith, \* That the wisdom of the flesh is nothing but enmity against God. How small heed take \* Rom. 8, 7. they of themselves, which suffer their owne wicked affections to withdraw them from God and his word. We need not voluntarily seeke our owne destruction. For he that is veriously disposed shall finde tender persons enow to withdraw him from well-doing by the promise of pleasure and delightfull pastime, \* Theaters the whereunto we are naturally inclined unto the \* Schoole-house Schooles of of Satan, and Chappell of ill counsell, where he shall see so much Satan, and iniquity and loosenesse, and so great outrage and scope of sinne, Chappels of that ill counsell.

\* Counsell to Masters.

that it is a wonder if he returne not either wounded in conscience, or changed in life. \* I would wish therefore all Masters not onely to withdraw themselves, but their Servants also from such wicked assemblus. For it is alwayes wisdome to shunne the occasions of evill. Youth will be withdrawne by company, if they be not restrained of their liberty. They need not seeke out for Schoole-masters, they can learne evill too fast of themselves, and are pregnant enough at home to learne unhappinesse.

\* Quantum à proposito suo virgo deficit, quando pudica quæ venerat, impudicior discedit? Cyprian, De Habitu Virginitatis. p. 241.  
\* Rom. 6. 3.

\* Many of nature honest and tractable, have beene altered by these shewes and spectacles, and become monstrous. Mans minde which of it selfe is prone unto vice, is not to be pricked forward unto vice, but bridleed: if it be left unto it selfe, it hardly standeth; if it be driven forth, it runneth headlong. Flee farre from Babylon, yee that carry the Lords Vessels. \* For so much as you are baptised into Christ, it standeth you upon to be holy both of body and minde, and to dedicate your selves to his service, which ye shall never doe, unless you withdraw your selves from the inticements of vanity, and eschue the occasions of evill; which that ye may the better doe, you are to fasten your eyes upon God, by whom ye are sanctified.

\* Ill examples to be shuned.

\* Let not the examples of the wicked be a president unto us, neither let us be drawne away to evill with the multitude. Custome shall but make us bold in sinne, and the company of scorner make us more impudent of life. It is not enough for us to excuse our selves by the doings of other men; it will not be taken for an excuse, although we could alleage; that every man doth as we doe. For it is no meanes to acquite us before God, to say that others be no better then our selves. I would rather wish that the evill conversation of others might be an occasion to draw us backe, lest perhaps we be wrapped in the vices that raigne in all the wicked, and so be partakers of the punishment due to them. For we are not to walke as men that looke onely upon the creatures, but our part is, to set God before our eyes, whose presence we cannot possibly escape. \* It is marvelous to consider how the gesturing of a Player, which Tully termeth, the eloquence of the body, is of force to move, and prepare a man to that which is ill. For such things are disclosed

\* Motion of the body.



to the eye and to the eare, as might a great deale better be kept close. whereby a double offence is committed; First, by these dissolute Players, which without regard of honesty are not ashamed to exhibite the filthiest matters they can devise to the sight of men: Secondly, by the beholders, which vouchsafe to heare and behold such filthy things, to the great losse both of themselves and the time. There commeth much evill in at the eares, but more at the eyes, by these two open windowes dash breaketh into the soule. Nothing entrench in more effectually into the memory, then that which commeth by seeing: things heard doe lightly passe away, but the tokens of that we have seene, saith Petrarch, stickes fast in us whether we will or no. Many \* have beene entangled with the webs of these Spiders, who would gladly have beene at liberty when they could not. The webs are so subtilly spun, that there is no man that is once within them, that can avoyd them without danger. None can come within these snares that may escape untaken, be she Maide, Marron, or whatsoever: such force have their enchantments of pleasure to draw the affections of the minde. This inward fight (let married men consider it) hath vanquished the chastity of many women; some by taking pitty of the deceifull seares of the Stage-lover have beene moved by their complaint to rue on their secret friends, whom they have thought to have tasted the like torment: some having noted the ensamples how Maydens restrained from the marriage of those whom their friends have misliked, have there learned a pollicy to prevent their parents, by stealing them away: some seeing by the ensample of the Stage player one carryed with two much liking of another mans wife, having noted by what practise she hath beene assailed and overtaken, have not failed to put the like in effect in earnest, that was afore shewne in iest. The wilnesse and craft of the Stage is not yet so great, as is that without on the Scaffolds; for that they which are evil disposed no sooner heare any thing spoken that may serve their turne, but they apply it to themselves. Alas say they to their familiar by them, Gentlewoman, is it not pitty this passioned Lover should be so martyred? And if he finde her inclined to foolish pitty, as commonly such women are,

\* Snares of  
Playes.

\* Loe these are  
the things, the  
lessons that  
men learne at  
Stage-playes.

then he applies the matter to himselfe, and saith, that he is likewise carried away with the liking of her: craving that pity to be extended upon him, as she seemed to shew toward the afflicted amorous Stager. These running headed Lovers are growne so perfect Schoollers by long continuance at this Schoole, that there is almost no word spoken, but they can make matter of it to serve their turne. They can so surely discover the conceits of the minde, and so cunningly handle themselves, and are growne so subtle in working their matters, that neither the iealousie of Iuno, who suspecteth all things; nor the <sup>b</sup>strait keeping of Danaes may debar; nor the watchfulnesse of Argos with his hundred eyes espy. Credit me, \* there can be found no stronger engine to batter the honesty as well of wedded Wives, as the chastity of \* unmarried Maides and Widdowes, then are the hearing of common Playes. There, wanton Wives Fables, and Pastorall songs of love, which they use in their Comickall discourses (all which are taken out of the secret Amory of Venus, and practising bawdery,) turne all chastity upside downe, and corrupt the good disposition and manners of youth, insomuch that it is a miracle, if there be found either any Woman or Maide which with these Spectacles of strange inst, is not oftentimes inflamed even unto fury. The nature of their Comedies are, for the most part after one manner of nature, like the tragicall Comedy of Calistus, where the Bawdresse Scelestinus inflamed the Mayden Melibeia with her Sorceries. Doe we not use in these discourses to counterfeit witchcraft, charmed drinckes, and amorous potions, thereby to draw the affections of men, and to stirre them up unto lust, to like even those whom of themselves they abhorre? The ensamples whereof stirre up the ignorant multitude to seek by such unlawfull means the love and good will of others. I can tell you of a \* Story of like practice used of late by a zealous Wife to her Husband, whose heart being, as she thought estranged, otherwise then of custome, did practise with a Sorceresse to have some powder, which might have force to renew her Husbonds wonted good will towards her: but it had such a vertue in the operation, that it might have brought him his bane, for his memory thereby

<sup>b</sup> Quid faciet  
custos cum  
sint tot in urbe  
Theatra? Ovid  
De Arte Aman-  
di. lib. 3. p. 208.  
\* Flie Thea-  
ters you that  
would be ho-  
nest.  
\* Sic dum or-  
nari cultius,  
dum liberius  
evagari virgi-  
nae volunt, vir-  
gines esse defi-  
nunt, cyprian,  
De Habitu Vir-  
ginum. Tractatus.  
pag 242.

\* A strange  
Example.



whereby was gone, so that if God had not dealt miraculously with him by revelling it, it had cost him his life. The like we read of Lucullus and Lucretius, who by drinking such amorous confessions lost first their wife, and afterwards their lives. The device of carrying and recarrying letters by Landrivers, practising with Pedlers to transport their wares by colourable means to sell their Merchandises, and other kinde of policies to beguile Fathers of their Children, Husbands of their Wives, Guardians of their Wards, and Masters of their Servants, is it not aptly taught in the \* Schoole of abuse? But heh, no more. I am sorry this Schoole is not plucked downe, and the Schoole-masters banished this \* City. Thus much I will tell them, if they suffer these Brothel-houses to continue, or doe in any wise allow them, the Lord will say unto them as the Psalmist saith.

¶ If thou sawest a Theefe thou wentest with him, and haddest thy part with adulterers: thou hast done these things, and because I held my peace, thou hast beleev'd; wicked man, that I am like unto thee: but I will accuse thee, &c. Thus farre our owne Play-poet from his owne experience. By these three severall witnesses, to which I might accumulate <sup>d</sup> infinite others, it is most apparant, that Stage-plays are the ordinary occasions of much actuall whoredome, adultery, and such like beastly lewdnesse; that they are the common Nurseries, Schooles, and Seminaries of Adulterers, Adulteresses, Whore-masters, Whores, and such polluted creatures. This therefore should cause all chaste, all sober Christians to abominate them; all Protestant States and Churches to abandon them. ¶ We all condemne Pope Sixtus the IV. with the unholy holy Church of Rome, for erecting and allowing publike Stewes, which yeeld above twenty thousand Duckats of annuall revenue to the Pope his filthinesse, (for holinesse in this respect I cannot stile it,) which summe is cast up among the constant annuall revenues of the

\* He meaneth Playes who are not unfirly so called.

\* London.

¶ Psal. 50. 18, 21.

<sup>a</sup> See Bishop Babington, Master Perkins, Master Dod, Master Elton, Master Brinsly, and most other Expositors on the 7. Commandement, accordingly.

<sup>b</sup> Balzus Scriptorum. Brittanix. Centuria, 8. pag. 624. Agrippa,

De Vanitate Scientiarum. cap. 64. Espenceus, De Continentia. lib. 3. cap. 4. Bishop Morton, in his Protestants Appeale. lib. 1. cap. 2. sect. 36. & lib. 5. cap. 9. sect. 5. where many of their owne Authors are brought in condemning them.

<sup>b</sup> Deut. 23. 18.  
Mich. 1. 7.

<sup>a</sup> Sed & recentioribus temporibus Sixtus Pontifex maximus Romæ nobile admodum lupanar extruxit. In Italia Romana scorta in singulas hebdomadas julium pendet Pontifici, qui census annuus nonnunquam viginti millia Ducatos excedit, adeoque Ecclesiæ procerum id munus est, ut una cum Ecclesiæ pro-

ventibus etiam lenociniorum numerent mercedem. Sic enim ego illos supputantes aliquando adivi, Habet inquirentes, ille duo beneficia, unum curanum aureorum viginti, alterum prioratum ducatum quadraginta, & tres putanas in Burdello, quæ reddunt singulis hebdomadibus julios viginti. Tam vero nihilominus lenones sunt Episcopi illi & officiales, qui censum pro Concubinato à Sacerdotibus quotannis extorquent, idque tam palam, ut apud plebem ipsam in proverbium abiret, illa eorum Concubinaria exactio sive lenocinium quo dicunt: habeat vel non habeat, aureum solvet pro Concubina, & habeat si velit. Sed in regno avaritiæ nihil turpitudini adscribitur quod lucrum pareat. Agrippa, *De Vanitate Scientiarum*. cap. 64. *Espeus* in *Titum*. cap. 1. pag. 67. 68. & *De Continentia* lib. 3. cap. 4. i Theatrum pulchris publici lupanarium. *Cyprianus*, *De Spectaculis*. lib. Theatrum proprie Veneris domus & sacrarium. *Tertullianus*, *De Spectaculis*. cap. 9. 10. &c. Idem vero Theatrum, idem & prostibulum, eo quod post ludos exactos meretrices ibi prosternantur. *Isidorus Hisp. Originum*. lib. 18. cap. 42. *Alexander Fabricius*, *De Structurâ Vitiarum*. pars 4. c. 23. See p. 390. Theatrum publicum incontinentiæ gymnasium: Babilonica fornax, &c. *Crisostomus*. *De Penitentia* Homilia. 8. Tom. 5. Col. 750. C. <sup>k</sup> Exod. 20. 14. Math. 5. 27, 28. <sup>l</sup> 1 Cor. 6. 18. <sup>m</sup> Ephel. 5. 32.

*Church*; whereas God himselfe & forbids the hire of an *Whore* to be cast into the Treasury of his Sanctuary. If then we all censure the Papists, and that deservedly, for tollering, for erecting *Stewes*, where their Priests, their Monks, and Friars, who have vowed perpetuall chastity (such is their hypocriticall holinesse) may recreate themselves at pleasure without any breach of vow, their owne Bishops enioyning every of them to pay an annuall pension for their Concubines, whether they use or use them not, because they may use them if they will: shall we our selves erect or tollerate Play-houses, which are no other <sup>i</sup> but a publike *Stewes*, a professed *Brothel-house*, as the recited Authors, and the Fathers stile them? God forbid. Our Religion, our God enioyne us not to doe it, in that they command us: <sup>k</sup> not to commit adultery: <sup>l</sup> to flee fornication, and uncleanesse; yea, <sup>m</sup> not so much as once to name them (much lesse to act, to countenance, or propagate them) as becommeth Saints. Our Stage-playes therefore must certainly be sinnefull, and abominable even in this respect.



## ACTVS 5. SCENA QVINTA.

**T**He fift effect of Stage-playes, is the generall depravation of the mindes, the manners, both of their Actors and Spectators ; which administreth the 3<sup>1</sup>. Argument against them. 5

That which ordinarily corrupts the mindes, and vitiates the manners, both of the Actors and Spectators, must doubtlesse be unlawfull, yea abominable unto Christians, if not intollerable in any Christian wel-ordered Common-weale.

But Stage-playes *ordinarily corrupt the mindes*, and vitiate the manners, both of their Actors and Spectators. 3<sup>1</sup>.

Therefore, they must doubtlesse bee unlawfull, yea abominable unto Christians, intollerable in any Christian wel-ordered Common-weale.

The Major is most apparantly evident : First, from the very principalls of reason : ° *For what-ever vitiates another thing* (especially mens mindes and manners) *must needs be corrupt it selfe*, the depravation of the one, *arising meerely from the pravity of the other* : If Stage-playes therefore corrupt the manners, the mindes of others, they cannot but be ill themselves. Secondly, from the grounds of Theology : which as they enjoyne men *to avoyd the corruptions that are in the world through lust* : ° *to eschue all occasions of evil*, ° *all scurrilous idle speeches*, ° *all wicked places, all lewde companions which may defile their soules, their manners* ; and ° *to keepe themselves*

*Scilicet expetis ut radat mater honestos, Aut alios mores quam quos habet? Iuvenal. Satyr. 6. p. 50.*

*Quicquid enim efficit tale, est magis tale. Aristot. Poster. lib. 1. cap. 2. sect. 14. Keckerman. System. Logic. lib. 1. cap. 19. Gal. 6. 8. Ephes. 4. 22, 29. 1 Tim. 6. 5. 2 Pet. 1. 4. Rev. 19. 2.*

° 2 Pet. 1. 4. ° 1 Thes. 5. 22. ° Isay 52. 11. ° 2 Cor. 6. 14. to 18. Ephes. 4. 29. cap. 5. 3, 4, 11. ° 1 Cor. 5. 9, 10, 11. Psal. 6. 7. Prov. 5. 8, 9, 10, 11. ° Iam. 1. 27.

unspotted.

\* 1 Thel. 5. 22. *unsupported of the world: So they condemne* <sup>2</sup> *all occasions of*  
 Rev. 19. 2. Mar. *evil*, all dishonest contaminating pleasures of sinne  
 6. 13. c. 12. 33. *which filthily dissteine mens soules. Thirdly, from*  
 35. c. 15. 18. 19, *the rudiments of civill policy. For as* <sup>3</sup> *the happinesse,*  
 20. *honor, life and safety of every Common-weale consists in the*  
 7 Plin. Panc- *ingenuity, temperance, and true vertuous disposition of the peo-*  
 gyre. Trajano *ples mindes and manners: so the* <sup>2</sup> *distemperature, malady, and*  
 dictus. Zeno- *confasion of it alwayes issues, from the exorbitant obliquity, the*  
 phon. De Instit. *uncontroled dissolutenesse, and degeneracy of their vicious lives,*  
 Cyri. Hist. l. 1. 2 *a which bring certaine ruine. Whence the most prudent Princes,*  
 Oforius De *and Republiques in all ages, have* <sup>b</sup> *constantly suppressed all such*  
 Regum Instit. *pleasures, as might either empyson the younger peoples man-*  
 lib. 1. Aristot. *ners, or pervert their mindes. The Major therefore is irre-*  
 Polit. lib. 7. *fragable.*  
 Chrylost. Hō. *vid. Ibidem.*  
 17. Ad Popu- *2* *Nulla pestis*  
 lū Antiochie. *est major in*  
*Civitate quam*  
*morū licentia:*  
*nulla lues ter-*  
*rior quā im-*  
*probitas. Nam*  
*ut delicate vi-*  
*ventium corpo-*  
*ra laxatis &*  
*dissolutis ner-*  
*vis languida*  
*redduntur, dis-*  
*cordiaq; ele-*  
*mentorum corrupuntur; ita malis civium moribus inermes sunt Civi-*  
*tates, eorumq; perfidia magna vastantur imperia.* *Cass. Polit. l. 1. p. 7. a* See Oforius, De  
 Regum Instit. l. 8. f. 254. 255. <sup>b</sup> See Zenophon. De Instit. Cyri Hist. l. 1. 2. Plato, De  
 Repub. Dial. 4. & Legum Dial. 7. Aristot. Polit. l. 7. c. 15. 17. & l. 8. c. 1. 10. 5. Plutar-  
 chi, Laconica Instit. & De Educat. Puerorum. Bodinus, De Repub. l. 6. c. 1. Erasmus,  
 De Educatione Puerorum. Aeneas Sylvius, De Liberosum Educatione. Maphæus  
 Végius, De Educatione Puerorum l. 1. 2. <sup>c</sup> De Repub. Dialog. 8. & 10. p. 696. 697  
 Legum Dialog. 2. p. 580. 581. <sup>d</sup> Cicero. Tuscul. Quæst. l. 2. p. 449. Plutarchi Plato &  
 De Audiendis Poetis. August. De Civit. Dei. l. 2. c. 18. l. 8. c. 13. 14. 18. 17. & Ludov.  
 Vives Notæ Ibidem. Franciscus Zepherus, Epist. Nuncupat. in Apologet. Tertulliani.  
 Agrippa, De Vanit. Scient. c. 4. Cælius Rhodig. Ant. Lect. l. 7. c. 2. Rodolphus Guil-  
 ther. Hom. l. 1. in Nahum. M. Northbrooke, M. Stubbs, D. Reinolds, Gossn. and  
 others in their Treatises against Stage-playes, &c. <sup>e</sup> Politic. lib. 7. cap. 17. & l. 8.  
 cap. 3. 5, 6, 7. See Act. 7. Scene 6, and here page 366.

excludes



excludes these Stage-plays out of his Republicke; debarring  
youthes and children from them, as being apt to poyson both  
their minde and manners, with their grosse scurrilous and lascivious  
shewes. <sup>f</sup> Solon, the wisest of the ancient Grecian <sup>†</sup> Plutarchi Solon. p. 34. Diog.  
Lawgivers, reiected Stage-plays; not onely as lying, but Laertij. l. 1. Solon. p. 46.  
deceitfull fictions; which would quickly teach men both to cheat,  
to steale, to play the hypocrites and dissemblers, and to circum-  
vent men in their dealings, to the publike prejudice: whence  
he deemed them unsufferable mischiefs in a City. <sup>‡</sup> Tully, end. De Legibus. l. 1. neere the  
declaines against all pleasurable effeminate amorous Playes the end. & l. 2.  
and Poets, as the contagious of mens mindes and manners, neere the middest.  
through their excessivus delicacy: whence he adviseth the Romans  
to abandon them, lest they should effeminate and corrupt them as they  
had done the Grecians, and so subvert their Empire. Seneca informes us,  
<sup>i</sup> that there is nothing so pernicious to good manners, as to sit idly  
at Stage-plays: for then vices easily creepe upon us through pleasure:  
And therefore <sup>k</sup> he much bewailes the frequent concourse of the Roman  
Youth to Playes and Theaters, as an undoubted symptome of a  
degerated declining State, then neere to ruine, <sup>l</sup> Plutarch, an eminent  
Moralist and Historian, disapproves all Stage-plays; not onely as  
lascivious vanities, occasioning much prodigall vaine expense to the  
Republikes dammage; but as contagious evils, which blast the  
vertues, marre the ingenious education, corrupt the lives and  
manners of all those who frequent them, and with all he reports of  
<sup>\*</sup> Gorgias, that he reputed Tragedies and Stage-plays, mere impostures. <sup>m</sup> Livy the  
gravest Roman Historian, writes of Playes: That they are scarce  
a tollerable folly or madnesse in wealthy Kingdoms:

Controvers. lib. 1. Proæmio. See August. De Civitate Dei. lib. 2. cap. 9. 13. <sup>†</sup> Plutarchi Solon. Laconica Instituta. De Gloria Atheniensium. De Audiendis Poëtis. lib. 8. Symposi. lib. 7. Quæst. 8. <sup>\*</sup> De Audiendis Poëtis. pag. 26. <sup>m</sup> Inter aliarum parvâ principia rerum, ludorum quoque prima origo ponenda visa est, ut appareret, quàm absano initio res in hanc opulentis regnis vix tolerabilem insaniam venerit, &c. Nec tamen ludorum primum initium procurandis religionibus datam aut religioſe animos, aut corpora morbis levavit, &c. Itaque cum piaculorum magis conquisitio animos quàm corpora morbi afficerent, &c. Livy Hist. Rom. lib. 7. sect. 3. 4. Franc. furti, 1609. pag. 255. 256.

affirming withall, that these Stage-plays which were brought into Rome at first with an intent to assuage the Plague, and to attonethen enraged Devill gods; did farre more infect the minds of the Romans, then the Pestilence did their bodies.

\* Valerius Maximus relating the manner and cause of introducing Stage-plays among the Romans, records; that they were brought in, and devised onely for the worship of their Devill-Idols and the delight of men; and that not without the blush or shame of peace; the Romanes having sturced both their pleasures and religion with civill blood, by meanes of scenisall Prodigies. So that he reputed the tollerating of Playes, a blemish to the Roman State, which he there concludes, to be intollerable mischiefes in a Republike, and grand empoysoners of mens manners, from the Asiatickes example, which he there applaundes. \* Socrates, the very wisest

Græcian, by the expresse resolution of the Delphian Oracle, \* condemned all Comedies as pernicious, lascivious, scurrilous, and unseemely pastimes, to which he refused to resort; which caused Aristophanes, that carping Comedian, to traduce him on the Stage. \* Isocrates, that grave Græcian Orator, di-

clames against all Playes and Actors as pernicious, scurrilous, fabulous, ridiculous, invective, and expensive, not tollerable in a City. That valiant Roman \* Marius, in his Oration to

the Roman Senate and people; produceth this as an argument both of his wisdom, temperance, valour and vertue, which some objected to him as a disparagement, that he kept never a Stage-player, nor costly Cooke about him, as other voluptuous, effeminate dissolute Romans did, whom he stiles, most filthy men. Caius Plinius Secundus in his

\* Panegyricke to the Emperour Traian, stiles Stage-playes; effeminate arts and studdes, altogether unbecoming the world; whence he highly applaundes this Emperour for banishing them the Roman Empire; whose honor they had blemished, whose vertues they

pretij coquum, quam villicum habeo, quæ mihi lubet confiteri, &c. Apud Sallustii. Bellum Jugurthinum. pag. 158. 160. Colonie. 1615. \* Idem ergo populus ille aliquando scenici imperatoris spectator & applausor, nunc in Pantomimos quoque adversatur & damnat effeminas artes, & indecora seculo studia. Ibidem. pag. 38. See pag. 45.

bad



had cankered, and in his *¶ Epistles* likewise, he declaimes against them, as intollerable mischiefs in a Common-weale, for the precedent reasons. Cornelius Tacitus, an Historian of no small repute, informes us, *¶* that the hereditary ancient manners of the Romanes were by little and little corrupted and abolished, and their publike discipline subverted by Stage-players; whence he declaimes against them as the very plagues, and overthrow of the Roman State: *¶* inveighing much against that Monster Nero, who corrupted the Roman Nation, and drew them on to all kinde of vice, of luxury and lewdnesse, by these accursed Stage-players, in the publike ruine. And not onely he, but likewise *¶* Polibius, *¶* Dion Cassius, *¶* Justin, *¶* Suetonius, *¶* Plutarch, *¶* Herodian, *¶* Iulius Capitolinus, *¶* Trebellius Pollio, *¶* Flavius Vopiscus, and *¶* Iuvenal. (to passe by *¶* Eutropius, *¶* Orosius, *¶* Zonaras, *¶* Grimston, *¶* Omeerus, with other Christian Historians) condemne and censure, Nero, Claudius, Tiberius, Commodus, Helio-gabalus, Verus, Balbinus, Maximinus, Gallienus, Solonius, Carinus, and other dissolute Roman Emperours; for acting, countenancing and frequenting Playes; and harbouring Stage-players, (with whom they sometimes fraught their Courts) which did not only exhaust their treasures, and impoverish their subjects, but even corrupt their discipline, and strangely vitiate and deprave not onely their owne, but the very peeples mindes and manners, by drawing them on to all licentious dissolutenesse,

*¶* Epist. lib. 4.  
Epist. 22.  
¶ Ceterū abo-  
litos paulatim  
patrios mores;  
funditus everti  
per accitā lasci-  
viam, ut quod  
usquam cor-  
rūpi & corrup-  
pere queat, in  
urbe visatur,  
degeneresque  
studij exter-  
nis iuvenatūs,  
gymnasia & o-  
tia & turpes a-  
mores exercen-  
do, principe &  
Senatu aucto-  
ribus, qui non  
modo vitij li-  
centiam permi-  
serint, sed vim  
adhibeant, &c.  
Annal. l. 14. c. 2.  
3. vid. Ibidem.  
¶ Annal. l. 14. c.  
2. 3 & lib. 10.  
cap. 12. vid.  
Ibidem.

*¶* Historiæ. l. 5. Edit. Basilæ. 1557. p. 444. *¶* Rom. Hist. l. 57. p. 798. & l. 59. p. 827. 828.  
\* Historiæ. l. 6. p. 79. *¶* Suet. Nero. sect. 11, 12, 21, 22, 26. Tiberius. sect. 47. Caligula.  
sect. 18, 21, 54, 55. Claudius. sect. 6, 7, 21, 34. *¶* De Gloria Atheniensium. lib. 2. *¶* Histo-  
riæ. l. 1. *¶* Eiusdem. Verus. p. 67, 68, 69. & Maximinus & Balbinus. p. 301. *¶* Eiusdem.  
Gallieni duo. p. 305, 306, 309, 310, 314, 315, 319. *¶* Eius Carinus. p. 447, 449, 450.  
¶ Iuvenal. Satyr. 8. *¶* Rerum Rom. l. 9 & 10. Tiberius, Caligula, Nero, Helio-gabalus,  
&c. *¶* Histor. l. 7. c. 7, 16. & 37. *¶* Annal. Tom. 2. in the lives of Nero, Caligula, and  
these other Emperours. *¶* Imperiall History, in the lives of these Emperours. *¶* Chro-  
nogr. in these Emperours lives. *¶* Suidæ Historici. Caligula & Ardaburius. Ioannis  
Sarisberiensis, De Nugis Curialium. l. 1. c. 7, 8. See I. G. his refutation of the Apolo-  
gie for Actors. p. 12, 13. *¶* Carinus homo omnium contaminatissimus, a vitis, fre-  
quentius corruptor inventutis, enormibus se vitij & ingenti fæditate maculavit. Amicos  
optimos quosq; reliquit: pessimum quoq; elegit aut tenuit. Mî nîc, meretricibus;  
pantomimis, cantonibus atq; lenonibus, palatium implevit, &c. *¶* Farij Vopiscus.  
pag. 446. 447.

m See August.  
 De Civit. Dei.  
 l. 1. c. 33. & lib.  
 2. cap. 2.  
 n See Scrim. l. 1.  
 Satyr. 10. p. 192  
 193. 195. Epist.  
 l. 1. Epist. 6 p.  
 240. Epist. 19.  
 p. 274. Epist. l. 2  
 Ep. 1. p. 278. to  
 285. De Arte  
 Poetic. lib. pag.  
 298. 299. 302.  
 to 306.  
 o Cuneis an  
 habent specta-  
 cula totis Quo-  
 securus ames,  
 quodq; inde  
 excerpere pos-  
 sis? *Juvenal Sa-*  
*tyr. 6. p. 43. 44.*  
*See p. 45. 53. 54*  
*55. 56. 58. Po-*  
*puli frons du-*  
*rior hujus, Qui*  
*sedet & spectat*  
*trifurcua Pa-*  
*tricioꝝ. Res*  
*haud mira ta-*  
*men citharæ du-*  
*principe mi-*  
*mus Nobilis :*  
*hæc ultra quid*  
*erit nisi ludus ;*  
*& illic dedecus*  
*urbis habes, &c.*  
*Ibidem. Satyr. 8.*  
*pag. 82. See Sa-*  
*tyr. 10. p. 9 + 99*  
*Satyr. 11. p. 106.*  
 110, 111. Satyr. 14. p. 193. Edit. Londini. 1615. p. Ovid, De Arte Amandi. lib. 1. pag.  
 160. 161. Edit. Operum eius in 16. Raphaelengij. 1611. pars 3.

and excess of vice, to the very utter subversion of their States,  
 as these Authars joyntly testifie, whose walls could not se-  
 cure them when as their vertues, their manners were gone  
 quite to ruine. n Horace and Juvenal. in their severall Sa-  
 tyricall Poems, together with Gellius Noctium Atticarũ.  
 lib. 20. cap. 4. inveigh against these Stage-plays, Players,  
 and Stage-houses, as the occasions of much villany and  
 Lewdnesse; the corrupters of youth, especially of the female sex,  
 who were made Strumpets by them; and as the shames, the  
 blemishes of the Cities where they were permitted. The  
 wanton Poet Ovid; who was farre enough, I am  
 sure, from all Puritanicall precisenesse, as men now stile  
 it, is even a rancke Puritan in this case of Stage-plays,  
 For after he had informed his bawdy lecherous com-  
 panions; that Playes and Play-houses were the best places of  
 Mart for unchaste bargaines; the most commodious haunts  
 for amorous Lovers, and Whore-masters; the most dangerous  
 snares to entrap all beautifull persons, and the onely places for  
 Panders, Whore-masters, Whores and such like beastly Men-  
 monsters to catch their desired prey; in these lascivious distikes;  
 which notably discry the intollerable mischiefes both  
 of Playes and Theaters:

p Sed tu præcipue curvis venare Theatris.

Hæc loca sunt votis fertiliora tuis.

Illic invenies quod ames, quod ludere possis;

Quodq; semel tangas, quodq; tenere velis.

Ut redit uq; frequens longum formica per agmen.

Granifero solitum dum vehit ore cibum, &c.

Sic ruit ad celebres cultissima femina ludos:

Copia iudicium sæpe morata meum est.

Spectatum veniunt, veniunt spectentur ut ipsa:

Ille locus casti damna pudoris habet.

Primus sollicitos fecisti Romule ludos.

Cum iuvit viduos rapta Sabina viros, &c.

In gradibus sedit populus de cespite factis.

Qualibet,



Qualibet hirsuta fronde tegente comas.  
 Respiciunt oculisq; notant sibi quisq; puellam,  
 Quam velit: & tacito pectore multa movent  
 Dumq; rudem præbente modum tibicine Thaisco,  
 Lydius æquat am ter pede pulsat humum, &c.  
 Protenus exiliunt, animum clamore fatentes,  
 Virginibus cupidas iniiciuntq; manus, &c.  
 Romule militibus scisti dare commoda solis,  
 Hac mihi si dederis commoda, miles ero.  
 Scilicet ex illo solemnia more Theatra,  
 Nunc quoq; formosis insidiosa manent.

When he had thus, I say, discovered the lewdnesse of these Stage-playes, though to a lewde intent, and withall informed Lovers, that it was impossible for Parents, for Husbonds, with all their care and industry to keepe their Wives or Children chaste, as long as there are so many Play-houses suffered in the City, in these foure verses :

¶ Quid faciet custos? cum sint tot in urbe Theatra:  
 Cum spectet inuictos illa libenter equos:  
 Cum sedeat Pharia sacris operata iuuenta:  
 Quoq; sui comites ire vetantur eat.

¶ De Arte Amandi lib. 3.  
 pag. 208.

(A good caveat for Husbonds, for Parents, to keepe their Wives, their Daughters from all Playes and Play-houses :) In his Booke *De Remedio Amoris*: he adviseth all those who would live chastly, and keepe under their unchaste desires; to withdraw themselves from Stage-playes: to cast away all Play-bookes, Playes, and amorous Poems, especially Tibullus, and his owne wanton Verses; in these ensuing lines.

¶ At tanti tibi sit non indulgere Theatri,  
 Dum bene de vacuo pectore cedat amor:  
 Enervant animos cytharæ, cantusq; lyrae:  
 Et vox & numeris brachia moia suis,  
 Illic assidue fidei saltantur amantes.  
 Quid caveas, actor, quid in vet arte docet.  
 Eloquar inuisus: teneros ne tangere Poetas:

¶ De Remedio Amoris. lib. 2.  
 pag. 230.

*Summonco dotes impias esse meas.*

*Callimachum fugito; non est inimicus amoris:*

*Et cum Callimacho tu quoq; Cae nosces.*

*Carmina quis potuit tuum legisse Tiballi?*

*Vel tua cuius opus Cynthia sola fuit?*

*Quis potuit lecto durus discedere Gallo?*

*Et mea nescio quid carmina tale sonant, &c.*

And to shew his utter detestation of Playes and Play-houses, <sup>†</sup> whose amorous lewdnesse he at large disciphrs: he informes Augustus, that they are the Summaries of all wickednesse: the frequent occasions of much fame, much lewdnesse and adultery unto very many; the places of many adulterous meetings, and whorish contracts: whereupon he perswades Augustus, utterly to demolish all Play-houses and Theaters; to damme up all the portals and passages to them; and to suppress all Stage-playes; that so these their pernicious fruits might be prevented. All which hee thus elegantly expresseth.

<sup>†</sup> Quid si scripsissem mimos obscena iocantes? Qui semper iuncti crimen amoris habent. In quibus assidue cultus procedit adulter, Verbaq; dat stulto callida rupta viro. Nec satis istis temerari vocibus aures. Assuescunt oculi multa pendenda pati. Cumq; fefellit amans aliqua novitate maritum, Plauditur & magno palma favore datur. Hæc tu spe casti, spe standaq; spe dedisti; Scenica vidisti latus adulteria. Tristium. l. 2. p. 160. <sup>†</sup> Tristium. l. 2. pag. 155.

<sup>†</sup> Ut tamen hoc fateor: Indu quoq; semina præbent

*Nequitia; tolli tota Theatra iube*

*Peccandi causam quam multis sæpe dederunt:*

*Martia cum durum sternit arena solum?*

*Tollatur Circus, non tua licentia Circi est:*

*Hic sedet ignota iuncta puella viro.*

*Cum quadam spatientur in hac ut amator eodem*

*Conveniat: quare porticus ulla patet?*

*Omnia perversas possunt corrumpere mentes.*

What could any Puritan (as our prophane Play-haunters stile them) have said more against Playes then this? and what can any Christian speake lesse against them, when as a prophane lascivious Heathen Poet hath written so much? If therefore we are loath to passe a censure upon Stage-playes, or to abandon Play-houses for feare we should be as good as Puritans; yet let us now at last renounce them, out of shame, lest we prove farre worse then Pagans, lest Horace, lest Juvenal, and these fore-



fore-named Heathen Authors: lest wanton Ovid: or  
obscene Porpertius. (who thus cryes out of Theaters:  
*o nimis exitio nata Theatra meo!*)

should bee more gracious, holy and precise then wee;  
 whose boldnesse <sup>b</sup> should exceed even that of Scribes and Pha-  
 reses, <sup>i</sup> much more then this of wanton Pagan Poets, <sup>k</sup> which  
 carried them no farther then to Hell; what ever some old,  
 some new Pelagians have dreamed to the contrary. To  
 passe from Pagan Authors, to Heathen Magistrates,  
 States and Emperors. The <sup>l</sup>ancient Lacedemonians, ex-  
 cluded all Stage-players out of Sparta, permitting neither Comi-  
 dies nor Tragedies to be acted in it, lest their youth should be  
 corrupted, their Lawes derided and brought into contempt.  
 And when as an Embassador of Rhodes demanded of a Lacede-  
 monian, what was the occasion of their lawes against Players  
 and Iesters, since they shewed pleasure to the people, and the peo-  
 ple lost nothing by it, but laughed at their folly. \* The Lacede-  
 monian replied, that Lycurgus saw, heard or read of  
 some great damage that Players and Iesters might doe in the  
 Common-weale, since he had established so strait a Law against  
 them. But this I know, that we Greekes are better weeping  
 with our Sages, then the Romans laughing at their Fools.  
 The Athenians, though <sup>m</sup> they much honoured Actors,  
 Players, and Play-poets at the first; yet growing wiser by deare-  
 bought experience at the last, <sup>n</sup> when they had effeminated  
 their mindes, exhausted their treasure, the sinnes of their wars,  
 and brought upon them sundry mischiefs; they abandoned all  
 comick Stage-players as pernicious evils, <sup>o</sup> enacting this pub-  
 like law against them, that no man should from thence forth  
 presume to pen or act a Comedy; and <sup>p</sup> making common Actors  
 thence-forth infamous. The very Heathens <sup>q</sup> Massilienses,

Dial of Princes. l. 3. c. 44. & l. 6. his Refutation of the Apologie for Actors. p. 30.  
<sup>r</sup> Platonis Laches. p. 390. <sup>s</sup> Emiliij Probi Prefatio. August. De Civit. Dei. l. 2. c. 10. 11,  
 12, 13, 14. & l. 4. c. 28. <sup>t</sup> Plutarch De Gloria Atheniensium. lib. Thucidides Histor.  
 l. 4. p. 477. Justin Histor. l. 5. p. 69. <sup>u</sup> Plutarch. De Gloria Atheniensium. lib. Volate-  
 ranus. Comment. l. 29. pag. 323. <sup>v</sup> Chrysostom. Hom. 13. in 1<sup>o</sup> Cor. . Tom. 4. Col. 356.  
<sup>w</sup> Valerius Maximus. l. 2. c. 4. sect. 7. Alexander ab Alexand. Genaliū Dierum l. 6.  
 c. 20. Agrippa. De Vanit. Scient. c. 10. Gualter. Hom. 11. in Natur. Thomas Gual-  
 tier. Left. 77. in Proverb. Salomons.

\* Livy, Rom.  
 Hist. l. 7. sect. 2.  
 3. Valerius  
 Maximus. l. 2.  
 c. 4. sect. 4. Æ-  
 milij Probi  
 Prefatio. Pla-  
 to Legum Dia-  
 log. 7. Cicero  
 Oratio pro  
 Publio Quin-  
 ctio. Gellius  
 Noctium Attic.  
 l. 20. c. 4. Ma-  
 crobius Satur-  
 nal. l. 2. c. 7. Ta-  
 citus Annal. l.  
 14. cap. 2. 3. Au-  
 gust. De Civit.  
 Deil. l. 2. c. 10. to  
 15. 29. & l. 4. c.  
 28. with sun-  
 dry others  
 fore-quoted.

p. 133. 134.

Summa Angelica. Tit. Infamia. Photij Nomocanonis. Tit. 13. c. 21. 22. Theod. Bal-  
 somon. Comment Ibid. Gratian. Distinctio. 33. 48. 86. & Causa. 4. Quæst. 6. Toftatus.  
 Tom. 3. in Matth. 6. Quæst. 38. & 67. fol. 40. E. Ioannis De Burgo Papilla Oculi. pars  
 7. c. 5. 4. Alvarus Pelagius, De Planctu Ecclesiæ. l. 1. Artic. 49. A. & l. 2. Artic. 28. Dige-  
 storum. l. 3. Tit. 2. De his qui notantur infamia. Corpus Iuris Civilis. Tom. 1. p. 342.  
 & Budæus & Gothofredus Ibidem. See p. 133. before. & Bulengerus De Theatro.  
 l. 1. c. 51. De Infamia Theatri. \* 14. Eliz. c. 5. 39. Eliz. c. 4. " Quanta confessio est ma-  
 læ rei cuius auctores cum acceptissimi sint sine nota non sunt? Tertul. De Spectac. c. 22.  
 \* Priscæ Romanorum leges Theatra stuprandis moribus orientia statim destruebant.  
 Tertul. Apologia Advers. Gentis. cap. 6. Tom. 2. pag. 589. upon which Franciscus Zephy-  
 rus thus paraphraseth, Prisci Romani lasciviam Theatralem ex lege maximæ cura  
 comprimabant, gnari quantum moribus civium obesset publica illa spectaculorum  
 immodesta licentia. Ibidem. pag. 591. Guevara, his Dial of Princes. lib. 3. cap. 44. Au-  
 gustinus De Civitate Deil. lib. 1. cap. 31. 32. 33. & lib. 2. cap. 12. 13. & Suetonij Octa-  
 vius. sect. 45. \* Ioanne Antonius Campanus, De Gerendo Magistratu. lib. Bibl.  
 Patrum Tom. 15. pag. 814. Ioan. Sarisberienfis, De Nugis Curialium. lib. 1. cap. 8.  
 Ibidem. pag. 345. & Plutarchi Themistocles.

them,

were so Puritanically rigid in this case, that they would upon no  
 terms, no intreaties whatsoever, permit any Stage-plays to  
 be acted within their City or Territories; for this very reason;  
 lest the beholding of them should corrupt the mindes and man-  
 ners of their Youth; and draw them on to commit those vices  
 in earnest, which were acted before them but in jest. The ancient  
 Pagan Romans, as they reputed all common Actors infamous  
 (as the ' Civilians and our owne ' Statutes now esteeme  
 them,) disfranchising them their tribe as unworthy persons;  
 and disabling them to inherit lands, to give any publike testi-  
 mony betwene man and man, or to beare any honor, office or  
 dignity in the Common-weale, (a very great evidence and  
 acknowledgement of the evilnesse of Stage-plays, as Tertullian  
 and others descant on it; since Players were thus branded with  
 the note of infamy, even then when Playes themselves were in  
 their first and best request;) even so \* they demolished all their  
 Theaters, together with the Galleries built about them by a  
 publike edict, lest the mindes and manners of the people should  
 be effeminated and deflowred by them, to the publike preiudice.  
 y Themistocles the famous Athenian Generall, enacted a  
 Law, that no Magistrates should resort to Stage-plays, lest  
 the Common-wealth it selfe should seeme to loyter and play in



them, (Et utinam audiretur à nostris (*writes* \* Iohn Saris-  
bury) ut saltem in profectioni ætate nugis suis republicæ  
feria anteferrent:) and even before this law of his, it was  
an ancient custome in Athens, which was long observed, that  
not the least admittance into the Theater should be given unto  
any but such who should sing and utter honest things; lest the  
Magistrates and people there present should be made spectators  
of dishonest pastimes, which might draw them on to vice. Not  
to speake of the Gothes and other \* Barbarians, who censured  
and condemned Stage-plays as effeminate and ridiculous  
superfluities. <sup>2</sup> Philippus Glauertius informes us out of  
Tacitus, (who writes thus of the German women. <sup>2</sup> Ergo  
sepi à pudicitia agunt, nullis spectaculorum illecebris, cor-  
ruptæ: ) that the ancient Pagan Germanes knowing with  
what things the chastity of women was most corrupted among  
other Nations, did wholly abandon Stage-plays, with which  
they were unacquainted: of the corruption of which Spectacles  
Seneca hath spoken most truly, That there is nothing so pre-  
iudiciall to good manners as to sit idly at a Play; for then vi-  
ces creepe more easily upon us through pleasure. <sup>b</sup> O Pro-  
phetically and Divine speech most worthy so great a Teacher of  
Wisdom! This verily writes this Heathen man, who was al-  
together ignorant of those divine Precepts which God by Moses  
and other Prophets hath delivered to his people. We therefore  
who have now given up our names to Christs discipline and  
warfare, with what face doe we now not onely excuse our Stage-  
plays, but like ripe applaude, and voluntarily institute them?  
which verily are so much the lesse to be tolerated, by how much  
the more they exceed the measure of that old Heathenish mo-  
desty. For now vices doe not onely steale upon us through the  
pleasure of beholding: but they are as it were by force thrust  
into sincere and pure mindes, by examples, by voyce, by hand  
and action: so that I verily believe, there were never any

Christianæ disciplinæ militiæque dedimus nomina, quâ fronte ludorum spectacu-  
la, non solum excusamus, sed laudamus etiam atque ultrò institimus, quæ sensè co-  
minus erant toleranda quo magis veteris illius gentilibusque modestiæ modum exce-  
dunt, &c. *Ibidem*.

Nun

inventors

\* De Nugis  
Curialium l. i.  
c. 4. p. 345. G.

\* Chrysostom.  
Homil. 38. in  
Math. Tom. 2.  
Col. 299. 300.  
Salvian, De  
Gubernat. Dei.  
lib. 6. pag. 195.  
<sup>2</sup> Antiqu. Ger-  
manicæ l. i. c. 20  
Lugduni Bat.  
1616. pag. 181.  
182.

<sup>a</sup> De Moribus  
Germanorum.  
sect. 6. 7. See 8.

<sup>b</sup> O vocem  
saudicam atq;  
Divinam, tan-  
toque sapienti-  
ad doctore dig-  
nissimam. Hoc  
ille homo Gen-  
tilis divinorum  
præceptorum  
quæ per Moy-  
sen olim ab os-  
que Prophetas  
Deus æternus  
populo suo tra-  
didit planè ru-  
dis. Nos igitur  
nunc, qui

inventors and Actors of Playes more corruptly licentious then ours now: But these things are rather forraigne, then our owne, for even now the Germanes wives are lesse solicited with Stage-playes then the wives of other Nations. The ancient and moderne Germanes then, by this Authors testimony, abandoned Stage-playes, as the very Seminaries of lewdnesse, the occasion of adultery, and the grand empoysoners, especially of all womens manners; which I would wish all husbands to observe. *Scipio Nasica*, that unparallel'd Roman Generall, as *c* sundry Authors testifie, did by a publike decree of the whole Senate demolish the Roman Theaters, and interdict their Stage-playes, as the very bane and ruine of the Romans manners, vertues, valour, and the like: as the Seminaries of all lewdnesse, effeminacy, idlenesse, vice and wickednesse; and the very overtures of the Commonwealth: whose welfare was altogether inconsistent with lascivious Playes. Which worthy act of his, is much applauded by *Livy*, *Tully*, *S. Augustine*, and others here quoted in the margin. *d* *Trebonius Rufinus*, banished all lusts and Stage-playes out of *Vienna*, over which he was Governour, as infectious to their manners: for which when as he was accused before the Roman Senate by some desolute Male-contents, because he did it of his owne head, without any direction from the Senate; *Iunius Mauricius*, a grave Roman Senator took part with him, and iustified this act of his, which he not onely much applauded, but wished openly withall, that *c* all Stage-playes were likewise expelled out of *Rome*, as well as out of *Vienna*; For the vices of the *Viennians* (saith he) reside onely among themselves, but the *Romans* wander farre abroad; and as in bodies, so in Empires, that disease is most grievous which is diffused from the head to the inferior members.

*c* *Livy*, Rom. Hist. Epit. l. 48. *Augustin*. De Civit. Dei. l. 1. c. 31. 32. 33. & l. 2. c. 12. 13. 27. *Cicero* De Republic. l. 4. *Valerius Maximus*, l. 2. c. 4. *Velleius Paterculus*. Hist. l. 1. p. 16. *Appianus*. Hist. lib. 1. *Eutropius* Rerum Romanorum. Hist. l. 4. fol. 43. *Polychronicon*. l. 3. c. 34. fol. 121. *Genebrandi* Chronicon. l. 2. p. 302. *Bulengerus* De Theatro. l. 1. c. 13. *M. Stubs*, his Anatomy of Ambuses. p. 103. *Tertullian*, De Spectaculis. cap. 10. & *Apologia* Advers. Gentes. cap. 6. cum multis alijs, who write against Stage-playes. *d* *Pliny*, Epist. lib. 4. Epist. 22. vid. Argumentum Epistolæ præfixum. *e* *Placuit* agona tolli qui mores *Viennensium* interceperat, ut noster hic omnium. Nam *Viennensium* vitia inter ipsos residuas, nostra late vagantur. Vitæ in corporibus sic in imperio, gravissimus est morbus qui à capite diffunditur. *Ibidem*.



<sup>f</sup> Octavius the Nephew of Julius Caesar, as Marcus Aure-  
<sup>t</sup> lius informs us, drove away all Stage-players and lessers out  
of Rome, as insufferable mischiefs in the State. I read in-  
deed in <sup>a</sup> Suetonius, and <sup>b</sup> Dion Cassius, that Octavius  
(whom we usually call Augustus Caesar) was at first very  
much delighted with Stage-plays, (the meanes perchance of ma-  
king him an <sup>c</sup> adulterer) in the beholding of which he spent much  
time, and now and then whole dayes together. I reade like-  
wise, <sup>d</sup> that he tooke away the power of punishing and suppress-  
ing Stage-players permitted to the Roman Magistrates at all  
times and places by the ancient law, (an infallible evidence  
that the ancient Roman lawes condemned Stage-  
playes and Actors;) yet so, as that he reserved the power of  
punishing Players, and reforming Stage-playes to himselfe;  
by vertue of which power; he first of all <sup>e</sup> inhibited all  
Roman Knights, Gentlemen, and Gentlewomen from acting  
or dancing on the Stage, prohibited likewise by a former law:  
Secondly, he commanded one Stephanus, (some call him  
Epiphanius,) an excellent Player and lesser (who upon a Holy-  
day to shew this Emperour some pleasure, and hoping to receive  
a good reward, went thrice unto his Palace: one time in the at-  
tire of a Page, and another time in the habite of a Romane  
Matron, and so truly counterfeited every thing, that it seemed  
not to be him, but the selfesame person he represented;) to be  
whipped publicly three severall times one after another about  
the Theater, and then to be banished for this fault of his. And  
when he complained that the Emperour commanded Vaga-  
bands to be whipped but once, and he thrice: Augustus replied:  
Once they shall whip thee for the injury thou diddest to the Ro-  
man Matron whom thou representedst: The second time  
they shall whip thee for the presumption thou hadst, to act in  
my presence. The third, for the time thou hast made others lose  
for beholding and hearing thee. For lessers and Players do  
serve not so much punishment for their lesss and Playes, as for  
the time which they lose, and cause others to lose. Thirdly,  
<sup>g</sup> he commanded Hylas an eminent Stage-player, upon a com-  
plaint of the Pretor against him, to be publicly whipped in the

<sup>f</sup> Marcus Au-  
telius. cap. 14.  
<sup>g</sup> & Guevara. l. 9  
cap. 44.

<sup>a</sup> Suetonij O-  
ctavij. sect. 43.  
44. 45.

<sup>b</sup> Rom. Hist.  
l. 51. pag. 606.  
607. & Grim-  
ston pag. 57.

<sup>c</sup> Suetonij O-  
ctavij. sect. 69  
See Scene 3.  
& 4. before.

<sup>d</sup> Coercionem  
in Histiones  
Magistratibus  
in omni tem-  
pore & loco le-  
ge vetere per-  
missam, ade-  
mi, præter-  
quam ludos &  
scenam. Suetonij  
Octavij. sect.  
43.

<sup>e</sup> Dion Cassi-  
us. Rom. Hist.  
lib. 54. p. 682.  
See Act 7.  
Scene 6.

<sup>f</sup> Suetonij O-  
ctavij. sect. 45  
Guevara, his  
Dial of Prin-  
ces. lib. 7. cap.  
41. pag. 511.  
I. G. his Refu-  
tation of the  
Apologie for  
Actors p. 36. 37

<sup>g</sup> Suetonij O-  
ctavij. sect. 43.

<sup>b</sup> Suetonius, Ibid. Gut. 173. his Dial of Princes lib. 3. c. 44. pag. 512. I G. his Refutation of the Apologie for Actors. pag. 36. 37.

<sup>i</sup> Marcus Aurelius. cap 14. Guevara, Dial of Princes. l. 3. cap. 44. p. 512. Suetonius, sect.

45. <sup>k</sup> Dial of Princes. Ibid. See Dion. Cassius. Rom. Hist. l. 54. pag. 696. &

Xiphilinus, in Vita Augusti.

<sup>s</sup> Tacitus Annal. l. 1. c. 14. &

lib. 4. c. 3. Dion. Cassius. Rom.

Hist. l. 57. pag. 798. Marcus

Aurelius c. 14. Pliny Panegy.

Traiano dictus p. 38. Alex. ab

Alexandro. l. 3. c. 9. Genebrardi

Chronicon. pag. 212.

<sup>a</sup> Suetonij

Nero. sect. 23. 24. 25. Eutropius Rerum. Rom. lib. 9. Nero. Grimston Nero. and

others. <sup>i</sup> Suetonij Nero. sect. 16. Marcus Aurelius. c. 14. Plinius Secundus Panegy.

Traiano dictus. pag. 38. Alexander ab Alexandro. lib. 3. cap. 9.

*Court of his Palace. Fourthly, <sup>b</sup> he banished Pilades (some write him Pila:) another Actor out of Rome and Italy, after he had tasted of the Whipping-post, for pointing at a Spectator with his finger, who had hissed at him; and so had made him notorious. Which Pilas, being very popular, and making many friends to Augustus, that he might not be exiled, Augustus notwithstanding gave sentence of banishment against him, saying: That Rome hath beene mighty and puissant enough to make her enemies stoop, and now she is not able to banish lesters and Fooles; and that which is worst of all, they have presumption to vex us, and we have not courage to reprove them. Lastly, he <sup>i</sup> banished all the Players and lesters out of Rome for those intolerable mischiefs they did occasion. And when as the people earnestly besought him to recall Pilas from his exile: <sup>k</sup> he condescended to their request with much adoe, upon this condition; that they should give a Master and Tutor to Pilas, that should chastise and correct him as a Foole: saying, That since Sages take Fooles to be their Masters, that Fooles also should have Sages for their Masters. All which is a sufficient evidence, that Augustus deemed Playes and Players, whom hee thus whipped and exiled, intolerable mischiefs in a State. <sup>s</sup> Tiberius, none of the best Emperours, though he much delighted in Playes at first; yet at last by reason of those great mischiefs, outrages, misdemeanors, tumults, quarrels, murders, seditions, that Playes and Players did occasion, after many soynnt complaints preferred against them both by the Senate and the Common-people; he was enforced to condemnne all Players to the Whipping-post, (a punishment futable to such unruly Rogues) and then, to banish them and their Stage-plays out of Italy, as in sufferable evils in a Kingdome. Nero that vitious Roman Emperour, <sup>b</sup> who was so much besotted with Stage-plays, as son times to play the Actor, to his eternal infamy: <sup>i</sup> was at last enforced to expell all Stage-*



players out of Rome and Italy, together with their Theatrical Emberludes, for those many unsufferable villanies and uprores that they did produce. \* Domitian also did the like upon the same occasion. Yea Iulian himselfe, that Atheisticall Antichristian Apostate, as impious as he was, had thus much goodnesse in him, as to prohibite Stage-plays: and \* therefore in an Epistle to Arsatius, the Pagan High-priest of Galatia, he commands him to exhort all the Idol-priests under his Iurisdiction, that they should not be seene in Play-houses, nor resort to Theaters; endeavouring to draw the Pagans to imitate the very discipline and manners of the Christians; <sup>1</sup> who inhibited both Ministers and people to resort to Playes; though now both Ministers and people flocke unto them, as if they were worse then Pagans. And if these very worst and dissoluteest Heathen Roman Emperours exiled Playes and Players, as intolerable mischiefes and corruptions, what thinke yee did their better Pagan Successors doe? You shall heare a true relation what they did. The Roman Princes that were good (as \* Guervara, and others witnesse;) did alwayes cast out Playes and Stage-players, and those onely that were evill called them in. So that one of the tokens to know a vertuous or vicious Prince in Rome, write Guervara and I. G. (how much more then to know a religious vertuous Christian Prince and Magistrate?) was to see, whether he maintained Players, lesters, and luglers among the people, yea or no; which did so effeminate, vitiate and deboist both Magistrates, Prince and people too, as to precipitate them into all kindes of lewdnesse, sinne and wickednesse, and to prepare them both for invasions and destruction, as Ammianus Marcellinus. lib. 28. c. 9. 10. Augustin. De Civitate Dei. lib. 1. c. 31. 32, 33. lib. 2. c. 3. to 17. Guervara. Dial of Princes. lib. 3. c. 43. 44, 45, 46, 47. & Carolus Stephanus, De Occidentali Imperio. lib. 1. pag. 32. most plentifully testifie. Hence that worthy Emperour

\* Alexand. ab Alexandro. lib. 3. cap. 9.

\* Sozomen, Eccles. Histor. l. 5. c. 17. Nicophorus Callistus, Eccles. Historie, l. 10. cap. 21. p. 581. Eutropius Rerum Romanorum. Hist. l. 11. Iulianus Apostata. p. 150. Centurie Magd. T6. 4. Col. 458. Baronius. & Spondanus. Annal. Eccles. Anno 362. sect. 60.

<sup>1</sup> See Act 7. Scene 2. 3, 4. & Act 4. Scene 2. Justinian. Codicis. l. 1. Tit. 3. De Episcopis & Clericis. Lex. 17. 18. Corpus Iuris Civilis. Tom. 4. Col. 77. & Tit. 4. De Episcopali Audientia. Lex. 40. 41. Ibidem. Col. 155. 157.

\* Dial of Princes. lib. 3. cap 43. to 48. & I. G. Refutation of the Apologie for Actors. pag. 36. 37.

<sup>m</sup> Plinius Secundus Panegyri. Trajano dictus. p. 38. 45. Marcus Aurelius. c. 14. Alex. ab Alexandro. l. 3. c. 9. \* Dio in Vita Trajani. Guicciardi. l. 3. c. 44. p. 552. I G. his Refutation of the Apologie for Actors, pag. 45.

<sup>m</sup> Trajan, though a Pagan, (who \* when he was intreated by his Courtiers to heare an attive Player, made this most worthy reply, worthy all Christian Princes imitation : It is not for the Majesty of a grave and virtuous Prince that in his presence any such vaine thing should be shewed; for in such a case himselfe should be no lesse noted of lightnesse, then the other of folly; and that before Princes no man should be so hardy as to utter dishonest words, or to act any light representations, and that these who move Princes to behold such Enterludes deserve as great a punishment as those that act them, since none ought to present before Princes things that may move them to vice, but such things as might move them to amendment;) partly out of his owne voluntary disposition, and partly upon the peoples owne request, abandoned all Stage-players out of Rome, as effeminate arts, and unbeseeming exercises, which did much dishonour and corrupt the Romane State : which memorable act of his is thus emblazoned by C. Plinius Secundus, being then the Roman Consul, in his elegant Panegyricall Oration to him in the Senate House, in the name of al the Senators.

<sup>n</sup> Ibid. pag. 38. Edit. Colonia Allobr. 1610. \* He means Nero. See p. 44. 45. Qui ad poetarum tantum se dedecore prostituit, ut omnia pæne Italæ ac Græciæ Theatra perstrans assumpto etiam varij vestitus de decore, cantaret, saltaret in scena citharæ illico habitu vel tragædico. Eutropius. Rerū Rom. l. 9. p. 104. Or if not him, Caligula, of whom Dion Cassius. Rom. Hist. l. 59. p. 829. writes thus. Cuius ab origine gladiatoribusq; regibusq; iervus histrionū & scenicorū hominū, &c. Principio ipse Spectatorem tantū se ac auditorem tantū præbuit : procedente tempore multos imitatus est varijs in rebus, cum multis certavit : nam & aurigavit, & pugnavit & saltavit, & Tragediā egit, semper hæc tractans. Semel noctū primoribus patrū quali ad necessariam deliberationem vocatis, coram saltavit, &c.

<sup>n</sup> Perge modo Caesar, & vim effectumq; censura tuum propositum, tui actus obinebant. &c. Et quis terror valisset efficere quod reverentia tua fecit? Obtinuit aliquis ut spectaculum Pantomimorum populi Romani tolli pateretur; sed non obtinuit ut vellet: rogatus es in quod rogebat alius, capitiq; esse beneficium quod necessitas fuerat. Neq; enim à te minore contentu ut tollereres Pantomimos, quàm à patre tuo, ut restitueres, constitutum est. Utrumq; recte: nam & restitui oportebat, quod sustulerat malus princeps, & tollere stultos. In his enim quæ à multis benefecerunt, hic tenendus est modus, ut appareat, autorem displicuisse, non factum. Idem ergo populus ille aliquando \* scenici Imperatoris Spectator & applausor, nunc in Pan-



rominis quoq; adversatur, & damnat effeminatas aries, & indecera seculo studia. Ex quo manifestum est, principum disciplinam capere etiam vulgus; quum rem, si ab uno fiat, severissimam fecerint omnes. *Macte* hac gravitatis gloria *Cesar*, qua consecutus es, ut quod antea vis & Imperium, nunc mores vocarentur. Castigaverunt vicia sua ipsi qui castigari merebantur, ydēq; emendatores qui emendandi fuerunt. And a little after. ° Et quis iam locus misera adulationis manebat (*Speaking of Nero his times*) quum laudes Imperatorum Indis etiam & commensationibus celebrarentur saltarenturq; atq; in omne ludibrium effeminatis vocibus, modis, gestibus frangerentur? Sed illud indignum, quod eodem tempore in senata & in scena ab histrione & à Consule laudabantur: \* in procui à \* *Nero*. *tui cultu ludicras artes removisti. Seria ergo te carmina horrore, æternus annalium, non hac brevis & pudentia prædicatione colit: quinetiam tanto maiore consensu in venerationem tui* ° *Theatra ipsa consurgunt, quanto magis de te scena silebunt.* A pregnant evidence how much this Emperour and the whole Roman Senate distasted Playes and Actors, as the very bane and ruine of the Common-weale. These Stage-plays creeping into Rome againe after this good Emperours decease, in the raigne of *Antoninus Pius*, qui amavit histriionum artes, as *P. Iulius Capitolinus* writes; 1 *Marcus Aurelius Antoninus*, who succeeded him; that he might reduce the people to Philosophie and civility, tooke away the Gladiators and Players with him into the Warres, inhibiting all publike Playes and meetings under a severe edict both at Rome and Antioch: Which Edict of his taking no such good successe as he expected: hee 1 thereupon banished all Stage-players, Tumblers and Iesters out of Italy, and sent three Ships lading of them to Lambert Governour of Hellespont; commanding him in his Letter directed to him, to keepe these lasie Lorters hard at worke, that they might no longer waste or practise their foolish Sports: certifying him withall in this his Letter; that the cause he had banished these Trewants and loysing Players from Rome, to Lambert. Guevara, his Dial of Princes, lib. 3. cap. 44. 45, 46, 47.

° Page 45.

\* *Nero*.

\* He means such Theaters where Orations were made, and the Senators and people met in Councell, not such where Playes were acted. See *Bulengerus*, De Theatro, lib. 1. cap. 2. 1. & here, Act 8. Scene 1. P In his *Antoninus Pius*. pag. 27. 28. 1 *Iulij Capitolini*, M. Anton. Philosophus, p. 9. 57. 59. 1 *Marcus Aurelius*, cap. 14. & Epistle 12.

was.

† Marcus Aurelius cap. 14.

\* Artificum enim scenicoꝝ amoremq; inhonestum & probrosum esse Taurus Philosophus docet.

A. Gellius Nocturn. Attic. l. 20. c. 4. vid. Ibid.

\* Loe here the spreading leprosie of contaminating Stage-plays.

was not for the blood they had shed (for they had occasioned divers tumults in which many were slaine;) but for the hearts they had perverted: not for the occasion of any who were dead, but because they were Masters of follies to the living. For without comparison (writes he to Lambert) it is a \* greater offence to the gods, and more damage to the Common-weale for these Trewants to take away the wits from the wise folke, then for Murtherers to take away mens lives. Yea there is nothing that our Fore-fathers did, which displeaseth me so much as the sufferance of these unthrifty Trewants. In the yeere 264. of the foundation of Rome, in a time of an horrible pestilence in Italy, to reioyce the people was first found out the invention of Theaters by the advice of these Trewants. It is a shamefull thing to heare, that the pestilence durd but two yeeres, and the rage and folly of these unthrifists dureth foure hundred yeeres. Would to the immortall gods that the plague had ended these few which remaine, before this cursed generation had brought such abominable customes into Rome; for much better had it bene for our Mother Rome that she had wanted Inhabitants, then such Rascals should have come and dwelt therein. These Master-fooles have beene so wily to teach folly, and the Romane youth so apt to learne, \* that though they be put in Barkes, their disciples would lade 3000. Carrackets. Rome was never overcome by those who were valiant and vertuous, yet that day we saw it overgone & troden under foot by those fooles: the walls of Rome, that were never touched by the Penians had that day their lowpes full of armed Trewants. Rome that triumphed over all Realmes, was triumphed upon that day with Players and Iuglers. I am so abashed in this case, that I know not what to say or write. Yet one thing comforteth me, that sith Rome and Romanes uniuersally doe reioyce with these fooles, she and the famous wisemen wisely shall be chastised for their fooles. And in this the gods shall not be displeased; that sith Rome laughed at these Trewants and mockeries, one day she shall weepe with these Tumblers and Iuglers, &c. Thus farre this Heathen Emperour, who both by his deeds and words, exterminated Playes and Players out of the

Roman



Roman Territories, as the greatest contagions and corruptions of his Empire. \* *Cornelius Tacitus* records: *That when as Pompey erected his standing Theater at Rome, he was accused and blamed for it by the Senators; because it would be a meanes to make the people sit whole dayes together idle in the Theater beholding Playes; and utterly overthrow their hereditary manners and discipline by new acquired lasciviousnesse: So that the whole Romane Senate then reputed Stage-playes pernicious to their State and manners. And for a conclusion of this tragicke Scene, \* Trebellius Pollio relates: that Martianus, Heraclianus, and Claudius, three worthy Romans, conspired together to murder Gallienus the Emperour, (a \* man much besotted and taken up with playes, to which he likewise drew the Magistrates and people by his lewde example,) as \* Flavius and others conspired Nero his murder too for the selfesame cause, lest the Common-wealth being longer addicted to the Cirque and Theater, should utterly perish through the allurements of pleasures: which murder they accomplished. All these recited Authorities of Pagan Writers, Emperours, States and Magistrates, together with \* *Ammianus Marcellinus*, a famous Heathen Historian; who reckons up the unworthy approbation of Cirque-playes, and Stage-playes, in which the people spent their lives and time, as the very greatest corruption of the Roman State, and the chiefest character of their depraved manners: against which Playes, and their Spectators, he hath much inveighed: (which me thinkes should for ever shame and silence all such gracelesse Christians, who dare to plead for Stage-playes, giving out, that none but some few foolish Paritans did ever yet condemne them: ) infallibly evidence unto all mens consciences; that Stage-playes desperately vitiate and deprave mens mindes and manners, precipitating them into all vice, all wickednesse and lewdnesse whatsoever; and that they are unsuffera-*

\* Quippe erant qui Gn. quoq; Pompeium inculatâ a senioribus ferunt, quod mansurâ Theatri sedem posuisset. Nam aucta subitarijs gradibus & scena in tempus structâ, ludos edi solitos: vel si vetustiora repetas, stantem populum spectavisse: si consideret Theatro dies totos ignaviâ cōtinuarer, &c. Cæterum abolitios paulatim patrios mores, funditus everti per accitam lasciviam, &c. *Annalium*. l. 14. c. 3. vid. *Jbidem*. See The Dial of Princes, lib. 3. c. 43. 44. 47. \* *Martianus*, *Heraclianus*, & *Claudius*, *Gallienum* hujusmodi indidij appetendū esse dixerunt, ut labem improbiſſimam.

malis fessa Republica, à gubernaculis humani generis dimoverent: ne diutius Theatro & Circo addita Republica per voluptatum deperiret illecebras. *Trebel. Pollio*. *Gallieni Diss.* p. 310. \* *Idem* *Ibid.* p. 309 310, 315, 316. \* *Tacitus*. *Annal.* l. 15. sect. 9. 10. \* *Hist. l.* 28. c. 10.

ble contaminating pernicious plagues in any Well-ordered State; which caused these very Pagan Emperors, States and Magistrates thus solemnly to exile them; and these their Authors to declaim against them.

To passe from these to Christians; wee shall finde both Christian Princes, Republiques, Authors, of ancient and moderne times, concurring with these former Pagans in these their doomes of Playes and Actors. It is storied by \* *Iosephus*; that when as King Herod would have brought Stage-playes, Cirque-playes, and other Spectacles into Hierusalem, where he had erected a beautifull Theater, and Amphitheater, adorned with Cæsars Tiles and Inscriptions; y the whole Nation of the Iewes, (though Forraigne Spectators much admired and delighted in his Spectacles) perceiving that these Playes did wholly tend to the dissolution of their ancient received Country discipline; and fearing that some great inconvenience to their Common-wealth would follow upon this alteration; thought it their duty to maintaine their publike discipline which was now declining, though it were with the hazard of their lives; and not to suffer Herod to proceed with these his Spectacles, shutting up their City Gates against them. Which when Herod perceived, he began to pacifie and perswade them with good words, to admit of these his Playes; which prevailling nothing with many, he endeavoured to introduce these Playes among them perforce: whereupon ten of the Iewes conspired together to murder him whiles he was sitting in the Theater beholding these his Enterludes; which they had certainly effected, had not this their conspiracy beene casually detected: Of which Herod taking advantage, accomplished his desire, and so brought these his Theatricall Enterludes into Hierusalem: by meanes whereof, saith *Iosephus* (pray marke the dangerous consequence) *the Iewes de-*

\* Antiq. Iudæ-  
orum l. 15. c. 11  
pag. 415. 416.  
y Hæc peregrini-  
nis quidem  
spectatoribus  
plurimum ad-  
mirationis fi-  
mul atq; dele-  
stationis affe-  
rebant, indige-  
nis verò prorsus  
ad dissolutionem  
patriæ disciplinæ  
tendere videban-  
tur, &c. Itaque  
veriti ne ex  
hac mutatione  
sequeretur  
magnum ali-  
quod reipubli-  
cæ detrimentū;  
putaverunt sui  
officij labanti  
disciplinæ pub-  
licæ vel capitis  
periculo succurrere, nec pa-  
ti Herodem

quicquam contra receptos mores inducere, & pro rege hostem agere, &c. *Ibidem.*  
z Quo factum est ut magis & magis discederet à patrijs ritibus, & peregrinis studiis  
veterum instituta corrumpere in violabilia: quorum tempore permagna facta est bo-  
norum morum in deterius inclinatio, labante disciplina qua ante hac populus solebat  
continere in officio, &c. *Ibidem.*

parted



parted more and more from their Country rites, and corrupted the inviolable Instructions of their Ancestors with forraigne inventions and delights; so that there was a very great declining and degenerating of their good manners into worse: the discipline decaying whereby the people were wont before this time to be kept in order. Such vigorous venome was there in these Stage-plays, both to subvert their State, and discipline, and corrupt their manners; the whole Nation of the Jewes being thus both reall witnesses and examples to confirme my Minors truth, whom I have here ranked among Christians, as being then opposit unto Pagans: I now come to reall Christians. It is storied of *Constantine the Great*, that \* *very first and most famous Christian Romane Emperour*, (whose name we English men have speciall cause to honour, he being <sup>a</sup> *borne, bred, and first crowned King and Emperour here in England, his Mother Helena being a Britissh woman to:*) <sup>b</sup> *That he wholly with-drew himselfe from the Secular Stage-plays of the Gentiles made in the third yeere of his Consulship, to drive away plagues and diseases: condemning and revecting these their Enterludes; at which these Pagan Gentiles grieved much: After which being established in his Empire, he did by publike Edicts c abolish all the ceremonies, rites, lascivious customes and obscenities of the Gentiles, and interdicted all gladiatory Playes and Enterludes, as intolerable pernicious*

\* Sulpitius Severus. *Sacræ Historiæ*. lib. 2. *Bibl. Patrum*. Tom. 5. pars 1. p. 305. H. Berengolus Abbas, *De Inventione & laude S. Crucis*. l. 2. c. 11. *Bibl. Patrum*. T6 7. p. 288. B. <sup>a</sup> See Ioannis Sarisberienfis *Prologus*. in *De Nugis Curialium*. *Bibl. Patrum*. Tom. 5. pag. 341. D.

Liberavit ille Britannias servitute, tu etiam nobiles illic oriendo fecisti. *Panegy. Constantino dictus*. p. 86. See *Eutropius. Rerum Rom.* l. 11. p. 135. *Centuriæ Magdeburg.* Tom. 4. Col. 61. *Baronius & Spondanus. Annal. Eccl.* Anno 306. sect. 5. 7. *John Bale Centuria 1. Script. Brit. c.* 36 p. 32. *Mathew West. Anno 307. p.* 130. *Polychronicon.* l. 4. c. 25. 26. *Galfredus Monumetensis. Hist. Regum Brit.* l. 5. c. 6. 8. *Ponticus Verunnius. Hist. Brit.* l. 5. p. 108. *Beda Eccles. Hist.* l. 1. c. 8. *Speedes Chronicle.* lib. 6. cap. 46. p. 153. *Socrates, Eccles. Hist.* lib. 1. cap. 2. *Caxtons Chron. Chronicon Chronicorum.* Anno 344. fol. 145. <sup>b</sup> *Zosimus Historiæ.* lib. 2. *Baronius & Spondanus.* Anno 303. sect. 3. <sup>c</sup> *Eusebius, De Vita Constantini.* lib. 3. cap. 52. 56. & lib. 4. cap. 23. 24. 25. *Sozomen. Historiæ Eccles.* lib. 1. cap. 8. *Nicephorus Callist. Historiæ Eccles.* lib. 7. cap. 46. *Eutropius Rerum Romanorum.* lib. 11. pag. 142. *Centuriæ Magd.* Tom. 4. Col. 76. *Baronius & Spondanus.* Anno 325. sect. 52. *Socrates Historiæ Eccles.* lib. 1. c. 14. *Codicis Theodosij.* lib. 15. Tit. 5. to 12. *De Gladiatoribus.* *Bulengerus De Circo, &c.* pag. 87. 88.

*evils.* Not to speake of <sup>d</sup> Nerva, <sup>e</sup> Constantinus, <sup>f</sup> Valentinian, <sup>g</sup> Honorius, <sup>h</sup> Arcadius, and <sup>i</sup> others, who banished and prohibited all Sword playes, against which <sup>k</sup> divers Emperors did declaime as barbarous and unchristian Spectacles, not tolerable in any civil State: with which our tumultuous bloody Tragedies have too neere affinity; I finde Theodosius the Great, (who <sup>l</sup> banished all Women dancers, Players, and Singers by a publike Edict, as the plagues of those places and Citties where they were tolerated:) not onely suppressing and inhibiting all Stage-playes and Cirque-playes at Antioch, and stopping up all Cirques and Theaters, as the fountaines of all wickednesse, and the Nurseries of all those mischiefes that sprung up in Citties, as <sup>m</sup> Chrysostome at large relates: and I likewise finde both him, Valentinian and Gratian, together with Valens the Emperour, enacting these publike lawes against Stage-playes and common Actors, well worthy observation: <sup>n</sup> That no Stage-playes should be acted on the Lords-day; that Stage-players and Women-actors should be quite debarred from the Sacraments as long as they continued in their playing, and that the Sacrament should not be administred to them in their extremity, when as they lay upon their death-beds, though they desired it, unlesse they did first renounce their wicked lewde profession, and protest solemnely that they would not returne unto it againe in

<sup>a</sup> Zonaras An. nat. Tom. 2. fol. 101. <sup>b</sup> Nerva, <sup>c</sup> Baronius & Spondanus. Anno 357. sect. 23. lib. 15. Codic. Theodosij Tit. De Gladiatoribus. <sup>f</sup> Lib. 8. Codic. Theodosij. Tit. De Pen. Baronius & Spondanus. Anno 365. sect. 5. <sup>g</sup> Eutropius Rerum Rom. l. 13. p. 174. Baronius & Spondanus. Anno 404. sect. 174. <sup>h</sup> Eutropius Rerum Rom. l. 13. pag. 174. <sup>i</sup> See Centur. Magdeburg. Tom. 4. Col. 1528. 1530. & Codex. Theodosij lib. 15. Tit. De Gladiatoribus. <sup>k</sup> See before, p. 74. 75. Calliodor. Variarum. l. 5. c. 42. <sup>l</sup> Theodosius rescriptum dedit adversus psaltrias & fidicenas mulieres Civitatum pedes. Eutropius Rerum Rom. Hist. l. 13. pag. 173. Baronius & Spondanus. Anno 385. sect. 9. See Iustiniani Codex. l. 1. Tit. 7. Lex. 5. Bulengerus De Circo, &c. pag. 87. 88. <sup>m</sup> Sed à Rege profecta contritanti? Sed nec illa profecto gravia, verum & ipsa multum attulerunt emolumentum. Quid enim molesti (dic mihi) factum est, quod orchestram obstruxit, quod Circum inaccessibilem fecit, quod nequitie fontes exclusit & subvertit? Vtinam nec daretur unquam hoc aperiri. Hinc nequitie radices in Civitate germinaverunt, hinc sunt qui moribus ipsis crimen afferunt, &c. Propterea tristis churissime? Imò & propterea gaudere & lætari oporteat & gratias regi agere, &c. Homil. 17. Ad Populum Antiochie. Tom. 5. Col. 135. C. D. Bulengerus De Circo. pag. 81. 82. See here, pag. 422. 423. 424. <sup>n</sup> Codex Theodosij. lib. 15. Tit. 5. De Spectaculis. Lex. 2. 4. pag. 471. 472. & Tit. 7. De Scenicis. Lex. 1. pag. 473. Spondanus Epit. Baronij Anno 371, sect. 10.



case they should recover. Such was their detestation against common Actors, and so by consequence against Playes themselves, which made their Actors so bale, so execrable, to these Christian Emperours. Justinian the Emperour, promulgated this pious Edict; That all sorts of Clergie men, together with all other Christians, should refrain, not onely from Dice play, and Dicers company, but likewise from the very acting and beholding of Stage playes and Theatrical Spectacles, because they are not the least part of those pompes of the Devil which Christians solemnely renounce when they are baptized. Leo and Anthemius, two worthy Christian Emperours, made this most pious Edict. All Feast-daves, or Holy daves dedicated to the most high God, shall not be taken up or solemnized with any pastimes or excursions. We therefore decree the Lords-day to be alwayes so honourable and venerable, that it shall be exempted from all Executions, Admonitions, Bayles, Apperances, Arrests, Law-suites, and Controversies, which shall all then cease; Let all Advocates and Criers then be silent, let there be then a kinde of truce for a space, that so Adversaries may safely meete together upon it, without feare, and reconcile themselves one to the other, &c. Neither releasing the imployments of this religious Day doe we permit any one to be occupied in obscene pleasures. Let not the Theatrical Scene, nor the Cirque Com-

P See here Act 7. Scene 3. pag. 647. 648. Justiniani Cod. lib. 1. Tit. 6. De Episc. & Clericis. Lex. 17. 18. 33. 34. Corpus Iuris Civilis. Tom. 4. Col. 161. Ipsi prædicant ut abrenunciarent adversarij Dæmonis cultui, & omnibus pompis ejus, quarum non minima pars, talia spectacula sunt. Ibidem. Lex. 34. pag. 42. to 61.

Dies festos Majestati altissimæ dicatos

nullis volumus voluptatibus occupari, nec ullis exactionū vexationibus profanari. Dominicū itaq; diem ita semper honorabile decernim⁹ & venerandū, ut à cunctis exactionibus excusetur, nulla quenkumq; urgeat admonitio, nulla fidejussionis flagitetur exactio, taceat apputitio, advocatio delitescat, sit ille dies à cognitionibus alienus, præconis horrida vox fiescat, respuent à controversijs litigantes, & habeant læderis intervallum, ad sese simul veniant adversarij non timentes, subeat animos vicaria pænitudo, pacta conferant, transactiones loquuntur. Nec hujus tamen religiosi diei ocia relaxantes ob cænis quenkumq; patimur voluptatibus detineri. Nihil eodem die sibi vendicat scena Theatralis, aut Circense certamen, aut ferarum lachrymosa spectacula: etsi in nostrum ortum aut natalem celebranda solennitas inciderit, differtur. Amissionem militiæ, proscriptionem patrimonij sustinebit, si quis unquam hoc die festo spectaculis interesse, vel cujuscunque judicis apparitor prætextu negotij publici, seu privati, hæc, quæ hac lege statuta sunt, crediderit temeranda. Datum. Idibus Decemb. Constantinop. Zenone & Martino Cos. Justinian, codicis. lib. 3. Tit. 12. De Ferijs. Lex. 10. Edit. Parisijs. 1537. pag. 124.

\* Viz. on the  
Lords-day.

<sup>1</sup> Gal. 3. 1, 3.

\* In his Pange-  
gyricus Thea-  
dorico dictus.  
Bibl. Patrum.  
Tom. 6. pars 1.  
pag. 243.

<sup>a</sup> Variarum. 1.  
3. Epist. 51.

\* Spectaculum  
expellens gra-  
vissimos mo-  
res, invitans  
levissimas con-  
tentiones, eva-  
cuator hone-  
statis, fons ir-  
riguus iurgio-  
rum: quod vet-  
ustas quidem  
habuit sacrum,  
sed contentiosa

posteritas fecit esse ludibrium. Ibidem. ¶ Mores autem graves in spectaculis quis  
requiratur? In Circum nesciunt convenire Catones. Quicquid illic gaudenti popu-  
lo dicitur injuria non putatur. Locus est qui defendit excessum. Cassiodorus *Varia-  
rum lib. 1. Epist. 27.*

bate, or the dolefull Spectacles of wilde Beasts, claime any li-  
berty to themselves on this day: and if any solemnity to be ce-  
lebrated, either in respect of our coronation or nativity, shall  
chance to happen upon it, let it be put off to some other time. If  
any person shall ever hereafter presume to be present at Stage-  
playes on \* this Holy-day; or if the Apparitor of any Iudge un-  
der pretext of any publike or private businesse shall violate those  
things which are decreed by this law, he shall undergoe the losse  
of his office, and the sequestration of his Patrimony. O that  
this godly Law were now in force with Christians! then Playes and Pastimes on Lords-day evenings, would  
not be so frequent, then those who had served God at  
Prayers, and Sermons in the day time, would not so se-  
riously serve the world, the flesh, the Devill, in Dan-  
cing, Dicing, Masques, and Stage-playes in the night,  
beginning perchance the Lords-day (like the <sup>1</sup> foolish Ga-  
lathians) in the spirit, but ending it in the flesh, as alas too  
many carnall Christians doe. Theodoricus, a Christian  
King of Italy, (whose prayes <sup>a</sup> Ennodius Tisicensis, hath  
proclaimed to the world) in his Epistle to Faustus, trans-  
mitted to posterity, by <sup>a</sup> Marcellinus Cassiodorus,  
hath passed this Censure upon Stage-playes, and Cirque-  
playes: \* that they expell the gravest manners, invite the most  
triviall contentions; that they are the exhausters of honesty,  
the ever-running fountaine of brawles and quarrels; which anti-  
quity verily reputed sacred, but contentions posterity hath made  
them a meere ludibrium. Which passage he thus seconds  
in his Epistle to Speciosus. ¶ Who can expect grave manners  
in Stage-playes? Caroes know not how to meete together at  
Play-houses. Whatsoever is there spoken to the reioycing  
people is not deemed an injury. It is a place which defends  
excesse. In another Epistle of his to the Roman Senate, he  
thus informes them, what great mischiefs these Stage-

playes



playes had procured to the people, who were brought into extreme dangers by them. <sup>a</sup> *Animum nostrum, Patres Conscripti, Reipub. curis calentem, pulsavit sapius querela popularum, orta quidem ex causis levisibus, sed graves erexit excessus. Deplorat enim pro spectaculorum voluptate ad discrimina se ultima pervenisse, &c.* And in his <sup>a</sup> Epistle to Maximus, of the divers sorte of Spectacles, which the Consuls exhibited to the people out of a preposterous custome, to their great expence; (against <sup>b</sup> the severall wickednesses of which Enterludes hee there much declaimes) he cloeth up that Epistle with this pathetical Epilogue. *Hec mundi error dolendus: si esset ullus aquitans intusus, tanta divitiæ pro vita mortalium deberent dari, quante in mortes hominum videntur effundi.* Such was his Royall Censure of these pestiferous Stage-playes, which bred so many mischiefs and discords in the world. It is <sup>c</sup> registred of Henry, the third Emperour of that name, whom they stiled blacke and godly; that when as a great company of Stage-players and Actors flocked together to Ingelheim to his marriage, about the yeere 1044. he thrust them all out of the Court and City; and commanded that the money which should have beene spent in maintaining, rewarding, and adorning them, should be distributed among the poore: An example (writes Master Gualther, who relates it) truly worthy of eternall prayse; which if Princes and Magistrates of Common-weales would this day imitate, there would be lesse place left to filth and sloath, full idlenesse, then which there is nothing more powerfull to corrupt mens manners: yea wise and prucent men would be then in greater request, and the poore would be better provided for, who now wander about in every corner to the great scandall of Christianity. It is storied of <sup>d</sup> Philip Augustus, the 42. King of France; that he being an enemy to publike dissolutions, and a friend to good order and Justice, enacted publike lawes against Players, Juglers, Playes, and Dancing-houses, which he wholly suppressed, as pernicious to his Kingdom; brushing all Stage-players out of France by a publike Edict: the true grounds of which worthy act of his Vincentius in his <sup>e</sup> *Speculum Historiale*, doth thus

<sup>a</sup> Variarum. l. 1. Epist. 30.

<sup>a</sup> Cassiodorus. Variarum. l. 5. Epist. 42.

<sup>b</sup> Sed hic apte iungendum est, quod ait de Inferis Mantuanus; Quis scelerum comprehendere formas possit, &c? Ibid.

<sup>c</sup> Rodolphus Gualther. H. 6. 11. in Nahum, fol. 214. 215.

<sup>d</sup> Theodorus Zuinger. Theatrum Vitæ Humanæ, Vol. 12. l. 5. p. 1834. 1835. Chronicon Chronicon, Augusta. 1497. Ætas 6. fol. 21. v. a.

<sup>e</sup> The General History of France. London 1614. pag. 114. 123. Bodinus De Repub. lib. 6. cap. 1.

<sup>e</sup> Lib. 29. c. 41. Edit. Colonix. Agrip. 1494. Olaus Magnus Historiæ. l. 15. cap. 31. 32.

thus expresse. *Cum autem in Curijs regum vel principum frequens histrionum turba convenire solebat, ut ab eis aurum & argentum, & equos sem vestes, quas sepe principes mutare solent verba ioculatoria varijs adulationibus plena proferendo ab eis extorquanti: videns Rex Philippus hac esse vana, & animæ salutis contraria, mente promptissima Deo promissit; quod omnes vestes suas quamdiu viveret intuitu Dei pauperibus erogaret; malens nudum Christum in pauperibus vestire; quam adulatoribus vestes dando peccatum incurrere; \* quoniam histrionibus dare (and I would those who spend their money at Play-houses would well consider it) est Demonibus imolare. Hoc si quotidie principes attenderent, nequaquam tot leccatores per mundum discurrerent. Vidimus autem principes quosdam vestes diu excognatas & varijs florum picturationibus artificiosissime elaboratas vix evolutis septem diebus, pro dolor, histrionibus, scilicet Diaboli ministris (so hee stiles them) ad primam vocem d'isse, pro quibus forsan. 20. aut 30. vel 40. marcas argenti impenderent, de quo nimirum precio totidem pauperes per totum annum victus necessaria percipere potuissent. By all these severall Acts and Testimonies of these worthy Christian Princes, it is most apparent; that Stage-plays insufferably corrupt mens mindes and manners, and that they are no wayes tolerable in a Christian State. The selfesame verity wee shall finde confirmed by the Fathers. Hence <sup>f</sup> *Clemens Alexandrinus*, stiles *Playes and Play-houses; the very Chaire of Pestilence, which corrupts mens mindes*. Hence *Tertullian* records; <sup>§</sup> that the Roman Censors oft-times demolish their re-erected Theaters to prevent the corruption of the peoples manners, which they fore-saw would be much indangered and corrupted by the lasciviousnesse of Stage-plays; the lewde effects of which hee at large discovers, *stiling the Stage, the very Chaire of Pestilence, and the Gallerie of the enemies of Christ*. Hence <sup>§</sup> *Cyprian* phraseth Stage-plays; maxime Thatra destruebant, moribus consulentes, quorum periculum ingens de lascivia prævidebant, &c. *De Spectaculis, lib. cap. 10.* \* *De Spectaculis, lib. cap. 16. 27.* See here, pag. 154. in the margent.*

\* See here, p.

324. Iuonis

Decreta. pars

11. c. 84. Olaus

Magnus. Hist.

l. 15. c. 3. 1. 32.

Ioan. Berto-

chinus. Reper-

toriu. pars 2. p.

664. Histrion.

Guillermus

Altissiodoren-

sis Summa Au-

rea. in l. 3. Sen-

tent. Tract. 7.

Quæst. 3. f. 163.

& Stephanus

Costa de Ludo

sect. 2. numb. 7.

Tractat. Tra-

ctatium. Tom.

1. p. 157. 158.

accordingly.

<sup>f</sup> Nec incon-

cinnè stadia &

Theatra pesti-

lentie Cathedram

quis vocaverit, &c. *Pe-*

*dagogi. l. 3. c. 11.*

See *Gentianus*

*Harvetus. ibi-*

*dem.*

<sup>§</sup> Cenfores

sæpius renas-

centia cum

maxime Thatra destruebant, moribus consulentes, quorum periculum ingens de lascivia prævidebant, &c. *De Spectaculis, lib. cap. 10.* \* *De Spectaculis, lib. cap. 16. 27.* See here, pag. 154. in the margent.



<sup>h</sup> the Masters not of teaching but of corrupting, of destroying Youth: and Play-houses, the very Brothels of publick chastity; where all vices are both taught and learned; all modesty exiled, all continency wrecked, mens soules and manners most incurably corrupted to Gods dishonor and the Churches shame. Hence <sup>k</sup> Lactantius informes us; that the very hearing and beholding of Stage-plays exceedingly corrupt all Youth; by depraving their manners, enraging their unruly lusts, and teaching them to commit adulteries, whiles they behold them acted: Whereupon he peremptorily concludes; that all Stage-plays are wholly to be abandoned, that so not onely no vices might harbour in our breasts, but that the custome of no pleasure might ever overcome us, and so turne us away from God and from good workes. Hence Gregory Nazianzen <sup>avers</sup>; <sup>l</sup> that Stage-plays ought to be reputed nothing else but the very plague and sicknesse of mens mindes; the severall ill effects of which he there reckons up at large, and thereupon he thus concludes; *Wherefore it evidently appears, that these Stage-plays are nought else but the very destruction of mens soules*: which Censure of his is fully ratified by the concurrent suffrages of \* Tatianus, *Oratio Advers. Gracos. Bibl. Patrum, Tom. 2. pag. 180. 181.* Of Theophilus Antiochenus, *Ad Autolichum. lib. 3. Ibidem pag. 170.* G. H. Of Minucius Felix. *Octavius. pag. 101. 121.* Of Arnobius *Advers. Gentios. lib. 4. pag. 149. 150, 151. & lib. 7. pag. 230. to 242.* Of Basil. *Hexaëmeron. Hom. 4. Tom. 1. pag. 45. & De Legendis Libris Gentilium. Oratio. pag. 308. 312.* Of S. Asterius, in *Festum Calendarum. Hom. Bibl. Patrum. Tom. 4. pag. 706.* Of Gaudentius Brixia. *Episcopus, De Lectione Evangelij. Sermo 8. Ibidem. p. 812. G.* Of S. Hierom. *Comment. in Ezechiel lib. 6. cap. 20. Tom. 4. pag. 389. A.* Of Eusebius & Damasceon, *Paralellorum lib. 3. cap. 47.* with sundry others hereafter quoted, who all passe the very self-same doome upon them. Saint Chrysostome is exceeding copious in this Theame, as is evident by all his transcribed passages in the preceding Scene. (See here, page 401. 402. 404.

<sup>n</sup> Magister & Doctor non erudiendorum, sed perdidicorum liberorum. &c. *Epist. lib. 1. Epist. 10. Encratio.*

<sup>i</sup> Pudoris publici lupanariū, &c. *De Spectac. lib. & Epist. lib. 2. Epist. 1. Donato.* See Scene 3. & 4. where his words are quoted at large.

<sup>p.</sup> 331. to 334. <sup>De Vero Cultu. l. 6. c. 20.</sup> *Divinarum Institut. Epist. c. 5.* See Scene 3. & 4. before, pag. 334. 335. 336.

<sup>1</sup> Spectaculum illud nihil aliud putari debet, quam pestis atque morbus animorum. Nam urbes dirahit, &c. Quapropter manifestoparet, illud spectaculum merum animorum esse perniciem. *Ad Sclucum De Recta Educat. p. 1063. 1064.* <sup>vid. ibidem.</sup> \* See their words quoted before, Scene 3. & 4.

405. 406. 415. 416. 424. 431. whence hee styles the  
 m Theatru Ca-  
 thedra Pestil-  
 lentiae, incon-  
 tinentiae gym-  
 nasiu; officina  
 luxuriae, impu-  
 dicitiae orche-  
 stra; pesti-nus  
 locus, plurimo-  
 rumq; morbo-  
 rum plena Ba-  
 bilonica for-  
 nax, quæ non  
 corporis natu-  
 ram, sed bonâ  
 animæ depopu-  
 latur habitudi-  
 nem, &c. Hom. 8  
 De Penitentia.  
 Tom. 5. Col. 750.  
 C. D. vid. Ibidem.  
 Ibid. & Hom.  
 38. in Matth.  
 Tom. 2. Col.  
 299. A. B.  
 o Magna Civi-  
 tatibus mali  
 ferunt Thea-  
 tra magna, nec  
 hoc videmus  
 quàm magna.  
 Hom. 15. & 62.  
 Ad Pop. Antioch.  
 Tom. 5. Col. 347.  
 p His Theatra-  
 libus ludis everfis, non leges sed iniquitatem everteris, & omnem Civitatis pestem  
 extingueris. Homil. 38. in Matth. Tom. 2. Col. 299. B. & Homil. 69. q Si tantum-  
 modo boni & honesti homines in Civitate essent, nec in rebus humanis ludi sce-  
 nici esse debuissent. De Civitate Dei. lib. 4. cap. 1. r De Civitate Dei. lib. 1. cap.  
 31. 32, 33. lib. 2. c. 2. to 15. 22, 27. l. 5. c. 12. l. 8. c. 13. 14. & Epist. 202. s Illas  
 Theatricas artes diu virtus Romana non noverat: quæ etsi ad oblectamentum  
 voluptatis humanæ quærerentur, & vitio morum irreperent humanorum, di-  
 tamen eas sibi exhiberi petiverunt. De Civit. Dei. l. 2. c. 13. See Jbid. c. 5. 1012.



\* *Dij propter sedandam corporis pestilentiam ludos sibi scenicos exhiberi iubebant, pontifex autem vester (Scipio) propter animorum cavendam pestilentiam, ipsam scenam construi prohibebat. Si aliqua luce mentis animum corpori praponitis, eligere quem colatis? Neq. enim & illa corporum pestilentia ideo con- quievit, quia populo bellicoso, & solis antea ludis Circensibus assueto, ludorum scenicorum delicata subintravit insania: sed astutia spirituum nefandorum prœvidens illam pestilentiam iam sine debite cessaturam, aliam longè gravio rem, quâ plurimam gaudet, ex hac occasione, non corporibus, sed moribus curavit immittere: quæ animos miserorum tantis occacavit tenebris, tanta deformitate fedavit, ut etiam modò quod incredibile for- sitan erit, si à nostris posteris audietur, Romana urbs vastata, quos pestilentia ista possedit, atq. inde fugientes, Carthaginem pervenire potuerunt, in Theatris quotidie certatim pro histrio- nibus insanirent. Amentes, amentes, quis est hic tantus, non error, sed furor, ut exitium vestrum plangentibus Orientali- bus populis, & maximis Civitatibus in remotissimis terris pub- licum luctum meroremq. ducantibus, vos Theatra quæreretis, intraretis, impleretis, & multò insaniora quàm fuerant antea faceretis.* \* *Hanc animarum labem ac pestem, hanc probita- tis & honestatis eversionem (so he truly stiles the Theater) Scipio ille metuebat, quando construi Theatra prohibebat, &c. neq. enim censebat ille felicem esse rempub. stantibus manibus, ruentibus moribus: sed in vobis plus valuit quod impij Dæmo- nes seduxerunt, quàm quod homines providi præcaverunt, &c.* It is evident then by Saint *Augustines* resolution: that Stage-plays incurably vitiate and desperately corrupt, if not subvert mens manners; and so bring ruine to that State that suffers them, *the evils which they ingenerate in the peoples manners being farre worse then the cruellest exe- mics.* Hence he informes us; \* *that Stage-plays had made*

\* *De Civ. Dei*  
I. 1. c. 3. 233. See  
Polychronicô.  
I. 3. c. 34. f. 131.  
& Thomas Brad-  
wardin, *De Cau-  
sa Dei.* lib. 1.  
pag. 14.

\* *In Theatris*  
labes morum,  
discere turpia,  
audire inhone-  
sta, videre per-  
niciosa. *August.*  
*De Symbolo ad*  
*Catechumenos.* l.  
2 c. 2. Tom. 9.  
pars 1. p. 1394.  
\* *Secundisque*  
rebus (& spe-  
ctaculis) ea  
mala oriantur  
in moribus,  
quæ sciienti-  
bus pejora sint  
hostibus. *De Ci-  
vitate Dei.* l. 1. c. 30.

*vid. Ibid.* \* *Romam quippe curâ partam veterû auctamque laboribus, fœdiorem stan- tem fecerant quàm ruentem: quandoquidem in ruina ejus, lapides & ligna, in- ditorum autem vitæ omnia, non murorum, sed morum monumenta atq. ornamen- ta ceciderunt, cùm funestioribus eorum corda cupiditatibus, quàm ignibus testa- lius urbis arderent.* *De Civitate Dei.* lib. 2. cap. 2. *vid. cap. 5. to 15.*

7 De Civ. Dei.

l. 1. c. 30. to 34.

l. 2. thoroughout.

l. 3. c. 18. lib. 4. c.

1. 10. 26, 27.

28, 31. l. 6. c. 1. 5

6, 7, 8, 9, 10, 16

27, 33. l. 8. c. 5.

13, 14, 18, 20,

21, 26, 27. &

Epist. 202. this

being the very

end and drift

of all these

places,

<sup>a</sup> Qui sunt er-

go illi qui lu-

dos scenicos a-

man, eosq; di-

vinis rebus ad-

jungi, & suis

honoribus ef-

flagitant exhi-

beri, quorū vis

non eos indicat

nullos, sed iste

affectus nimi-

rum indicat

malos. <sup>b</sup> August.

De Civitate Dei.

lib. 8. c. 13. vid.

ibidem.

<sup>a</sup> Historiæ, lib.

3. cap. 4. Edit.

Coloniæ, 1532.

pag. 120.

<sup>b</sup> De Gubernatione Dei, lib. 6, thoroughout,

well worth the reading, to which I

shall referre you,

Rome, which was gotten with the care, and augmented by the industry of their Ancesters, more filthy whiles it was standing, then when it was falling unto ruine: since in its ruine, onely the stones and timber, but in the lives of Play-baunters, all the monuments and ornaments not of walls, but of manners were fallen to the ground; since their hearts burned with more lamentable polluting lusts, then the houses of the City did with flames. Yea hence he <sup>7</sup> concludes and proves, the Pagan Denies of the Romanes to be no gods, but beastly Devils, and uncleane infernall spirits; who were no friends, no advancers, no protectors of the Romanes or of their Common-weale, but professed enemies, plagues, and traitors to them both, because they invenced, exalted, countenanced, and delighted in those obscene, lascivious, vicious Stage-plays, which defiled the mindes, corrupted the lives, ruinated the manners, and eternally destroyed the soules of men, by precipitating them into all vice and lewdnesse whatsoever: which Playes both Plato, Scipio, Cicero, and the ancient Romanes quite abandoned, as the very Pests, the Cankers, bane and overthrow of the Common-weale. Such they, such he reputed them; and from thence he <sup>2</sup> perswades the Romanes to discarde them, together with all their Devill-Idols who tooke such pleasure in them. Paulus Orosius, Saint Augustines intire friend and Coetanean, in his excellent History (dedicated to this learned Father,) relating the originall introduction of Stage-plays among the Romanes, to assuage the plague; thus discants on that passage. <sup>a</sup> Antores suas éro pontifices, ut Indi scenici áijs expetentibus aderenint: & na pro depellenda temporali peste corporum, accersimus est perpetuus morbus animarum: the Stage-plays being no other in his opinion, but a perpetuall sicknesse of mens soules, far worse then any pestilence that could afflicte their bodies: What State, what person then would foment such fatall plagues? <sup>b</sup> Salvian, Bishop of Massilia in France, most elegantly inveigheth against the horrid obscenity of Stage-



playes, informing the ancient Romanes and others, <sup>c</sup> that Stage-playes were those insufferable impurities which polluted their soules, depraved their manners, provoked the Majesty of their God to wrath, offended their blessed Saviour, dishonoured their Christian profession, and drew downe Gods Judgements on their State, which was then miserable wasted by the Goathes and Vandals: and thereupon he adviseth them, eternally to abandon Playes and Theaters (according to their vow in baptisme) as the most pernicious evils, which would bring their soules, their bodies, their Church and State to utter ruine. Isidor Pelusota, who flourished about the yeere of our Lord 440. in his Epistle to Hiero, who then swayed the Common-wealth under Theodosius the Yonger, writes thus of <sup>d</sup> Stage-players; that this is their chiefe end and fady, not that many should be made better by their scoffes, (as some have said, deceiving both themselves, and those that heare them,) but that many might be drawn to sinne. For their felicity is wholly placed in the levynesse of their Spectators. For so it is, that if their Spectators should be made better, their very occupation would goe to wracke: wherefore they never so much as thinke of reforming any who offend, neither if they willed it, could they effect it. For their mimical art of its owne nature is onely fitted for to hurt men. A passage, which not onely answers that vaine <sup>e</sup> Objection of Play-patrons (which you see was ancient) that Stage-playes reforme men by reprehending vice: but likewise manifests them to be intolerable mitchievers in any Christian State, since their very end and nature is onely to corrupt and make men worse. <sup>f</sup> Aurelius Cassiodorus, describing the office of the Ro-

<sup>c</sup> See Scene 3. & 4. before, where most of his words are transcribed. & Scene 12. & 19.

<sup>d</sup> Scenicis, vir optime, summu hoc studiū eit, non ut per ipsoru cavillas multi meliores reddantur; (quemadmodū ipse dixisti, te ipsum & eos, qui te audiunt, decipient;) verum ut multi facerent. Etenim in spectatore improbitate felicitatem suam constitutam habent. Ita fit, ut, si illi melio-

res efficiantur, sua his ars peritura sit. Quamobrem, nec unquam eos qui delinquant corrigere in animum induxerit, nec si velint, id possint. Mimica enim eorum ars natura tantummodō ad nocendum comparata est. Epist. l. 3. Epist. 336. Bibl. Patrum Tom. 5. pars 2. p. 623. A. <sup>e</sup> See this Objection formerly answered. p. 102. to 106. <sup>f</sup> Quamvis artes lubricæ honestis moribus sint. remotæ & Histriorum vitæ sag, videatur effici posse licentia, tamen moderatrix providit antiquitas, ut in totum non effluerent, cum & ipsæ iudicem sustinerent. Administrandam enim est sub quadam disciplina exhibitio voluptatū. Teneat scenicos si non verus, vel unabrūllis de morib. Temperetur & hæc legum qualitate negotia, quasi bene. itis impactu morum, & quibus-

dam regulis vivant, qui viâ rectæ conversationis ignorant. Student enim illi non tantû jucunditati suæ, quantum alienæ letitia: & conditione perversa cum dominatû suis corporibus tradunt, servire potius animas compulerunt. Dignû fuit ergo moderatorê suscipere, qui se nesciunt juridica moderatatione tractare. Locus quippe tuus his gregibus hominum veluti quidam tutor est positus. Nam sicut illi ætates teneras adhibita cautela custodiunt, sic à te voluptates fervidæ impensa maturitate frenandæ sunt. Age bonis institutis quod nimia prudentia constat invenisse Majores. Leve desiderîû, et si verecundia non cohibet, districtio prædicta modifîcet, &c. *Variarum*. l. 7. c. 10. \* See Balengerus De Theatro. l. 1. c. 53. \* See here. p. 37. 38, 39, 40, 41. & See August. De Civit. Dei. l. 1. c. 3. l. 2. c. 13. 22, 27. l. 3. c. 18. l. 4. c. 1. 10, 26, 27, 28. l. 6. c. 5, 6, 7, 9, 10, 26, 27, 33. l. 8. c. 5. l. 13. 14, 18, 20, 21, 26, 27. Bodinus De Repub. l. 6. c. 1. Polychronicon. l. 1. c. 34. fol. 171. accordingly.

*mane Censor, or Surveyer of Sports, records; that the dissolute lives, and light arts of Stage-players are remote from honest manners; and that therefore antiquity becoming a Moderator, did take care to suppress their insolencies by appointing Censors to correct and punish them, that so they might not wholly lash out, when as they should undergoe the censure of a Judge. For the very exhibition of pleasures is to be administred under a certaine discipline. If not a true, yet at leastwise let a shadowed order of justice keepe Stage-plays with in compasse. Let even these busineses be tempered with the qualification of lawes, that so honesty may rule over dishonest persons, and they may live under certaine rules, who know not the way of a right conversation: For these Players seeke not so much their owne pleasure as other mens myrrh, and by a perverse condition, when as they deliver the dominion to their bodies, they have compelled their soules to serve. It is fit therefore that those should receive a Moderator, who know not to carry themselves with a legall moderation. For the office of a Censor is set up as a Tutor over these herds of men. For as Tutors keepe children of tender yeeres with diligent care, so vebement pleasures are to be curbed by the Censor, with great gravity, &c. Which passage, as it proves Stage-playes, intolerable mischiefs; and Players, disorderly dissolute wicked person, whose excesses need to be suppressed, even by the opinion of the ancient Pagan Romanes, \* who appointed Censors of purpose to correct their grosse abuses, \* which yet could never be redressed: so it condemnes the excessive lewdnesse of our moderne Playes and Actors which have no such Surveyers to curbe, to censure their abuses; & withall acquaints us, how pernicious Stage-playes are, both to mens manners & the publike weale: and what reason Christians have for ever to abandon them; since the very worst of Pagans, & had long since wholly discarded them, for their*



insufferable corruptions and abuses, but to please their Idols, to whom they were devoted; which reason holds not with us Christians, but ingageth us most against them. To passe by <sup>h</sup> John Saresbury, <sup>i</sup> Alexander Fabricius, <sup>k</sup> Holkot, <sup>l</sup> Paulus Wan, <sup>m</sup> Maphens Vegius, <sup>n</sup> Nicolaus De Cleman-  
<sup>o</sup> Thomas Bradwardine, <sup>p</sup> Petrarcha, and <sup>q</sup> other more  
 ancient Writers, who censure Stage-plays; as the intolerable  
 depravers of mens mindes and manners; the Seminaries of  
 all wickednesse, vice, and lewdnesse; the corrupters of Youth,  
 the subverters of all good discipline; the enemies of all vertu-  
 ous education; and insufferable mischiefs in a State, which  
 throw the eyes and eares usher eternall death into mens soules:  
 To whom I might accumulate; <sup>r</sup> Ludovicus Vives, <sup>s</sup> A-  
<sup>t</sup> flexanus, <sup>u</sup> Cornelius Agrippa, <sup>v</sup> Peter Primanday, <sup>x</sup> Daneus,  
<sup>y</sup> Peter Martyr, <sup>z</sup> Ioannes Langhecrucius, <sup>a</sup> Boechellus, <sup>b</sup> Io-  
<sup>c</sup> annes Mariana, <sup>c</sup> Barnabas Brissonus, <sup>d</sup> Caesar Bulengerus,  
<sup>e</sup> Baronius, <sup>f</sup> Spodanus, <sup>g</sup> The Centuriators, with <sup>h</sup> sundry  
 other Forraigne Aithors hereafter quoted; who fully suffra-  
 gate to this their Censure. I shall onely recite the  
 words of <sup>q</sup>. other moderne Outlandish Authors against  
 the intolerable abuses of Stage-plays, and then passe un-  
 to our English Writers: The first of these, is Master  
 Ralph Gualther, a reverend orthodox Divine, whose la-  
 borious learned Workes all Protestant Churches high-  
 ly honor: who acquaints us: <sup>i</sup> That Stage-players, the  
 artificers, the ministers of unlawfull pleasures, who are wont to  
 Deil. l. c. 1. Corol. 20. p. 14. 15. <sup>p</sup> De Remedio Vtriusq; Fortu. l. 1. Dialog. 30. <sup>q</sup> See  
 Act 7. Scene 5. <sup>r</sup> De Causis Corruptionis Artium, l. 2. p. 81. 82. 83. & Comment. in  
 August. De Civit. Deil. l. 1. c. 31. 32. 33. & l. 2. c. 2. to 16. <sup>s</sup> De Casibus. l. 2. Tit. 53. &  
 l. 4. Tit. 17. sect. 4. <sup>t</sup> De Vanit. scientiarum. c. 20. 59. 64. 71. <sup>u</sup> French Achademy,  
 c. 20. p. 205. <sup>x</sup> Ethicæ Christianæ. l. 2. c. 8. p. 107. <sup>y</sup> Locorum Cōmunium Classis.  
 l. 2. c. 11. sect. 62. 66. c. 12. sect. 15. 19. & Comment. on Iudges. c. 21. <sup>z</sup> De Vita & Ho-  
 nestate Ecclesiasticorum. l. 2. c. 20. 21. <sup>a</sup> Decreta Ecclesiæ Gal. l. 6. Tit. 19. c. 11, & c.  
<sup>b</sup> De Spectaculis. lib. c. De Spectaculis. lib. d. De Theatro. l. 1. c. 50. 51. 52. <sup>e</sup> An-  
 nal. Eclesi. Anno 404. sect. 1. 2. 3. Anno 206. sect. 2. Anno 399. sect. 5. Anno 469. sect. 2.  
<sup>f</sup> Epi. Baronij Annis eisdem. <sup>g</sup> Centuriæ Magd. Tom. 3. Col. 141. 142. Tom. 4. Col.  
 458. Tom. 5. Col. 721. Tom. 6. Col. 59. <sup>h</sup> See Act 7. Scene 5. <sup>i</sup> Sunt ejusmodi  
 homines non parva rerum publ. pestis. Nam libidinum ministri sunt, & bonos mores  
 corrumpunt, &c. Gualther Homil. 11. in Nahum. fol. 214. 215.

frequent

frequent the Courts of great Princes, and the eminentest richest Citties where there is most hope of gaine propounded to them, are not a small plague of Common-weales: for they are the servitors of lust, they corrupt good manners: they bring all religion into contempt: they greatly exhaust both the publike and mens private treasure, and that which ought to be distributed for the poore reliefe, they by their arts have almost intercepted. These the Prophet compares to Locusts, not onely for their multitude but rather for \* their idle slaughterfulness, and because being borne onely for to eate and drinke, they doe nothing in the meane time that is honest, or which may any way advance the publike good. Wherefore grave men in all ages have thought fit to exclude this sort of men from the Common-wealth. This <sup>k</sup> P<sup>er</sup> a man of most acute iudgement perceived when as he banished all Poets out of his Common-wealth, because he knew they would both corrupt mens manners, and bring the gods into contempt. Neither undeservedly is the old discipline of the <sup>l</sup> Massilienses applauded, who would admit no Stage-players into their Cittie, nor any persons but such who were skilfull in some art or other whereby they might honestly maintaine themselves To which it also may be added, that the ancient Divines most sharply condemne both Stage-plays and Spectacles: having a respect to that of the Apostle, <sup>m</sup> who would not have fornication, filthy discourse, scurrility or any uncleanness, so much as to be once named among Christians: commanding all the followers of Christ, not to abstaine from <sup>n</sup> evil onely, but likewise <sup>n</sup> from all appearance of it. It is therefore a great signe of corrupt and perverted discipline, that these effeminate persons and surberers of most dishonest pleasures, are in great esteeme both in the Courts of Princes: & in rich Citties, whiles grave men who excel in counsell and experience are in the meane time excluded and contemned, and the poore neglected, &c. Then he recites the examples of <sup>p</sup> Licinius, and <sup>q</sup> Henry the 3. Emperor of that name, who cast all Stage-players out of their Courts and Citties, as the very Rats and Moathes of the Court and Common-wealth. Examples (writes he) worthy of eternall prayse, which if Princes and Magistrates

\* See Guevara, his Dial of Princes. l. 3. c. 43. to 47.

<sup>k</sup> See here pag.

<sup>l</sup> See here pag. 455. 456. & Valerius Maximus. lib. 2. c. 6. sect. 7.

<sup>m</sup> Ephes. 5. 3. 4.

<sup>n</sup> I Thes. 5. 22.

<sup>p</sup> See Eutropius Rerum Romanorum l. 11. p. 140. & Cælius Rhodig. Antiqu. Lect. l. 14. cap. 19.

<sup>q</sup> See here pag. 471.



of the Common-weale would imitate at this day, there would be lesse rome left for filthy sloathfull idlenesse, then which there is nothing more powerfull to corrupt mens manners: yea wise and prudent men would be in more esteeme, and the poore would be better provided for, who now wander up and downe in every corner, to the great scandall of Christianity. But because all here neglect their duty, God himselfe will at one time or other finde out a meanes whereby he will cast out these plagues (so stiles he Playes and Players) not without some publike calamity, as the Prophet here threatens to the Ninivites. Thus hee. The second is \* Petrus Opmeerus, a grave Histori-  
an, who writes thus of Playes. The ancient Romanes did waste too much upon Pleasures and Spectacles, of which they had foure sorts: Stage-plays which served to delight their eares: Cirque-plays, Gladiators, and Huntings, which served for their eyes: From the first of these, they learned filthynesse and lewdnesse: from the latter, cruelty and inhumanity. Neither did any one bring backe those manners from these Spectacles that he brought thither: for a certaine rust and canker did spread it selfe over them at unawares. Neither doe vices more easily or speedily corrupt mens mindes then by these pleasures. The third is \* Didacus de Tapia, a famous Spanish Hermite; who discussing this question; *Whether the Sacrament might be given to Stage-players?* writes thus. \* The ancient Fathers inveigh so buterly against this pernicious kinde of men, and the holy Canons punish them so severely by Ecclesiasticall censures, that I suspect that those things which were acted in Theaters heretofore, were filthier then those things that are acted now. But let this be as it will, yet the things that are played now are lascivious, filthy, and obscene, and very pernicious to Christian Religion. And therefore whosoever

tunt censuris Ecclesiasticis, vehementer ut suspicor, turpiora esse quæ olim in Theatris agebantur, quam quæ his temporibus. Quicquid vero de hoc sit, lasciva sunt quæ modo aguntur, turpia & obscena, atque religioni christianæ valde perniciosa. A. proinde quicumque aliquid sapit in Domino eos tenetur arbitrari publicos peccatores, rei que publicæ pestem tanto graviozem, quanto gravius est animæ vulnus quam corporis, &c. *Ibidem.*

\* Opus Chronographicum, Orbis Univerſi, Antwerpæ. 1611. pag. 186. 187.

\* In tertiam partē divi Thomæ Salaman-cæ. 1589. pag. 545. 546.

\* Tam acriter Patres antiqui in perniciosum hoc hominum genus inve-huntur, & tam severe sacri Canonēs in il-

los animadver-

\* Quod si homines scenici apud Ethnicos habentur infames, & omni honore privantur, ut verissime affirmat divus Augustinus, quid nos tandem Christianos facere oportet? Certè fugere ac damnare debemus in ludo ac joco, quicquid profusum, quicquid immodestum, quicquid

illiberale, quicquid petulans, quicquid flagitiosum: quæ omnia in Officijs Tullius ipse damnabat. Inveniuntur autem hæc in Theatris. Quod si homines scenici facitij & acumine dictorum, & cantus suavitare delectant, & sententijs gravioribus admoneant & erudiunt, & representatione antiquarum rerum atque affectibus recreant, utinam nunquam ista bona Comædijs miscuissent. Hoc enim ideo accidit, quod malum tam per se sit debile ac miserum, ut seipsum tueri non possit nisi juvetur a bono. Malum enim si perfectum fuerit destruit seipsum, ut ait Aristotelis; ac proinde occultatur sub specie boni, ut detineat ac fallat homines incautos: Sumus enim natura vehementer propensi ad honestatem. Quamvis autem aliqua bona misceantur in his ludis, deberemus autem præ oculis semper habere illa præclara verba Hieronomi ad Letam. Nemo ad lupanar mittit virginem suam quamvis quædam ibi reperiri possint de turpi corruptione lugentes: nemo hæredem suum latronum turbæ committit, ut discat audaciam: nemo in perforatam intrat cymbam ut discat vitare naufragium. Nemo ergo ad Theatri locum impurum & infamem, & contrarium religioni, & modestiæ & sobrietati Christianæ (locus scilicet ille Dæmonibus familiaris, invisus Deo) debet procedere, ut discat aut gustet quæ ibi dicuntur, sunt enim mixta veneno. *Ibidem.*

taste any sweetnesse in the Lord, or is any whit wise towards God, is bound to repute them publike sinners, and so much the more grievous plague of the Common-weale, by how much the wound of the soule is greater then that of the body. The Council of Carthage, Saint Cyprian, Chrysostome, and Augustine (whose words he there recites at large) excommunicate them both from the Society of the Faithfull, and the Sacraments, as the very infamy, plagues, and blemish of the Church, which could not tolerate them without much infamy and dishonour; since the very Pagan Romanes disfranchised them their tribes, and made them infamous. \* And if these Stage-players are reputed infamous among Heathens, and deprived of all honour, as Saint Augustine most truly affirmeth. De Civitate Dei. lib. 1. cap. 31. what ought we Christians now to doe? Verily we ought to eschue and condemne both in Playes and Sports, what ever is profuse, what ever is immodest, what ever is unseemely, what ever is wanton, what ever is wicked; all which even Tully himselfe condemned in his Offices. But all these things are found in Play-houses: But if that Stage-players delight men with their pleasures, iests, and wily speeches, and with the sweetnesse of their songs, and musick; or if they adorne and instruct men with their grave



Sentences, and please them with the representation of ancient things, or with their passions; (A common objection in the behalfe of Stage-playes;) would to God they had never mixed these good things with their Comedies: For this onely happens because evill is so weake and miserable by it selfe, that it cannot defend and helpe it selfe, unlesse it be holpen and assisted by good: For evill, if it be perfect, destroyeth it selfe, as Aristotle saith; and therefore it is hid under the shew of good, that it may deteine and deceive incautelous men: for by nature we are vehemently prone to honesty. But albeit some good things are mingled in these Playes, yet we alwayes ought to have these excellent words of Hierom before our eyes, in his Epistle to Leta. No Man (saith he) sendeth his Daughter to the Stewes, although some Women may there be found bewailing their filthy corruption: no man commits his Heire to a company of Theeves, that he may learne audacity; no man enters into a Boate that is full of holes, that he may learne to avoid shipwracke. \* No man therefore ought to goe to the impure and infamous place of the Theater which is contrary to religion, to modesty and sobriety, (a place so familiar to Devils, and so odious to God,) that he may learne or tast the things there acted: for they are intermixed with payson. Such is the venome, the contagion of Players and Play-haunters, in this Popish Hermites judgement, whose words no Papist (and I presume no Protestant) dares to question. The fourth is John Bodine, an eminent Polititian, and renowned Statesman, who hath passed this verdict upon Stage-playes. \* I will (writes he) passe over in silence the abuses which are committed in suffering of Comedies and Entertainments, the which (pray marke it) is a most pernicious plague to a Common-weale: for there is nothing doth more corrupt the Citizens good manners, simplicity and naturall bounty then \* Stage-playes: the which have the more power and effect, for that their words, accents, gesture, motions and actions, governed with all the art that may be, and of a most filthy and dishonest subject, leaves a lively impression in their soules who apply thereunto even all their senses. To con-

\* Nota bene.

\* Bodine his Common-wealth. Lodon 1606. Booke 6. chap. I. pag. 645. 646.

\* Spectacula enim dulcissima sunt irritamenta omnis, non tam libidinis quam inhumanitatis.

Mathæus Veginus, De Educatione Puerorum. lib. I. cap. 14. Bibl. Patrum Tom. 150. pag. 848. D.

<sup>u</sup> Politicorum.  
lib. 7. cap. 17.

\* O that our  
Magistrates  
would confi-  
der it.

\* Epistola 7.

† See the Ge-  
nerall History  
of France. pag.  
114. accor-  
dingly.

‡ Plutarchi  
Solon.

§ Nullam ha-  
bet spe n salutis  
æger, quem ad  
intemperantiã  
medicus hor-  
tatur. Seneca E-  
pist. 129.

\* Cantores au-  
tem & scenicos  
artifices tanto  
in pretio habu-  
erunt ut ejus-  
modi acroama-  
ta atque ocij  
liberalis oble-  
tamenta pluris  
quàm doctos  
atque disertos  
homines face-  
rent. Ex ple-  
be autem aliij

clude, we may well say, that the Comedians Stage is an appren-  
tiship of all impudency, loosenesse, whoredome, cozening, deceit  
and wickednesse. And therefore <sup>u</sup> Aristotle doth not with-  
out cause say, That they must have a care lest the subiects went  
to Comedies: \* he had said better, that they should have pulled  
downe their Theaters, and sent the Comedians out of the City  
gates. For saith <sup>x</sup> Seneca. there is nothing more contrary  
to good manners, then to haunt Playes. And therefore † Philip  
Augustus King of France, did by a publike Edict, banish all  
Players out of his Realme. If any one will say, that both  
Greekes and Romanes did allow of Playes: I answer, that  
it was for a superstition they had unto their gods: but the wi-  
sest have alwayes blamed them. For although a Tragedy hath  
something in it more stately and heroike, and which doth make  
the hearts of men lesse effeminate: yet ‡ Solon having seene the  
Tragedy of Thespis played, did much mislike it; and whereas  
Thespis excusing himselfe, said, it was but a Play: No (re-  
plied Solon) but this Play turnes to earnest. Much more  
had he blamed Comedies, which were then unknownne: and now  
alwayes they put at the end of every Tragedy (as poison into  
meate) a Comedy or Ligge. And although that Comedies  
were more tolerable among those that dwell in the Southerne  
parts, being more heavy and melancholy by nature, and for  
their naturall constancy lesse subiect to change, yet should they be  
utterly denyed to those that live toward the North, being of a  
sanguine complexion, light and inconstant; having in a man-  
ner all the force of their soule in the common and brutall sence:  
But there is <sup>§</sup> no hope to see Playes forbidden by the Magi-  
strates, for commonly they are the first at them. Thus farre  
these Forraigniers. To passe by <sup>\*</sup> Carolus Sigonius, who

in tabernis vinarijs pernoctabant, nonnulli velabris umbraculorum Theatralium  
seabdebant, quidam aleis pugnantier contendebant, omnes ferme totos dies in Thea-  
tris ac Circus ludis muneribusq; dediti traducebant, otium ipsum Imperatori solertia  
comperatum ad voluptatem, non ad virtutem incitamenta præbentes. Atq; hi quidem  
mores licet posteriores aliquot Imperatores emendare conati sunt, tamen in dies cor-  
ruptiores deterioresq; effecti sunt quousq; tota Italia, quæ marcescente ac diuturno  
prope languore torpente, barbari Imperium ex omni parte debile invaserunt, & sevissi-  
mè distraxerunt, De Occidentali Imperio. lib. 1. fol. 32.



enumerates the frequenting, tolerating, and countenancing of Stage-plays both by Prince and people, as the inevitable forerunner, and chiefe occasion both of the destruction and overthrow of the Roman Empire, by the Gothes and Vandals: and \* Guevara, his Dial of Princes. l. 3. c. 43. to 48. I come now to our own domestique Playes, to see what our Writers, our Divines, in their daily Sermons; what our Universities, Magistrates, and our whole State have determined of them, in confirmation of my Minors truth.

For our Writers. To passe by those of more ancient times, as Bede, Anselme, Alexander Fabritius, Holkot, Bradwardin, Ioannis de Burgo, Alexander de Ales, Edmundus Cantuariensis, Ioannis Saresberiensis, Petrus Blesensis, Mathew Paris, Polychronicon, Ludovicus Vives, Thomas Waldensis, and \* others hereafter quoted, who all con-

\* Who is very copious to our present purpose.

demne these Stage-plays as intolerable corruptions. Master Northbrooke, an eminent learned Divine, in his excellent Treatise against Vaine Playes and Enterludes, Imprinted by Authority, London 1579 writes thus of Stage-plays. <sup>b</sup> To speake my minde and conscience plainly

\* Act 7. Scene 5

and in the feare of God, I say, that Players and Playes are not tolerable nor sufferable in any Common-weale, especially where the Gospell is preached; (which he there proves at large by sundry testimonies of Fathers, Councels, moderne Divines, and others; and by many arguments,) because they are the occasions of much sinne and wickednesse, corrupting both the mindes and manners of their

<sup>b</sup> Fol. 28. vid. Ibidem.

Actors and Spectators. The Author of the third Blast of Retrait from Playes and Theaters, (once <sup>c</sup> a Playerly Play-post himselfe, till being pricked in conscience for it, he renounced his profession) delivers his experimentall resolution of Stage-plays in these very tearmes. <sup>d</sup> Such doubtlesse is

<sup>c</sup> The 3. Blast of Retrait from Playes and Theaters. pag. 49 50. 51.

mine opinion of common Playes, that in a Common-weale they are not sufferable. My reason is, because they are publike enemies to vertue and religion, allurements to sinne, corrupters of good manners, meere Brothel houses of Bawdery, and bring both the Gospell into slander, the Sabbath into contempt, mens

<sup>d</sup> Ibidem, pag. 43. 44.

soules into danger, and finally the whole Common-weale into disorder: all which particulars hee there confirms at large. The title of which Booke is very observable: viz. *A second and third Blast of Retrait from Playes and Theaters: the one whereof was sounded by a reverend Bishop, dead long since; the other by a worshipfull and zealous Gentleman now alive: one shewing the filthinesse of Playes in times past; the other the abomination of Theaters in the time present: both expressely proving, that that Common-weale is nigh unto the curse of God, wherein either Players be made of, or Theaters maintained: Set forth and allowed by Authority.*

Anno 1580. A pregnant Authorized evidence of my Minors truth. Master Stephen Gosson, another great Play-poet before his conversion, (for <sup>c</sup>which he afterwards shed many a bitter teare; ) in his <sup>c</sup>*Schoole of Abuse; containing a pleasant invective against Poets, Pipers, Players, Leffers, and such like Caterpillers of a Common-wealth, setting up a Flagge of Desfaunce against their mischeivous exercise, and overthrowing their Bulwarkes by Prophane Writers, Naturall Reason, and Common Experience; printed by Allowance, and Dedicated to Sir Philip Sidney. Anno 1578.* And in his *Playes Confuted*, Dedicated to Sir Francis Walsingham; which Booke is thus intituled: *Playes Confuted in five Actions: Proving that they are not to be suffered in a Christian Common-weale, &c.* Imprinted at London, about the yeere 1581. doth positively affirme, and copiously demonstrate upon unanswerable grounds; *That Stage-plays and common Actors are no wayes tolerable in any Christian, or well-governed Common-weale; because they occasion much wickednesse, lewdnesse, and disorder, and exceedingly corrupt the mindes, the manners both of their Auditors and Spectators: as the Perusers of these Tractates shall more at large discerne.* The selfe-same Assertion and Conclusion we shall finde, in Master <sup>e</sup>*Stubs*, his *Anatomy of Abuses*: in reverend <sup>b</sup>*BB. Babington*, his *Exposition upon the 7. Commandement*; in Master *Iohn Field*, his *Declaration of Gods Iudgement at Paris Garden*; published by Authority.

<sup>c</sup> See his Schoole of Abuse, the Epistle to the Reader, accordingly.

<sup>e</sup> This is the Title of the Booke.

<sup>f</sup> Edition 4. London 1595. p. 101. to 107.

<sup>b</sup> In his Works. 1622. London. pars 3. p. 60.



Authority. Anno 1583. In a Book intituled, *The Church of evil men and women, &c.* printed by Richard Pinson. Anno 1580. In *Mathew Parker Archbishop of Canterbury, De Antiqu. Ecclesia Britannica.* Londini 1572. fol. ult. In *M. George Whetston, his Mirror for Magistrates of Citties.* London 1586. fol. 24. In *Hollingshead, his Chronicle.* Anno 1549. pag. 1028. Numb. 25. 30. Col. 2. Anno 1559. Col. 1184. Anno 1576. Col. 1209. In *Doctor Iohn Case, Ethicorum. lib. 4. cap. 8. pag. 307. 308. & Politicorum. lib. 5. cap. 8. pag. 474. 475, 476.* where he condemnes all Popular, though he allowes of Academicall Stage-playes, as *Doctor Gager*, and *Doctor Gentiles* likewise doe. In reverend *BB. Halls Epistles, Decad. 6. Epist. 6. In the Rich Cabines.* London 1616. pag. 116. 117, 118. In *Master Samuel Purchas, his Pilgrim. cap. 51. pag. 490.* In *M. Doctor Sparkes, his Rehearsall Sermon at Pauls Crosse, the 29. of Aprill.* Anno 1579. In the *Anonymous Treatise of Dances.* London 1581. shewing, that they are dependents or things annexed unto whoredome; wherein it is also proved by the way, that Playes are iyned and knit together in a ranke with them. In incomparable *Doctor Reinolds, his Overthrow of Stage-playes, printed 1597. and reprinted at Oxford, 1629. and in his Preface to the University of Oxford before his 6. Theses.* pag. 45. 46. London 1612. In *Doctor Iohn White, his Sermon at Pauls Crosse, March 24. 1615. sect. 11.* In *Dr. Boud of the Sabbath.* London 1595. p. 134. 135. 136. 137. 138. In *I. G. his Refutation of the Apologie for Actors.* London 1615. pag. 13. & 48. to 60. In *Master Iohn Brinsley, his 3. part of the True Watch chapter 11. Abomination 30.* pag. 302. In *Master Osmund Lake, his Probe Theologicall upon the Commandements.* London 1612. pag. 167. to 272. In *Master William Perkins, his Exposition upon the 7. Commandement, in his Workes. vol. 1. p. 60 D.* In his *Treatise of Conscience. cap. 3. Tom. 1. pag. 538.* In his *Cases of Conscience. Booke 3. chap. 4. sect. 4. Question 2. vol. 2. pag. 140. 141.* and in his *Commentary on Galatians 3. vol. 2. pag. 239.* In *I. P. his Covenant betweene God and man: Exposition.*

i See the Epistle to the 2. and 3. Blast of Retrait to Playes and Theaters.

*Exposition on the 7. Commandement.* In BB. Baile, his *Preface to the Practise of Piety*. In Master Dod, Master Cleaver, M. Elton, and BB. *Indicwes on the 7. Commandement.* In Master Thon as Gaiker, of the *Lawfull use of Lots.* pag. 216. In Doctor Layton, his *Speculum Fidei Sacris.* 45. In Master John Downham, his *Summe of Divinity.* Booke 1. chap. 11. pag. 203. and in his *Guide to the Iudgement.* lib. 3. chap. 21. sect. 5. In Master Robert Bolton, his *Discourse of True Happinesse.* pag. 23. 34. In a *Short Treatise against Stage-plays Dedicated to the Parliament.* Anno 1625. In Richard Rawlidge, his *Monster lately found out,* &c. London 1628. pag. 2. 3. 4. In Doctor Ames, *De Iure Conscientia.* lib. 5. cap. 34. pag. 271. In Master Richard Braithwait, his *English Gentlewoman.* London 1631. pag. 53. 54. In Doctor Thomas Beard, his *Theater of Gods Iudgements.* Edition 2. London 1631. Booke 2. chap. 36. pag. 435. 436. who in these their severall Writings, unanimously condemne all Stage-playes, as unsufferable pernicious abominations and corruptions in a Christian State, which desperately deprave mens mindes and manners, by drawing them on to idlenesse, wantonnesse, prophanesse, whoredome, dissolutenesse, effeminacy, and all kinke of vice and wickednesse whatsoever; as these their Writings, with \* *sundry others* will more largely testifie; which fully suffragate to my present Assumption.

That our godly Divinaes in their zealous daily Sermons, have likewise declaimed against Stage-playes, both in former and latter times, as these our Writers doe, it is evident, not onely by our owne daily experience; (there being not one godly faithfull Minister where these Play-houses, Playes and Players are admitted, but hath oft cryed out against them in the Pulpit, as the \* *very Schoolers, the Tutors of Bawdery and Abuse; The nests of the Devil; the chaire of pestilence, the sinkes of all sin, the pompes and overaigne places of Satan; the poison of mens soules and manners, the plagues and overtures of the Commonwealth,* &c.) but by the testimony of the Prefacer to the 2. and 3. Blast of *Retrait from Playes and Theaters.* Anno

\* See D. Feallies  
Hand-mayd of  
Devotiō. Edit.  
2. pag. 408. Mr.  
Samuel Ward,  
his Balme  
from Gilead.  
pag. 82. My  
Perpetuity, &c.  
p. 586. 587. My  
Censure of M.  
Cofens, his Co-  
zening Devo-  
tions. pag. 90.  
Lame Giles, his  
Haulting. p. 1.  
& The Histo-  
ricall Narrati-  
on, annexed to  
it. pag. 14.  
\* See the Pre-  
face to the 2.  
and 3. Blast of  
Retrait from  
Playes and  
Theaters.



1580. who informes us; that in his time many godly Preachers day by day, in all places of greatest resort, did denounce the vengeance of God to those, be they high or low, that favoured Playes, Theaters, or Players. That in all ages the most excellent men for learning have condemned them by the force of eloquence and power of Gods Word: and that many in the principall places of this Land have, and daily, yea openly doe speake against Playes, Players, and Theaters; as neither warranted by Gods Word, nor liked of Christians, but disallowed utterly, \* by Scripture, by reason, by Doctors, by Bishops, by their very Authors themselves, yea and by all other good men, as the enemies to godlinesse, the corruption of the wel-disposed: and so consequently a speciall engine to subvert all religion, and to overthrow the good State of that Common-weale wherein they are tolerated. By the suffrage of Master<sup>k</sup> Stephen Gosson. Anno 1581. who acquaints us: That it is a shame to frequent Playes, impudency to defend them: it is sinne in the Gentiles to set out Playes, in Christians it is a presumptuous sinne; because we see better wayes and yet take the worse: we know their corruptions and allow them. All this hath beene sufficiently proved by ancient Writers, and daily revealed by learned Preachers; yet will not my Country-men leave their Playes, because Playes are the nourishers of delight. By the expresse averment of M.<sup>l</sup> George Wbelfton. An. 1586. who records: That godly Divines, in publike Sermons, and others in printed Bookes, have (of late) very sharply invayed against Stage-playes. (unproperly called Tragedies, Comedies and Morals) as the springs of many vices, and the stumbling-blockes of godlinesse and vertue. Truly, the use of them on the Sabbath day, and the abuse of them at all times, with scurriluy and unchast conuauiance, ministers matter sufficient for them to blame, and the Magistrate to reforme. To which I might adde D. Rainolds, Overthrow of Stage-playes. Epistle to the Reader, & pag. 93. 94. I. G. his Apologie for Actors, with sundry others who concurre in this.

That our two famous \* Vniuersities have passed the selfesame doome of condemnation against Stage-playes;

Rrr

is

\* See here Act  
7. thorowout.

<sup>k</sup> Playes Confuted, Action  
4. at the close  
of it.

<sup>l</sup> In his Mirror  
for Magi-  
strates. fol. 24.

\* Our Vniuersities  
condemne  
Stage-playes.

⁹ Playes Confuted. Action 5. at the beginning.

⁹ Math. 7. 6.

⁹ Overthrow of Stage-plays p. 151, 152, 153.  
⁹ Cited by Dr. Rainolds, in his Overthrow of Stage-plays. pag. 151, 152.

⁹ Pejora enim Iuvenes facile præcepta audiunt. Seneca Thyestes. Act. 2. fol. 36. Parçbit pravi docilis Romæ iuuentus. Horat. Serm. l. 2. Satyr 2. pag. 201. Inde trahunt juvenilia pectora pestem Mortiferam fiuntq; ipsæ sine fronte puellæ. Mant. Fast. l. 2. & Dr. Rainolds Epistle Dedicatorie to his 6. Theses. p. 45, 56.  
⁹ See Dr. Rainolds Overthrow of Stage-plays. p. 151, 152, 153.

is most apparant; both by the testimony of M. Stephen Goffes. Anno 1581. who upon his owne knowledge affirmes: *⁹ That many famous men in his time in both our Universities, had made open out-cries of the inconveniences bred by Playes; and that they held this opinion; That Playes are not to be suffered in a Christian Common-weale: but (saith he) they doe not thorowly prosecute the same, by printing any full discovery against them, because that finding the eares of the hearers stopt with the deafe Adder, they begin to shake the dust of their shooes against them; and follow the Counsell of God himselfe; ⁹ which biddeth them, throw no Pearles to Swine.* By the testimony of learned D.º Rainolds, who affirmes; *that the best and gravest Divines in the Vniversity of Oxford, condemned Stage-plays by an expresse Statute made in a full Convocation of the whole Vniversity, in the yeere of our Lord 1584. whereby the use of all common Playes was expressely prohibited in the Vniversity, lest the ⁹ younger sort (who are prone to imitate all kinds of vice) being spectators of so many lewde & evill sports as in them are practised, should be corrupted by them: answerable to which the Vniversity of Cambridge (as I have beene credibly informed) enacted a publike Statute; that no common Actors should be suffered to play within the Precincts of the Vniversities Iurisdiction, for feare they should deprave the Schollers manners.* Which Statutes though perchance they are not alwayes so strictly observed as they ought, yet they are oft-times put in execution, by such Vice-chancellors, and Proctors as are most conscionably vigilant and carefull in their places. All which being put together, sufficiently discovers our Vniuersities judgement of common Players and Actors, what unsufferable mischiefes and corruptions they are. If any here Object; That our Vniversities approve of private Stage-plays acted by Schollers in private Colledges: therefore these Playes are not so intolerably evill in their opinions. I answer; *⁹ that our Vniversities though they tolerate and connive at, yet they give no publike approbation to these private Enterludes, which are not generally received*  
into



into all Colledges, but onely practised in some private houses, (perchance once in three or foure yeeres;) and that by the particular Statutes of those houses made in times of Popery, which require some Latine Comedies, for learning-sake onely, to bee acted now and then:

Which Playes, as they are composed *for the most part by idle braines, who affect not better studies; and acted (as I. G.) informes us, by Gentle-bloods, and lusty Swash-bucklers, who preferre an ounce of vaine-glory, ostentation and strutting on the Stage, before a pound of learning;* or by such who are

*sent to the University, not so much to obtaine knowledge, as to keepe them from the common ryot of Gentlemen in these dayes; like little Children whom their Parents send to Schoole, the rather to keepe them from under feet in the streets, which careful Mothers greatly feare: their Spectators for the most part being such as both Poets and Actors are; even such as reckon*

*no more of their studies, then spend-all Gentlemen of their cast-suites: So the graver, better, and more studious sort (especially Divines, who by sundry Counsels are prohibited from atting or beholding any publick or private Stage-playes, and therefore dare not to approach them) condemne them, censure them, come not at them, (especially when they transgresse the rules of modesty and decency as ought times they doe;)*

Neither are these Playes so frequent now as they have beene in former times, by reason of those mischiefes, *those expences of time and money which they occasion,* and

that affinity they have with common Stage-playes, which all ages, all Christian, all prophane Authors of note, and these our Vniversities have solemnly condemned. Descend we from our Vniversities to our Magistrates. *The Magistrates of the City of London, as M. Iohn Field records, obtained from Queene Elizabeth, of famous memory, about the yeere 1580. that all Heathenish Playes and Enterludes should be banished upon Sabbath dayes: and not long after many godly Cittizens, and*

*Monster lately found out and discovered, or the Scourging of Tiplers.*

pag. 2, 3, 4. where this is verbatim related.

*I. G. his Refutation of the Apologie for Actors, pag. 17. whose words I here recite.*

*See BB. Halls Epistles. Decad. 6. Epist. 6. and his Quod Vadis sect. 3. 4. 10. 11.*

*D. Rainolds Overthrow of Stage-playes, p. 151, 152, 153, 154. See Langbeccus, De Vita & Honestate Ecclesiasticorum. l. 2. c. 21. 22. accordingly.*

*See here, pag. 149, 150. and Act 7. Scene 3. chorowort.*

*D. Rainolds Overthrow of Stage-playes. pag. 24. 25.*

*His Declaration of Gods Iudgement at Paris Garden.*

*Richard Rawlidge, in his*

*London 1628.*

\* See M. George Whetston, his Myrror for Magistrates of Citties thoroughour, to this purpose.

\* Neque enim censabant isti felicem esse rempublicam stantibus malis moribus. Ea enim mala quæ oriuntur in moribus, scilicet viciis peccatorum sunt hostibus. *August. De Civit. Dei. lib. 1. cap. 30. 33.*

<sup>b</sup> By Vertue of the Statutes of 14. Eliz. c. 5. & 39. Eliz. cap. 4. & 1. Jac. cap. 7. <sup>c</sup> For 14. Eliz. c. 5. 39. Eliz. c. 4. & 1. Jacob. c. 7. give them no authority at all to license any, and this their license is voyd, by the expresse words of 1. 12. *sobi. cap. 7.*

well-disposed Gentlemen of London, considering that Play-houses and <sup>a</sup> Dicing-houses, were traps for young Gentlemen and others; and perceiving the many inconveniences, and great damage that would ensue upon the long suffering of the same, not onely to particular persons, but to the whole City; and that it would also be a great disparagement unto the Governours, and a dishonour to the government of this honourable City, if they should any longer continue; acquainted some pious Magistrates therewith, desiring them to take some speedy course for the suppression of common Play-houses and Dicing-houses within the City of London and Liberties thereof. Who thereupon made humble suite to Queene Elizabeth and her Privy Councell, and obtained leave from her Maiesty to thrust the Players out of the City, and to pull downe all Play-houses and Dicing-houses within their Liberties: which accordingly was effected: and the Play-houses in Gracious-street, Bishops-gate-street, that neigh Pauls, that on Ludgate-hill, and the White-Friers, were quite put downe and suppressed by the care of these religious Senators. And surely (writes my Author) had all their Successors followed their worthy steps, sinne would not at this day have beene so powerfull and reigning as it is. This memorable Act of suppressing Play-houses by our London Magistrates, by Authority from our vertuous Queene Elizabeth, and her most Sage Privy Councell, as intolerable grievances and annoyances to our chiefe Christian Metropolis, is an infallible argument, that they <sup>a</sup> all reputed them, unsufferable corruptions in a Christian State. Now as these pious Magistrates demolished Play-houses, and thrust out all Players from within their Liberties, which now have taken sanctuary In some priviledged places, without their Iurisdiction; so divers sage and pious Iustices of Peace, and Magistrates in sundry Citties and Counties of our Realme, have from time to time, punished all. wandering Stage-players <sup>b</sup> as Rogues, notwithstanding the Master of the Revels, or other mens allowance, who have no <sup>c</sup> legal authority to license vagrant Players: and in cases where they have had Commissions to act, they



they have oft denyed them liberty so to doe, within their Iurisdiccions, lest their lascivious, prophane, and filthy Playes, should corrupt the people, and draw them on to vice. All which sufficiently demonstrates what our Magistrates thinke of Players and Stage-playes, which our whole State and Kingdome have condemned, as I shall now make evident, by some Acts of Parliament. In <sup>d</sup> 4. of Henry the <sup>a</sup> 4. Henry 4. IV. cap. 27. I finde this Act of Parliament made. Item, cap. 27. to eschew many diseases and mischiefes, which hath hapned before this time in the Land of Wales, by many Wasters, Rimours, Minstrels, and other Vacabonds; It is ordained and stablished, that no Master-rimour, Minstrill nor Vacabond be in any wise sustained in the Land of Wales to make commoithes nor gathering upon the people there. Loe here an ancient Statute banishing all Players, Rimours, and Minstrels out of Wales, as the Authors of many commotions, disorders, and mischiefes. <sup>e</sup> In 3. Henry 8. cap 9. there was this Law enacted against Mummerys. For as much as lately within this Realme, divers persons have disguised and apparelled themselves, and covered their faces with Visours or other things, in such manner as they should not be knowne: and divers of them in a company together, naming themselves Mummerys, have come to the dwelling place of divers men of honour, and substantiall persons, and so departed unknowne; whereupon murders, felony, rape, and other great hurts and inconveniences have afore-time growne, and hereafter be like to come by the colour thereof, if the said disorder should continue not reformed. Wherefore be it enacted by the King our Sovereigne Lord &c. that if any persons hereafter disguise or apparell them with Visours or otherwise upon their faces, and so disguised or apparelled as Mummerys or persons unknowne, by reason of their apparell, associate or accompany them together or apart, and attempt to enter into the house of any person or persons, or assault or affray make upon any person or persons in the Kings high-way, or any other place in forme afore disguised, that then the said Mummerys, or disguised persons, and every of them shall be arrested by any of the Kings leige people as suspects or

Vacabonds,

Rrr 3.

Vacabonds, and be committed to the Kings Gaole, there to be imprisoned by the space of 3. monethes without bayle or mainprife, and then to make fine to the King by the discretion of the Iustices, by whom they shall be delivered out of prison. And also it is ordained and enacted by the said Authority, that if any person or persons sell or keepe any Visours or Visour in his house, or in any other place within this Realme after the feast of Easter next comming, and after this Act proclaimed, that the said person (that keepeth the said Visour or Visours) shall forfeit to the King our Sovereigne Lord for every Visour 22.s. And further shall suffer imprisonment, and make fine after the discretion of the Iustices afore whom he is thereof convicted by examination or by inquisition, after the course of the Common-law. Vpon the consideration of which Statute, <sup>6</sup> Polydor Virgil writing of Stage-plays and Mummers, records: That onely England of all other Countries did not as yet behold these perverted beasts: neither truly will she see them: since among the English, who in this thing are farre wiser then others; there is this law, that it shall be capitall for any person to put on a Visour or Players habit: Which Statute, as may be collected from Polydor, (who wrote about some 10. yeeres after it) extends as well to Players as Mummers. In <sup>h</sup> 2. & 3. of Philip and Mary. cap. 9. intituled; An Act to avoyd divers licenses of houses wherein unlawfull games be used: upon the humble Petition of the Commons to the Queene in Parliament, it was enacted; That whereas by reason of sundry Licences heretofore granted to divers persons, as well within the City of London and the Suburbs of the same, as also in divers other places of the Realme, for the having, maintaining, and keeping of Houses, Gardens, & places for Bowling, Tennis, and Dicing (a game prohibited as unlawfull by sundry other of our Statutes: viz. By 12. Richard 2. c. 6. 11. Henry 4. cap. 4. 17. Edward 4. cap. 3. 11. Henry 7. cap. 2. 19. Henry 7. cap. 12. & 33. Henry 8. cap. 9. where Dice-play is stiled an unlawfull, unprofitable, ungracious, and incommendable game, whereby divers are utterly undone and impoverished of their goods, and by meanes whereof divers and many murders, robberies,

¶ Vna omnium regionum Anglia ejusmodi personatas belluas hucus non vidit, nec quidem vult videre; quando apud Anglos, in re hac præ alijs sapientiores, lex est, ut capitale sit, si quis personas induerit. De Inventor. rerum. l. 5. cap. 2. p. 388.

¶ This Booke of his was published, Anno 1499. as appeares by the Epistle Dedicatory.

¶ 2. & 3. Philip and Mary. c. 19.



beries, and other hainous felonies were oftentimes committed in divers parts of the Realme. See 17. Edw. 4. c. 3. and thereupon it is severely condemned under great mulcts and punishments; the Dice-players being to forfeit ten pound a peece, and to suffer two yeeres imprisonment, and such as keepe any Dicing-houses to forfeit twenty pound a peece, and to suffer 3. yeeres imprisonment, &c.) for white and blacke, making and marring, and other unlawfull games prohibited by the Lawes and Statutes of this Realme, divers and many unlawfull assemblies, conventicles, seditions and conspiracies had bene daily and secretly practised by idle and misruly persons repairing to such places, of the which robberies and divers misdemeanours had ensued; that for remedy thereof, all Licences, placards or grants made to any person or persons for the keeping of any Bowling-alies, Dicing-houses, or other unlawfull games (in the which number Stage-plays were included) should be utterly voyd, and of none effect. By the <sup>i</sup> Statutes of 34. & 35. Henry <sup>i</sup> 34. & 35. Henry 8. cap. 1. of 2. & 3. Edward 6. cap. 1. 1. Eliz. cap. 2. and of 3. Jacobi. cap. 21. we have severall mulcts and penalties inflicted upon such, who should recite or interpret Scripture, or revile the Sacrament or Booke of Common Prayer, or any part thereof; or jestingly and prophanely speake or use the Name of God the Father, or of Christ Iesus, or of the holy Ghost, or of the Trinity, in any Enterludes, Stage-plays, Rymes or Pageants. And lest any one should hence inferre, that these Statutes (which are principally intended in private Playes and Enterludes, since they condemne and suppress all publike,) seeme to allow of popular Stage-playes, because they suppress not Playes themselves, but onely these their abuses; the <sup>k</sup> Statutes of 14. Eliz. <sup>k</sup> 14. Eliz. c. 5. cap. 5. 39. Eliz. cap. 4. 1. Jacobi. cap. 7. & 1. Caroli. cap. 1. doe in expresse words, condemne all Stage-playes, and common Enterludes, as unlawfull exercises and pastimes; occasioning many great inconveniences, quarrels, blood-sheds, and disorders, to Gods dishonour, and the publike preiudice: For the better suppression of which, the <sup>i</sup> Statutes of 14. Eliz. <sup>i</sup> 14. Eliz. c. 5. cap. 5. & 39. Eliz. cap. 4. have branded, have aduinged all & 39. Eliz. c. 4. common

common Players of Enterludes, all idle persons using any unlawfull games, all Players and wandring Minstrels, for Rogues, for Vacabonds and Sturdy Beggars; subjecting them to such paines and punishments as other wandring Rogues and Vacabonds are to undergoe; unlesse they should belong to some Baron or other honourable person of greater degree, and be authorized by them to play under their hand and Seal of Armes: which license of theirs exempted them onely from the punishment, not from the infamy, or stile of Rogues and Vacabonds: which Statutes, not so effectually suppressing these Playes and Enterludes as was expected, by reason of the liberty that Barons and other Noblemen had to license Players of Enterludes belonging to them. to act their Playes, the <sup>m</sup> Statute of 1. Iacobi. c. 7. to remedy this mischief, hath declared and enacted: that from thenceforth no authority given or to be given or made by any Baron of this Realme, or any other honourable Personage of greater degree unto any Enterlude Players, Minstrels, Iuglers, Bearward, or any other idle person or persons whatsoever, using any unlawfull games or Playes, to play or act, should be available to free or discharge the said persons or any of them, from the paines and punishments of Rogues, of Vacabonds and Sturdy-beggars in the said Statutes (viz. 14. Eliz. cap. 5. & 39. Eliz. cap. 4.) mentioned; but that they shall be taken within the offence and punishments of the same Statutes, and of this Statute of 1. Iacobi. cap. 7. So that now at this day, by these severall Acts of Parliament yet in force, (resolved and concluded upon after long mature deliberation by our whole State and Kingdome,) all common Stage-playes, are solemnely adiudged to be unlawfull and pernicious Exercises, not sufferable in our State: and all common Stage-players, by whomsoever licensed; to be but Vacabonds, Rogues, and Sturdy-beggars; who ought to suffer <sup>a</sup> such paines and punishments

<sup>a</sup> Viz. They may be sent to the house of Correction; imprisoned, set in Stockes and whipped, &c. and if they still persist in Playing after these corrections; they may be burned with an hot burning Iron of the breadth of an English shilling, with a great Roman R. in the left shoulder, which letter shall there remaine as a perpetuall marke of a Rogue, &c. as these severall Statutes more largely shew: and if this will not reforme them; they may be banished, and after that if they returne againe and persist incorrigible, be executed as Felons.



ments in every degree, as are appointed to be inflicted upon all other Vagabonds, Rogues, and Sturdy-beggars, by the fore-named Statutes. So that all Magistrates may now justly punish them as Rogues and Vagabonds, where-ever they goe, (yea they ought both in law and conscience for to doe it, since these severall Statutes thus inforce them to it) notwithstanding any License which they can procure, since the expresse words of the Statute of I. Iacobi. cap. 7. hath made all Licenses unavaylable to free them from such punishments. It is most apparantly evident then by all these premises; that not onely Pagan Writers, Emperours, States, and Magistrates; together with the Primitive Christians, Fathers, and Christian Writers of Forraigne parts; but even our owne domestique Writers, Preachers, Vniversities, Magistrates, and our whole State it selfe in open Parliament, both in ancient, moderne, and present times, have abandoned, censured, condemned Stage-playes and common Actors, as the

• *very pests, the corruptions of mens mindes and manners; the Seminaries of all vice, all lewdnesse, wickednesse, and disorder: and intolerable mischiefs in any civill or well-disciplined Common-weale:* therefore my Minors truth is past all doubt, we cannot but readily subscribe unto it; and so by consequence to the conclusion too, without any more dispute. How then can we tolerate, or connive at, much lesse applaude, frequent, or iustifie these pernicious depraving Enterludes, which we have all thus condemned as intolerable evils? Our owne Writers, Preachers, Vniversities, Magistrates; yea, our whole Realme and State in Parliament (to whose *P Acts we all are parties, as our Law-bookes teach us*) have thus publicly branded, censured them, as extreamevely evil; how can, how dare we then foment them, pleade for them, or resort unto them, as exceeding good? Let us, O let us not be worser then these Heathen, nor wiser than these Christian fore-recited forraigne, and domestique Authors, Fathers, Ministers, Magistrates, Princes, Emperours,

Sff

States

n Spectacula  
quoniam maxie  
ma sunt irrita-  
menta vitio-  
rum, & ad cor-  
rumpendos a-  
nimos poten-  
tissime valent,  
tollenda sunt  
nobis, &c. La-  
stantius De Vera  
Cultu. cap. 20.

P Chescun ho-  
me est partie  
al Act de  
Parliament.  
39. Edward 3.  
7. Br. Parlia-  
ment. 26. 4. Hen-  
ry 7. 10. b. 21.  
Henry 7, 1. b.  
3. Edward 4.  
2 a. 21. Edw. 4.  
45. Plowdon.  
f. 59. a. & 396.  
b. cum pluri-  
bus alijs.

States and Kingdomes, who have thus abandoned, suppressed Playes and Players for the forenamed mischiefs which they did occasion: but as we cannot but approve, applaud their censure in our judgements, so let us submit unto them in our practise; renouncing, abominating all filthy Stage-playes from henceforth and for ever, as the very poyson, the corruption of our mindes and manners, which they will strangely vitiate, as all these conclude, and the examples both of the ancient Greekes and Romanes witnesse. And no wonder is it, that Stage-playes should thus deprave the Actors, the Spectators mindes and manners; <sup>b</sup> especially those of the younger sort, who in regard both of their tender yeeres, their want of judgement, of experience, the strength, the vigor of their lusts, and their naturall inclination unto evill, are more easily corrupted. For if <sup>c</sup> evill words corrupt good manners, as the Apostle teacheth: there is plenty of these in all our Stage-playes, <sup>\*</sup> which are little better then meere bawdery and scurrility: If sinfull, lewde companions: if the society of Adulterers, Adulteresses, Whore-masters, Whores, Ruffians, Panders, Bawdes, or such like leprous creatures, can deprave men, <sup>k</sup> as all profess they will; <sup>l</sup> what others shall we meete at Theaters, but such lewde filthy persons? If pestilent, wicked, vicious <sup>m</sup> places will infect mens mindes or manners; What place so dangerous, so leprous, so contagious, as the Play-houfe? which the Fathers stile, <sup>n</sup> a Chaire of Pestilence. If adulterous, lascivious Spectacles are apt to pervert, to contaminate the eyes, the soules, the lives, the manners of the

<sup>a</sup> Pejora juvenes facile præcepta audiunt. Seneca. Thyestes. Act 2. fol. 36. a. Cito flores periant; cito violas & lilium & crocū pestilens aura corrūpit. Hieron. Epist 7. c. 5. Imberbis juvenis tandem custode remoto, Gaudet equis, canibusque, & aprici gramine campi; Cereus in vitium flecti, monitoribus asper; Vtilium

tardus provisor, prodigū æris: Sublimis, cupidusq; & amata relinquere pernix Horace De Arte Poet. p. 301. <sup>i</sup> 1 Cor. 15. 33. Scabie animus laborat, plenusq; est malum. Iudicorū ex pravis colloquijs. Iustin Martyr, ad Zenam & Sereenum Epistola. Verū enim ad opera viam præbent. Theophylact & Chrysostome in Ephes. 5. 3, 4. <sup>\*</sup> See Act 3. Scene 1. accordingly. <sup>†</sup> See Act 4. Scene 1. 2. accordingly. <sup>1</sup> Atq; horū vitiorum spectatores fident homines impij atq; mali Nazianzen ad Seluchum. p. 1063. B. & here Act 4. scene 1. 2. accordingly. <sup>m</sup> Loca non contaminant per se, sed quæ in locis sunt, à quibus loca ipsa contaminari altercati sumus. Tertul. De Spectac. lib. cap 8. <sup>n</sup> Theatrum Pestilentia: Cathedra. Clemens Alexand. Pedagogi. lib. 3. cap. 11. Chrysost. Hom. 8. De Penitentia. Tom. 5. fol. 750. C. D. See here, pag. 67. 68.

Spectators,



*Spectators*, ° as they are: what Shewes, what Spectacles so lewde, so obscene, as those that are daily represented on the Stage? If any, if every of these will severally corrupt men, in company, in places where there is little danger, as too oft they doe; much more will they deprave men? *when they are all combined*, as they are in Stage-playes; *where all the severall scattered corruptions* that usually adulterate mens mindes and manners of themselves alone, *unite their forces*; their contagions into one. But what need I presse any further reasons to prove this cursed effect of Stage-playes, when as our own visible experience abundantly confirms it? For alas, whence is all that prodigious desperate dissolutenesse, prophanesse, wickednesse, drunkennesse, impudence, lewdnesse, and disorder; that grosse uncleannesse, that exorbitant obliquity, that stupendious degeneracy in life, apparel, speech, gesture, \* *haire*, complements, and the intire man? Whence all those severall armies of corruptions, of vices, which infect our Nation? Whence all those severall beastly, diabolicall, audacious, crying, daring sinnes of our *femalized gotish males*, or *mannish females*, who out-stare the very Lawes of God, of Man, of Nature, and send up daily challenges for vengeance to the God of Heaven; Whence all those common Adulterers, Adulteresses, Whore-masters, Whores, Bawdes, Panders, Ruffians, Rorers, Swearers, Duellers, Cheaters, Fashion-mongers, Fantastiques, Libertines, Scoffers, *haters of God*, of grace, of holinesse; *Despisers and slan-*

*ris masculini*, protinus plectentes cincinnos ornatesque, & cerussa fucoque oblineates faciem pingentesque, unguentis quoq; fragrantibus exquisitissimis, Nam & hac utuntur illecebra, exercitati omnibus formæ lenocinijs, nec pudet eos marem data opera mutare in fæminam. His parcendum non est, si audimus legem, quæ jubet androginum & sexum suum adulteratam impune occidi die ipsa ac hora quæ deprehenditur, cum sit probrosus, patriæq; suæ & familiæ dedecus, atque adeo totius humanæ generis. *Philo Iudeus, De specialibus Legibus.* pag. 1059. 1060. *Quem præstare potest mulier galenta (detonfa) pudorem: Quæ fugit à sexu? vires amat? hæc tamen ipsa vir nollet fieri: nam quantula nostra voluptas, &c? Juvenal Satyr. 6.* pag. 50. 51. See 56. *2 Rom. I. 30. 2 Tim. 3. 3.*

° Iob 31. 1, 7.  
Prov. 23. 33.  
Isay 33. 15. See  
A& 3. Scene 1.  
A& 6. Scene 3.  
4. accordingly.  
Et si non pro  
fuit singula,  
juncta. jvant.  
Habent sce  
lerum quicquid  
possedimus  
omnes. *Claudius  
in Rufinum. l. 1.  
pag. 414.* See  
here, p. 67, 68,  
69. according-  
ly.

\* See my Vn-  
lovelinesse of  
Lovelockes. &  
A& 5. Scene 6.

° Nunced glo-  
riantur & qui  
patrant, & qui  
patiuntur mul-  
liebria, effami-  
nati corpore  
juxta atq; ani-  
mo, ne scintil-  
lam quidem  
retinent gene-

derers of all religious men; the Enemies of all modesty and common civility; with such other lawlesse, godlesse persons, who now swarme so thicke of late in the streets of our Metropolis; professing themselves openly to be the very <sup>a</sup> *first-borne of Satan*, the very factors, and heires apparant of Hell; in that <sup>y</sup> *they proclaim their sinne as Sodom in the open view of all men*, without the smallest blush, and glory in those infernall filthy practises which should even <sup>z</sup> *melt their soules* with sorrow, and <sup>a</sup> *confound their Faces with the deepest shame*; <sup>b</sup> *Are not they all originall from Playes? From Play-houses?* have they not all their birth, their growth, their aliment, their complement, their intention, their support from these? Are not these the Nurseries, the Fountaines whence they spring? the food by which they live, they grow, and multiply? the meanes by which they roote and spread themselves? Certainly he is starke blinde that cannot; he most perversly wilfull that will not see it; so apparant is it to the eyes, the consciences of all men who pricke into the causes of these grosse disorders. Since therefore the dangerous leprosie, the <sup>a</sup> *pestiferous contagion of mind-corrupting, manner-depraving Stage-plays* is so irrefragably confirmed by reason, by experience, by all the fore-quoted Authorities, both Pagan and Christian, forraigne and domestique; I may safely, I may confidently conclude on all the premises, (*and I hope ere long, to see our Gracious Sovereigne, or Church, our State, our Parliament, our Counsell; yea all our Magistrates, Ministers, People, even readily concurring with me in this right Christian Asser-*  
*tion;*)

<sup>z</sup> Thus Polycarpus said to Marcion the Hereticus. Agnosce te primogenitū Satanæ. Eusebius Eccles. Hist. lib. 4. cap. 14.  
 Irenæus Contra Hæreses. l. 3. c. 3. p. 254.  
<sup>y</sup> Ifay 3. 9.  
<sup>a</sup> Psal 119. 28.  
 Nahum. 1. 10.  
<sup>b</sup> Ifay 1. 29. c. 31. 19. Psal. 44. 25. Jer. 3. 25. c. 31. 19. Ezech. 16. 54. 63. c. 36. 32. Dan. 9. 7, 8.  
<sup>b</sup> See Chrysostom. Homil. 38. in Matth. accordingly.  
<sup>a</sup> See August. De Civit. Dei. lib. 1. cap. 32. 33. & lib. 2. cap. 4. to 14. & cap. 27. 29.  
<sup>a</sup> Animum nostrum, Patres conscripti, Reipub. curis calentem, pulsavit sapius querela populorum, orta quidem ex causis levibus, sed graves eructavit excessus. Deplorat enim pio spectaculorum voluptate ad discriminis se ultima pervenisse: ut legum ratione calcata, desperate persequeretur innoxios servilis furor armatus: & quod illis humanitas nostra letitiæ causa prestitit, in tristitiam audacia nec plectenda convertit. Quod nos clementiæ nostræ soluta provisione comprimimus, ne paulatim sinendo graviolem vindicare cogamur offensam. Benigni quippe principis est, non tam delicta velle punire quam tollere: ne aut acriter vindicando æstimeretur nimius, at leviter agendo putetur improvidus. Theodoricus Rex. apud Cassiodorum Variarum. lib. 1. Epist. 30.



tion; ) That Stage-plays deprave the mindes, adulterate the manners both of their Actors and Spectators; and that therefore they are altogether unlawfull, abominable unto Christians; <sup>d</sup> not tolerable in any Christian well-ordered Common-weale: Which should cause us all in generall, each of us in particular, as wee either tender the publike or our owne private welfare, for ever to abandon, suppress, renounce all Stage-plays.

<sup>e</sup> *Cruelitas ista, pietas est*: This cruelty will be at least our piety, if not our safety, in these dangerous wicked times, that cry for nought but wrath and vengeance, which are likely <sup>f</sup> for to come upon us to the uttermost, (as they did of old upon the \* Jewes, the Greekes and Romanes,) for our resort to Stage-plays and our other sinnes, unlesse our speedy repentance, & Gods great mercy ward them off.

<sup>d</sup> Semper enim scelera dum non refecantur, incrementum faciunt, & in augmentum profilitur, quoties secuta impunitate peccatur.

*Chrysostom. De Absolon persequente Patrem David Sermo. Tom. 1.*

<sup>e</sup> Hieron. Epist. 4. cap. 3.

<sup>f</sup> 1 The. 2. 16.

\* See Scene 19.

## ACTVS 6. SCENA SEXTA.

**T**He sixt pestiferous effect of Stage-plays, is sloth and idleness: \* two dangerous enchanting Syrens: From whence this 32. Argument will arise.

That which is the constant cause, the common spring and nursery of much sloth and idleness, must needs be sinfull and pernicious unto Christians, intolerable in any Common-weale. See 1. Edward 6 cap. 3. 3. Edward 6. cap. 16. 5. Edward 6. c. 2. and all our Statutes against *Regnes and Vagabonds*, accordingly.

But Stage plays are the constant occasions, the common springs and nurseries of much sloth and idleness; witnesse the \* present condition of our English

<sup>6</sup> \* Vitanda est improba Syren Desidia. *Horace Sermo l. 2. Satyr. 3. pag. 204.*

\* Torpent eccē ingenia desidiosa iuventutis, nec in ullius rei honestæ labore vigiletur. *Somnus languorq; ac somno & lan-*

guore turpior, malorum rerum industria, inuadit animos. Cantandi saltandi; obscœna studia nunc effeminatos tenent; & capillum frangere. & ad muliebres blanditiæ vocē extenuare, molliæ corporis cœtare cum feminis, & immundissimis se excolere munditijs, nostrorū adolescentiū specimen est. Quis æquum vestrorum, quid dicam, satis ingeniosus, satis studiosus, immo quis satis vir est? *Seneca Cont. l. 1. Proemio. p. 967.*

*Youth, who flocke to Theaters, whom Seneca hath long since disceyphered in the Romanes.*

8 Gen. 3. 19.

Exod. 20. 9 c.

23. 12. Deut. 5.

13. Psal. 128. 2.

Prov. 10. 16. c.

19. 15. c. 31. 27.

Ecclef. 10. 18.

Ezech. 16. 49.

Prov. 21. 25.

2. Theß. 3. 8. 10

13. Mat. 20. 3. 6.

1 Tim. 5. 13.

Therefore they must needs be sinfull and pernicious unto Christians, intolerable in any Commonwealth.

The Major verily must be granted to me: First, because sloth and idleness are sinnes against the 3 expresse command of God. Secondly, because <sup>h</sup> they are the very rust and canker of mens mindes, mens parts, mens bodies, mens soules. Thirdly, because <sup>i</sup> they are the occasion, the fountaine of most other sinnes; as <sup>k</sup> adultery, whoredome, drunken-

<sup>h</sup> Molit viros otium & rubiginem obducit. Seneca Controvers. l. 2. Contr. 2. p. 1032. Naturæ bonitatem socordia corrumpit. Plutarch De Liberorum Institut. p. 3. Vita in otio deposita non corpora modo sed & animos labefacit; ac ut aquæ latentes sub umbra ac non fluentes putrescunt: ita in vita motuum expertes facultates hominibus insitæ consenscunt & pereunt. Plutarch De Occulte Vivendo Tom. 2. p. 117. 118. Vt enim ferrû usu ac exercitatione splendet, diuturno autem sicut squalet & rubigine paulatim exciditur atq; conficitur: similiter humana mens officijs viro dignis acuitur, otio autem hebescit, & quasi squalore obducto corrumpitur. Est enim otium, leuitudo & inertia tacitum quoddam venenum quo paulatim omnes virtutes infectæ languescunt, laudes intereunt, & artes omnes præclaræ in oblivionem adducuntur. Orosius De Regum Institut. fol. 11. & 110. Adde quod ingenium longo rubigine læsum Torpet, & est multo quam fuit ante minus. Fertilis assiduo si non renovetur aratro, Nil nisi cum spinis gramen habebit ager. Cernis ut ignavum corrumpunt otia corpus? Vt capiant vitium ni moveantur aquæ? Ovid Tristium. l. 5. Eleg. 12. p. 212. & De Ponto. l. 1. Eleg. 6. pag. 227. <sup>i</sup> Otium continet omnium flagitiorum seminarium. Mentem enim hebeat, animum corrumpit, hominis præstantiam labefactat, rationem de statu deiecit, & libidinem in animi dominatu constituit. Otio & securitate franguntur vires, languescit industria, hebescit ingenium, vitia crescunt, scelera prorumpunt, animi status opprimuntur, flagitiorum omnium bellum inexpiabile concilatur. Orosius, De Regum Institut. fol. 213. 232. <sup>k</sup> Fac monitis fugias otia prima meis. Hæc, ut ames, faciunt: hæc, ut fecere teneantur: hæc sunt iucundi causa cibulq; mali. Otia si tollas perire Cupidinis arcus, Contemptæq; jacent & sine luce faces. Quam platanus rivo gaudet, quam populus unda. Et quam limosa canna palustris humo. Tam Venus otia amat: qui finem queris amoris, Cedit amor rebus: res age, tutus eris. Languor & immodici sub nullo vindice somni, Aleaq; & multo tempora quassa mero, Eripiant omnes animo sine vulnere vires. Astuit incautus desidiosus amor. Desidium puer ille sequi solet; odit agentes, Da vacuæ menti, quo teneatur, opus. Queritur Aegistius quare sit factus adulter; In promptu causa est; desidiosus erat. Ovid. De Remedio Amoris. lib. 1. p. 215. 216. Est enim meretricius animus instabilis semper ac fluctuat multumq; otio dissoluit, unde major existit ad voluptates propensio, Cyrillus Alexandrinus in Hesaiam. lib. 1. cap. 9. Tom. 1. pag. 134. C.

nessé,



ness, theft, voluptuousnesse, pride in apparell, lasciviousnesse, vaine discourse, and a world of other sinnes which would never be committed; to which the <sup>1</sup>Devill could not tempt men, were they employed in their lawfull callings. Fourthly, because the <sup>m</sup>very curse and wrath of God; together with <sup>n</sup>penury, vanity, misery, and destruction attend these sinnes. Fifthly, because these sinnes <sup>o</sup>are most dangerous, most pernicious, prejudiciall and destructive to a State, of all others; both because they indispose men too, and keepe them off from their honest callings, from all publike employments and services for the publike good: because they occasion dearth and poverty, robbing the Common-wealth of the benefit of mens industry, and painefull labour: and likewise because they are the Seminaries, Nurseries, and fewell of all other vices and corruptions, that either weaken, trouble, disorder, or <sup>p</sup>subvert a Republike, (as idlenesse and luxury have subverted many,) as all Politicians doe affirme: who *censure and exclude all idle persons, as the <sup>q</sup>very Caterpillers, Drones, and Canker-wormes of the Common-weales wherein they live; inacting sundry Lawes against them, as the lawes of <sup>r</sup>Draco, (who made idlenesse a capital crime: together with the lawes of the <sup>s</sup>Egyptians, of <sup>t</sup>Solon, <sup>u</sup>of Sardoa, and <sup>x</sup>Pesistratus doe abundant-*

<sup>1</sup>In delictis est omnis otiosus. Facio aliquid operis ut semper te Diabolus inveniatur occupatum Operis labor suscipiatur, nō tam propter victus necessitatem, quam propter animæ salutē. Hierom. Epist. 4. cap. 3. <sup>m</sup>Ezech. 16.

49. 50. <sup>n</sup>Prov. 10. 4. c. 19. 15. c. 20. 13. Eccles. 10. 18. <sup>o</sup>See Euphorio Satyricon. p. 308. 309. 310 Olorius De Regum Instit. fol. 11. 15. 100, 167, 168, 213, 234, 236, 248.

Aristot. Polit. l. 8. c. 3. p. 508. 509. Zenophon, De Instit. Cyri Historia p. 30. Plutarch, De Occulte Vivendo, lib. accordngly <sup>p</sup>Otiū n̄ simul artes beatas & reges perdidit. Catullus p. 25 G. Alio tū in bellis floruerunt, nox segnitia cum otio intrans virtutem pariter ac libertatem miserunt Cor. Tacitus lviij Agric. Vita sect. 4. 637 Nihil est quod facilius posset rempublicam evertere quam otiosam. <sup>n</sup>Perfarum imperium armis partu n̄ longi pax ac otium delevit Romanum impetium quo nullum unquam in terris majus extitit, otium atq; nimis securitas evertit. Regum Hispaniæ florentissimum otium olim comminuit & dissipavit. Olorius, De Regum Instit. lib. 7. c. 8. p. 234. 248. <sup>q</sup>Negligens ac stultus qui in delicijs vivit fucus ignavis maximè similis est. Plato Legum Dialog. 10. p. 916. Apes fucos arcent quod neq; ceras faciunt nec cellas extrudunt, nec melle complent, sed ipsam mel apum labore & sedulitate collectum intemperanter absumunt. Si omnes desidēs & ignavi, qui tanquā fuci nullam reipub. operum navint omnes tamen reipub. ones leviunt, & regni finibus eliminandi sunt. Olorius De Regum Instit. l. 6. fol. 167. 168. <sup>r</sup>Olorius, De Regum Instit. l. 7. fol. 233. <sup>s</sup>Olorius Ibid. <sup>t</sup>Plutarchi & Diogenis Laertij, Solon. p. 43. <sup>u</sup>Ælian Variæ Hist. l. 4. c. 1. <sup>x</sup>Ælian lib. 9. cap. 25.

7 Ezech. 16.  
49, 50.

lytestific. The causes therefore of such pernicious State-subverting finnes as these, which have brought destruction to sundry great Republickes, as they *long since drew downe fire and brimstone from Heaven upon Sodom*; must needs be as dangerous, as intolerable as these sins themselves: and so my Major (if either Divinity or Policy may be credited) must be intirely condiscended to.

\* Ludis mimis ac jocis quibus molliores animi à rebus gerendis abducuntur ne juvenis quidem se recreari permittit. *De Antiquitate Ecclesie Britannice. fol. 445.*

2 Chrysostom. Homil. 38. in Matth. Clemes Alexandrinus. Pædag. lib. 3. cap. 11. Tertulian, & Cyprian, De Spectaculis. lib. 1.

Gualther. Hô. 11. in Nahum. M. Northbrooke, M. Goffson, Master Stubs, and the third Blast of Retrait from Playes and Theaters, accordingly.

Nos numerus sumus, & fruges consumere nati *Horace Epist. lib. 1. Epist. 2. pag. 240.* *BB. Hall. Epist. Decad. 6. Epist. 6.* *BB. Hall Ibidem. Tibi plectra moventur: Te tenet in tepido mollis amica sinu, Et si quis querat, quare pugnare recusas; Pugna nocet; citharæ, noxque, venusque juvant. Tutius est jacuisse toro, tenuisse puellam; Theiciam digitis increpuisse lyram. Quam manibus clypeos & acutæ cuspidis hastam, Et gleam pressa sustinuisse coma, Ovid. Epist. 3. pag. 12.*

For the Minor; That Stage-playes are the constant occasions, the common Seminaries and Nurseries of much lasinesse, and idlenesse; (as our reverend Archbishop \* *Matthew Parker* witnesseth,) it is most apparent. First, by their ordinary Actors and Frequenters; *2 who are commonly such idle Drones, as live either altogether without any honest calling*; their whole life being but an Apprentiship of idlenesse, or a continued Play; (as if they were borne for no other purpose *2 but to eat, to drinke, to sleepe, to play, and waste their time*;) or else such who are altogether negligent, slothfull, indiligent in their callings: *b such who make Pauls their Westminster; a Play-house, an ordinary or Dancing-schoole, their Study: a Play-booke their Littleton, their Bible: and loytering, \* if not the courting of some Whore or Mistris, the greatest part of their profession*; as too too many doe in this voluptuous age: *wherein divers of our male, more of our female sex, c repate it a blemish to their honour, a disparagement to their gentility to be honesty employed in any lawfull vocation that might either benefit themselves or others, or advance the* publike good. Secondly, by the very end and use of Stage-playes, to which men seldome resort, but to passe away their idle houres, which they know not how to spend for want of other employments. Alas say our idle

Drones



Drones one to another, (as if they had no God to serve, no Bibles to read, no Sermons to heare, no Churches, no Studies, no Closets to resort to, no graces to purchase, no lusts to conquer, <sup>d</sup> *no Prayers to make*, no spirituall instructions to learne, no holy duties to performe, no workes of grace to finish, no degrees of grace to acquire, no friends to admonish, no families to instruct, no sicke to visite, no dejected spirits to comfort, no gracelesse persons to reprove, no heavenly misteries to contemplate, no spirituall doubts to satisfie, no callings to follow, no Heaven to desire, no Hell to feare,) wee know not how to spend or passe away these afternoones, we have nothing at all to doe; come therefore let us goe to such or such a Play-houſe, <sup>e</sup> *and there we will merrily passe the time, feeding our eyes, our eares with those Stage-delights which shall there present themselves unto us.* Stage-playes serve for nothing else, but either to draw men on by degrees to idlenesse, or to foster, to foment them in it: Wherefore they are rightly called Playes, from playing; because they teach men onely to play away their time with-drawing them from their Studies, their Vocations, unto idlenesse, and a kinde of lasie life. Thirdly, by daily experience: For what persons are there more slothfull, idle, unprofitable, unserviceable to themselves or others; lesse studious, lesse diligent and laborious in their lawfull callings, then common Actors and \* *Play-haunters*? who have many of them no other imployment at all, but onely this, to Act, or see a Stage-play; or to dice, to card, to dance, *to adorne and paint themselves, oft-times* <sup>f</sup> *for publike if not for private*

cogitas hoc te computes perdidisse. *Bernardi Meditationes* c. 6. Col. 1056. <sup>g</sup> Iocosi ferme ac ridiculi sunt pleriq; omnes mortaliū, neq; illis est cordi studiosum vitæ genus intenteq; gravitatis, sed fluxum potius ac remissum. Ex quo fit ut perquam facile dominetur eis malignissimus Dæmon. *Theodoret. De Sacrificijs* l. 7. Tom. 2. p. 382. *vid. Ibid.* \* Atq; duas tantum res anxius optat, Panem & Circenies. *Juvenal. Satyr.* 10. pag. 94. <sup>f</sup> Ornamentorum insignia & lenocinia facorum, non nisi prostitutis & impudicis feminis congruit, & nullarū fære præciosior cultus est, quam quarum pudor vilis est. *Cyprian, De Habitu Virginitum.* Non est mulieris sed meretricis illud nimium sui ornandi studium. *Clement Alexandrinus, Pedagogi. lib. 3. cap. 2.*

<sup>a</sup> Vbi cumque fueris intra te-metipsum ora: si longè fueris ab oratorio, noli quærere locum, quoniam tu ipse locus es. Si fueris in lecto aut in alio loco, ora, & ibi est templum. Frequenter orandum, & flexo corpore mens est erigenda ad Deū. Sicut enim nullum est momentum quo homo non utatur vel fruatur Dei bonitate & misericordia: sic nullum debet esse momentum, quo eum præsentem non habeat in memoria. Omne tempus in quo de Deo non-

8 Cyprian, De Spectaculis. lib. See Scene 3. 4. & 5. before. *sale.* Stage-plays either <sup>8</sup> *finde or make men idle*: they either occasion, or foment their sloth: they either cause people to live without callings; or at least withdraw them from them, to give their after-noonnes attendance on themselves. Hence is it, <sup>h</sup> *that the Scholler is oft with-drawne from his Schoole, the Student from his Study; the Mechanicke from his Trade; the Master from his Family; the Lady and Gentlewoman from her Closet or Needle; the Mistris from her house; the Husband from his Wife; the Wife from her Husband; the Servant from his Masters businesse; the Apprentice from his Shop; the Courtier from his attendance: the Officer from his Office; Yea sometime, the very* <sup>i</sup> *Magistrate from his Government, the Minister from his Pulpit; the Parishioner from his Church, his Lecture; the whole City from their callings, to a Play-house, to act, to see or heare a lewde lascivious Enterlude; the very best* part whereof, <sup>l</sup> *is pure vanity, if not sinfull folly.* <sup>m</sup> *Totam hodie Romam Circus capit*; was the Poet *Juvenals* complaint of old; and I feare it might be ours now: Such prevalency is there in these bewitching Stage-plays to draw men on to sloth, to idleness; <sup>n</sup> *the very bans, the poison, and destruction of mens peerelesse soules*: which the very <sup>o</sup> *Turkes enumerate among the number of their seven deadly sinnes.* Lastly, my Minors truth, as it is evident by experience, so likewise is it ratified by the concurrent suffrage of sundry Fathers and moderne Authors, and by our <sup>\*</sup> *owne Acts of Parliament*, who for this very

Lucum. p. 1063. 1064. The 3. Blast of Retrait from Playes and Theaters. pag. 56. 76. 77. M. Goffson, M. Stubbs, M. Northbrooke, in their Bookes against Stage-plays, accordingly. <sup>i</sup> See here Act 4. Scene 2. & p. 484. <sup>k</sup> See here Act 6. Scene 12. <sup>l</sup> *Averte oculos meos ne videant vanitatem. Rogat propheta ne oculis vagatur per Theatra mirum & chorearum spectacula, quæ quidem vanitatē redolent, ac fructu & utilitate carent.* *Chrysostom Hem.* 11. in *Psal.* 118. Tom. 1. Col. 998. A. <sup>m</sup> *Satyr.* 11. p. 111. <sup>n</sup> *Humanus animus otio languescens facillime corrumpitur.* *Clerke De Aulico.* lib 4. p. 227. Ignavia magnorum sæpe ingeniorum pestis. Ut lignum occulta teredo consumit, sic animum paulatim delinit & exedit ignavus hic affectus. *Lipsius. Epist. Centuria.* 2. Epist. 34. pag. 152. <sup>o</sup> Philip. Lonicerus. *Historiæ Turcicæ.* l. 2. c. 20. p. 54. <sup>\*</sup> See 14. Eliz. cap. 5. 39. Eliz. cap. 4. 1. Iacobi. cap. 7. & 1. Caroli. cap. 1.



cause among sundry other condemne, reject and censure Stage-plays as unlawfull pastimes, because they are the occasions, the fomentations of much sloth and idlenesse. Hence Philo Iudaeus, *De Vita Moses.* pag. 932. & *De Agricultura.* lib. pag. 271. Clemens Romanus. *Apost. Constit.* lib. 2. cap. 65. 66. Clemens Alexandrinus. *Padag.* lib. 3. cap. 11. Tertullian & Cyprian, in their severall Bookes, *De Spectaculis.* Arnobius *Adversus Gentes.* lib. 5. p. 149. 150. lib. 6. & 7. p. 230. to 242. Lactantius. lib. 6. *De Vero Cultu.* cap. 20. Tatiani *Assyrii Contra Gracos Oratio.* Bibl. Patrum. Tom. 2. pag. 180. Basil. *Hexaëmeron.* P. Hom. 4. Tom. 1. pag. 45. Gregory Nazianzen, *De Recta Educatione ad Seleucum.* pag. 1063. 1064. S. Asterij *Homilia in Festum Kalendarum.* Bibl. Patrum. Tom. 4. pag. 706. Chrysost. Hom. 2. *De Davide & Saul.* Hom. 6. 7. 28. & 69. in *Matth. & Hom. 8. De Penitentia.* Augustin. *De Civitate Dei.* l. 1. c. 31. 32. lib. 2. cap. 4. to 15. Salvianus. l. 6. *De Gubernatione Dei.* Damascen. *Parallelorum.* lib. 3. cap. 47. Cassiodorus *Variarum.* lib. 1. Epist. 27. & 30. Ioannes Saresberiensis, 9 *De Nugis Curialium.* lib. 1. cap. 8. Petrarcha *De Remedio Utriusq; Forenna.* lib. 1. Dialog. 30. Rodolphus Gualther. *Homil.* 11. in *Nabum.* Bodin his *Common-wealth.* l. 6. cap. 1. Ioannes Mariana, & Barnabas Brissontus, in their Bookes, *De Spectaculis.* Bulengerus, *De Circo.* cap. 47. *De Theatro.* lib. 1. cap. 50. 51. The 3. Blast of *Retrait from Playes and Theaters.* pag. 56. 76. & 77. Master Goffon, in his *Schoole of Abuses,* and in his *Playes Confuted.* Master Stubbs, in his *Anatomy of Abuses.* pag. 104. to 107. Master Northbrooke, in his *Treatise against Vaine Playes and Enterludes.* f. 28. to 38. D. Rainolds, in his *Overthrow of Stage-plays.* Master Robert Bolton, in his *Discourse of True Happinesse.* pag. 73. 74. J. G. in his

P Sunt civitates nonnullæ, quæ multis varijsque præstigiatorum spectaculis, inde à primo diluculo ad ipsum usque cælum advesperascens, suos pascent aspectus, fractosq; quosdam omnino & corruptos cantus, frequentissimè audientes non satiantur: atq; tales populos complures beatos esse dicunt, propterea quod foro, mercatura, artibus, cæterisq; negocijs com-

parandi victus causa subeundis, neglectis atque posthabitis, summo cum ocio voluptateque vitæ tempus institutum sibi perducunt, &c. *Ibidem.* 9 Nostra autem prolapsa ad fabulas & quævis inania, non modo cor et aures prostituit vanitati, sed oculorum & aurium voluptate, sum mulcet desidiam, luxuriam accendit, conquirit undique fomenta vitiorum, &c. Vitanda est, inquit, Ethnicens, improba Syren desidiam. At eam nostris prorogant histriones. *Ibidem.*

*Refutation of Haywoods Apologie for Actors:* (to omit all other Christian and <sup>r</sup> *Heathen Authors*, which I might here enumerate:) doe all concur in censuring Stage-plays in regard of this effect. Since therefore the Major, and Minor are thus apparantly true, the Conclusion from them must be granted, by all who either regard the publike, or their owne private good.

<sup>r</sup> Ovid, De Arte Amandi lib. 1. pag. 169. 161. & De Remedio Amoris. lib. 1. pag. 215. 216. Non tamen otium tale querendum est, quale in lusionibus consumitur, sic enim vitæ nostræ ludus finis esset necessario, quod falsum & absurdum est, &c. *Aristot. Polit. lib. 8. cap. 3. pag. 508.* See lib. 7. cap. 17. and *Marcus Anselmus*. Epistle 12. to Lambert, who are very copious in this point. *Seneca*. Controvers. lib. 1. Proæmio. pag. 967. *Tacitus Annalium*. l. 14. c. 2. 3. & l. 16. c. 1. *Valerius Maximus*. l. 2. c. 6. f. 7. *Bulengerus De Circo Romano*. Ludisque Circensibus, cap. 44.



## ACTVS 6. SCENA SEPTIMA.

7  
*Argument*  
33.

**T**He 7. consequent or effect of Stage-plays, is luxury, drunkenesse, and excesse: From whence this  
33. Argument may be raysed.

That which is an immediate occasion of, an ordinary temptation unto luxury, drunkenesse, and excesse, is utterly unlawfull unto Christians: intolerable in any Common-weale.

But such are Stage-plays: as \* *Lactantius*, <sup>r</sup> *Augustine*, *Scipio Nasica*, and the ensuing Authors testifie.

\* *Quis enim non luxuriosum ac nequam putet eum, qui scenicas artes*

*domi habeat?* Atqui nihil refert, utrumne luxuriam solus domi, an cum populo exerceas in Theatro. *Lactantius, De Vero Cultu. cap. 21. pag. 508.* <sup>r</sup> *Hinc enim erat, & ex hac providentissima patriæ charitate veniebat, quod idem ipse vester Pontifex Maximus Nasica, à Senatu temporis illius quod sæpe dicendum est electus, sine ulla Sententiarum discrepantia vir optimus, caveam Theatri Senatum construere molientem, ab hac dispositione & cupiditate compescuit: persuasitque oratione gravissimane Græcam luxuriam viribus patriæ moribus paterentur obrepere, & ad virtutem labefactandâ, enervandâq; Romanam peregrinâ censurâ nescire nequitia tantûq; autoritate valuit, ut ejus verbis commota senatoria providentia etiam subsellia quibus, ad horam congestis in ludorum spectaculo jam uti Civitas cæperat, deinceps prohiberet apponi.* *August. De Civit. Dei, lib. 1. c. 31. See c. 32. 33.*

There-



Therefore they are utterly unlawfull unto Christians, intolerable in any Common-weale.

The Major is evident by the 1 *Pet.* 4. 3. 4. which informes us, *That the time past of our lives may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousnesse, lusts, excesse of wine, revellings, banquetings, and abominable idolatries; wherein they thinke it strange that you run not with them into the same excesse of riot, speaking evil of you: who shall give an account to him who is ready to iudge both quicke and dead.* By *Titus* 2. 11. 12. *The grace of God which bringeth salvation, hath appeared unto all men; teaching us, that denying ungodlinesse and worldly lusts, we should live soberly, righteously, and godly in this present world.* By *Ephes.* 5. 2. 8. *And be not drunke with wine wherein is excesse.* By *Luke* 21. 34. *Take heed to your selves lest at any time your hearts be overcharged with surfitting and drunkennesse, and cares of this world, and that day come upon you at unawares: by sundry such like Scriptures to this purpose which I have formerly quoted in \* another Treatise: And likewise by the † dangerous quality of these effeminating soule-destroying finnes, ‡ which are more pernicious to a Common-weale, then pestilence or warre it selfe; § more fatal to mens soules and bodies, then any Circean charme.*

The Minor is most apparant: First, from the originall invention, and dedication of Stage-playes; which were first of all devised by a company of drunken Grecians in honour of their Devil-Idoll Bacchus (the God of wine, of drunkennesse, and all excesse; ) to whom Playes, and Play-houses were consecrated at the first; as † Historians and Fathers cer-

\* Healthes Sicknesse.

† Nilile est tam mortiferum ingenij quam luxuria: Luxuriosus adolescens peccat, luxuriosus senex insanit.

Seneca, *Controuers.* l. 1. *Proem.*

p 967. & lib. 2.

Contr 4. p. 1054.

‡ Sæuior armis Luxuria incubit victumque ulciscitur orbem. *Iuuenal.* *Satyr.* 6. p. 52.

§ Luxuries perdulce malum quæ dedita semper Corporis arbitrij hebetat caligine sensus, Membraque Circeis effæminat acrius herbis, Blanda quidem vultu, sed quæ non tetrior ulla Interius; fucata genas & amicta dolosis Illecebris, torvos auro circumlinit Hydros. Illa voluptatum multos innexuit hamis. *Claudian De Laudibus Stiliconis.* lib. 2 pag. 185. here pag 167. ¶ *Athenæus Dipsosoph.* lib. 2. cap. 1. *Plutarchi Romanæ Quæst.* Quæst. 107. *Tertullian De Spectaculis.* cap. 10. *Cyprian De Spectaculis Lactantius De Vero Cultu.* l. 6. c. 10. *Eusebius, De Præp. Evang.* l. 2. c. 11. *Polydor Virgil. De Inventoribus Rerum.* l. 1. c. 10. *Æneæ Silvij Historia.* De Asia Minor. c. 78. p. 371. See *Bulengerus De Theatro.* l. 1. c. 1.

\* Itaq; Theatrum Veneris, Liberi quoq; domus est. Nā & alios ludos scenicos Liberalia proprie vocabant, præter quā n Libero devotos, quod sunt Dionysia penes Græcos, eūdem à Libero institutos. Nihil jam de causa vocabuli: quum rei causa idololatRIA sit. Nam & cum promiscuè Ludi Liberalia vocarentur honorem Liberi patris manifestè sonabant. Libero enim à rusticis primò fiebant ob beneficium quod ei adscribunt pro demonstrata gratia vini. Et est plane in artibus scenicis Liberi & Veneris patrocinium, quæ privata & propria sunt scenæ. De gestu & corporis flexu, mollietate Veneri & Libero immolant: illi per sexum, illi per fluxum, dissolutis. *Tertul. De Spectac. c. 5. to 11. Isidorus Originum lib. 1. cap 51. vid. ibidem.* \* Nonnulli præterea Satyros Baccho adjungunt, qui in saltationibus, & ludis tragicis visus, jocique oblectamenta Deo citant. Denique ut Muxæ liberalis disciplinæ bonis illum juvant & demulcent, ita Satyri ludicris, & ad risum compositis gestibus & actionibus, vitam Dionysio beatam Gratijsque delibutam reddant. Quin thymelicos etiam ludos hic instituit, Theatra exhibuit, & Musicorum acroamatum Scholas instituit. *Diodorus Siculus. Bibl. Hist. l. 4. sect. 5. pag. 203. 204. Isidorus Hist. Orig. l. 18. c. 51.* \* Livy Rom Hist. l. 7. sect. 3. 4. Valerius Maximus. l. 2. c. 4. Plutarch. De Gloria Atheniensium lib. 6. Cicero De Republica l. 4. Cornelius Tacitus. Annal. l. 14. c. 2. 3. Marcus Aurelius. Epist. 12. to Lambert. Elij Lampridij Heliogabalus. Tertul. & Cyprian. De Spectacul. Clem. Alex. Prædag. l. 3. c. 11. Arnobius Advers. Gentes. l. 7. p. 230. to 242. Lactantius De Vero Cultu. c. 20. Basil. Hexæm. l. 4. Nazianzen. ad Seleucū. p. 1063. 1064. Chrysost. Hom. 6. 7. & 38. in Matth. Hom. 62. ad Pop. Antioch. August. De Civit. Dei. l. 1. c. 32. 33. l. 2. c. 3. to 30. Salvian. l. 6. De Guber. Dei. S. Asterij Hemilii in Fest. Calendarum. Bibl. Patrum. Tom. 4. p. 796. Ioannes Saresberienfis. De Nugis Curialium. l. 1. c. 7. 8. *D Hackwell*, in his Apologie. l. 4. c. 8. sect. 2. 3. 4. <sup>b</sup> Hom. 62. ad Pop. Antioch. & Hom. 42. in Acta. <sup>c</sup> Ad Seleucū De Recta Educat. p. 1063. 1064. <sup>d</sup> De Guber. Dei. l. 6. <sup>e</sup> Sueronij Caligula & Nero Lampridij Heliogabalus, Trebellij Polionis Gallieni Duo. Tacitus Annal. l. 14. c. 3. Dion Cassius. Rom. Hist. l. 59. Herodian Hist. l. 1. See here Scene 5. & Act 7. Scene 6, & Zonaras, Eutropius, and the Imperiall History in these Emperors lives.

balus,



*balus, Nero, Commodus, Gallienus, and other Roman Emperors who delighted most in Stage-plays, were the most debaish, luxurious, dissolute, ebrious, of all others: an infallible demonstration; that Stage-plays are the occasion, fewell, and attendants of these sinnes. & It was the custome of the Pagan Greekes and Romanes, in all their drunken riotous Feasts, (as it is now the usage of too many Christians) to exhilarate themselves with Stage-plays, of purpose to draw men onto drunkenesse, luxury, and more grosse intemperance: Whence the 8<sup>th</sup> Councell of Laodicea. Can. 53. 54. and the Councell of Aquisgrane under Lewes the goodly, prohibited Stage-plays at Christians marriage-Feasts; and enjoyned all Ministers not to be present at them, but to arise and depart from such feasts before the Players entred; that so they might prevent that riot, that excessse which these theatricall Enterludes might occasion. All which, together with that of Plutarch, who relates, \* that all Stage-players were consecrated unto Bacchus as well as these their Stage-plays, is a plenary ratification of my Minors truth, to which our owne experience must subscribe. <sup>h</sup> For who more luxurious, ebrious, riotous or debaish, then our assiduous Actors and Play-haunters? Who greater Taverne, Ale-house, Tobacco-shop, Hot-water-house haunters, &c? who greater, stouter drinkers, health-quaffers, Epicures, or good-fellowes, then they? What walke more usuall, then from a Play-house to a Taverne, to an Ale-house, a Tobacco-shop, or Hot-water Brothel-house; or from these unto a Play-house? where the Pot, the Can, the Tobacco-pipe are alwayes walking till the Play be ended; from whence they returne to these their former haunts. Many are the \* Ale-house, more the Bacchanalian Taverne-meetings that are appointed, concluded at the Play-house, from which much drunkenesse, and excessse arise: yea the Play-house is the common Randevouze where most such riotous Taverne-conventicles are either motioned, plotted, or resolved on, as our Play-haunters themselves confesse. And is there not*

<sup>f</sup> Plutarch. De Gloria Atheniensium lib. & Sympo. l. 7. Quæst. 8. Basil De Ebrietate & Luxu sermo. <sup>g</sup> Binnus Concil. Tom. 1. pars 1. p. 232. Sinius Concil. Tom. 1. p. 458. & Gratian Dist. ult. 9.

\* Scenici arduosices Baccho Sacri. Romanæ Quæst. Quæst. 107. p. 600. <sup>h</sup> See the third Blast of Re-trait from Playes and Theaters, accordingly.

\* These are the vulgar, these the sublimer meetings of the more gentle ranke,

i Hæc tamen  
illi Omnia  
cum faciant hi-  
lares nitidique  
vocantur. *Inve-*  
*nal. Satyr. II.*  
Habebitur ali-  
quando ebrie-  
tati honos &  
plurimum vi-  
ni cepisse, vir-  
tus erit, *Seneca*  
*De Beneficijs. l. 1.*  
*cap. 10.*

not reason, why it should be so? Are not drunkenness, joviality, epicurisme, luxury, and profuseness, most rhetorically applauded, most elegantly adorned in our Stage-plays with the sublimest Encomiums, the most insinuating Panegyrickes, the most amiable Titles that either art or eloquence can invent? and doth not this adde spurs and fewell to many Yongsters lusts? who to purchase the empty title. <sup>i</sup> of brave, generous, liberall, and right ioyall Sparkes, whom Players most applaud, doe prodigally \* consume their Patrimonies, their Pensions, their time in Tavernes, Ordinaries, Tobacco-shops, & in ebri-ous luxurious meetings, to their owne undoing, their friends and Parents grieve. Alas, the pittifull complaints of sundry parents, together with the testimony of our owne grave English \* Authors, prove this to be too true: Therefore we must needs abominate and reject all popular Stage-plays, in respect of these their curied fruits.

\* Divitiarum & pecuniæ fructum non alium putant quam profusionem. Sordidos & deparcos ipsi putant quibus ratio impensarum constaret. *Suetony Nero. sect. 30.*  
\* BB. *Hall Epist. Decad. 6. Epist. 6.* Master *Bolton* in his Discourse of True Happinesse. p. 73. 74. The 3. Blast of Retrait from Playes and Theaters. I. G. in his Refutation of the Apologie for Actors. pag. 39. & D. *Rainolds* Overthrow of Stage-plays.

## ACTVS 6. SCENA OCTAVA.

8

Argument

34.

**T**He eight effect of Stage-plays, is impudency, immodesty, and shamelesnesse, yea even in sinfull things: Whence this 34. Argument may be deduced.

That which banisheth all modesty, al shamefacenesse, and makes both Actors & Spectators impudently shamelesse in committing sinne, is questionlesse abomi-



abominable and unlawfull unto Christians.

But this doe Stage-playes, and \* *Play-houses*.

Therefore they are questionlesse abominable and unlawfull unto Christians.

My Major is irrefragable : First, because \* *modesty and shamefastnesse* are such graces, such virtues, <sup>1</sup> as God himselfe requires of us in his Word ; and which the very <sup>m</sup> Heavens much extoll. They are the <sup>n</sup> chiefest ornaments, virtues, guides, supports, and stay of Youth ; the <sup>m</sup> Mothers, the conservers of all other Christian, or morrall virtues ; the <sup>p</sup> onely curbs that restraine men from all sinne, all lewdnesse and dishonesty whatsoever : where these are once removed, <sup>q</sup> the whole practise of honesty and vertue will be quite extinguished. Hee who hath lost these virtues, <sup>r</sup> is no better then a cast-away. He who is past all shame, is certainly past all grace, past all recovery, all amendment. That therefore which banisheth these two <sup>s</sup> restraining, vice-suppressing virtues, in which not onely <sup>t</sup> Christianity, but even <sup>u</sup> all common honesty, civility, and the publike safety doe subsist, must needs bee abominable. Secondly, because impudency and shamelesnesse, especially in committing sinne, is almost <sup>v</sup> the very highest degree of sinne ; yea they provoke God more to anger, and draw a deeper guilt, a more multiplied condemnation upon men, then the sinne it selfe which they thus perpetrate. They are infallible symptomes of a cauterized consci-

matur. Tacitus Annal. l. 1. c. 1. p. 301. <sup>a</sup> Pudor est quasi vitij purpureus splendor & color virtutis. Cæsar. Polit. l. 5. c. 9. p. 710. <sup>b</sup> Modestia reliquarum virtutū parens est & ipsa proles : radix & alitrix virtutis est, & veræ famæ. Lipsius. Epist. Cent. 3. Epist. 10. Cent. 1. ad Belgas. Epist. 4. Cent. Miscel. Epist. 17. <sup>c</sup> Pudor & iustitia ornamenta & vincula Civitatum. Platonis Protagoras. pag. 438. Pudor satis validum vinculum legis. Lizy. Rom. Hist. lib. 25. <sup>d</sup> Amisso pudore totum dignitatis studium & honestatis extinguitur. Orosius. De Regum Injust. lib. 4. fol. 111. <sup>e</sup> Ego illum perisisse puto cui perijt pudor. Putnam. De Laconismo. Diatriba. p. 423. <sup>f</sup> Chrylost. Hom. 33. in Hæbræos. Tom. 4. Col. 1676. C. Pudor bonus magister officij. Qui metuit, reprimitur, non emendatur : quem pudet facere in naturam vertit. Ambros. Com. lib. 7. in Evang. Lucæ c. 17. Tom. 3. p. 84. D. <sup>g</sup> Magna sanctis cura est verecundiæ. Ambros. Com. l. 2. in Luc. Tom. 3. p. 8. D. <sup>h</sup> Vbi non est pudor, nec cura juris, sanctitas, pietas, fides, instabile regnum est. Seneca Thyestes. Act. 2. fol. 34. <sup>i</sup> Ier. 3. 3. cap. 6. 15. cap. 8. 12. Prov. 7. 13. Ezech. 2. 4. cap. 3. 7. Ier. 8. 2. & cap. 5. 3.

\* Ille locus casti damna pudoris habet.

Ovid, De Arte Amandi. lib. 1.

pag. 160.

\* See Lockhair.

Sermo. 56. 2.

<sup>1</sup> 1 Tim. 2. 9, 15

c. 2. 1 Pet. 3.

4. 5. 2 Thes. 3.

14. 1 Pet. 3. 10.

Psal. 44. 15.

Psal. 69. 7.

Ezra 7. 6.

<sup>m</sup> Platonis

Protagoras. p.

438. Epist. lib.

pag. 990. Lacedæmonij ver-

cundiam esse

Deum quendā

volunt. Zeno-

phontis Convivi-

um. p. 898. D.

Modestiae fa-

ma neque sum-

mis mortaliū

spernenda est,

& à dijs esti-

matur.

<sup>1</sup> Impudentia & frontositas cum obdurverit, ut non paveat, non horreat, non contremiscat, eam demum desperatio est. Bernardi Declarationes. Col. 1002. D.

<sup>2</sup> De Spectaculis. lib. cap. 17.

<sup>a</sup> Theatra sunt fœdiora quo convenis: Verecundia illic omnis exiit: simul cum amictu vestis honor corporis ac pudor ponitur. De Habitu Virginum. pag. 242.

<sup>b</sup> Pudoris publici lupanarium. De Spectaculis. lib.

<sup>c</sup> Fiunt per imaginem quæ non sunt, ut fiant sine pudore quæ vera sunt. Divinarum Instit. Epit. c. 6.

<sup>d</sup> Quid juvenes aut virgines faciant quæ hæc & fieri sine pudore, & spectari libenter ab omnibus cernunt? De Vere Cultu. c. 20. <sup>e</sup> De Recta Educat. ad Seleucum. p. 1063. <sup>f</sup> Homil. 38. in Matth. Tom. 2. Col. 298. C. D. <sup>g</sup> See lib. 1. c. 31. 33. lib. 2. cap. 6. to 10. c. 25. to 29. <sup>h</sup> Animorum labes ac pestis: probitatis & honestatis everfio. De Civitate Dei. lib. 1. cap. 33. <sup>i</sup> Verè Fugalia, sed pudoris & honestatis. De Civitate Dei. lib. 2. cap. 6. <sup>j</sup> Fluxam atque caducam formæ venustatem eis relinquebat quæ Theatra & tria confectantur, quibus pudori & probro est erubescere. Parallel. lib. 2. cap. 65. pag. 145.

ence, an obdurate heart, & a reprobate sence; of a man given wholly over unto sinne and Satan: yea they are very dangerous presages of a man bound over to eternall destruction. My Major therefore must be granted.

The Minor is as evident as the morning Sunne. First, by the concurrent testimony of sundry Fathers, and moderne Christian Authors. <sup>2</sup> Tertullian reputes Stage-plays, the banishers, the murderers of all modesty and shamefastnesse: S. Cyprian informes us; <sup>a</sup> that all modesty is put off at Theaters; which he stiles, <sup>b</sup> the very Brothell of publike modesty: in which the most shamefull representations of lust are acted; ut in ipsis deposita verecundia, audaciores fiant ad crimina. <sup>c</sup> Lactantius records; that those things are acted in Stage-plays by representation which are not; that so the very things themselves may be committed by the Spectators without any shame. <sup>d</sup> What (saith he) will Touthes and Virgins doe when they shall see these things acted, and willingly beheld of all without any blush? doubtlesse they will grow exceeding impudent and shamelesse in committing the very sinnes there acted. <sup>e</sup> Gregory Nazianzen and <sup>f</sup> Chrysostome, write, That all Stage-players are impudent shamelesse persons; who as they repute nothing vile but modesty; so they utterly extirpate all shamefastnesse, all modesty out of the mindes and foreheads of the Spectators. S. Augustin, in his Booke <sup>g</sup> De Civitate Dei, affirms the very self-same thing; whence he stiles these Stage-plays: <sup>h</sup> The very pestilence and contagion of mens mindes; the overthrow of vertue and honesty: <sup>i</sup> the true Fugalia of shamefastnesse and modesty: Damascen in his Paraliels informes us out of Nazianzen; <sup>k</sup> that Play-haunters, and women who resort to

Theaters,



Theaters, account it a reproach unto them, to blush: so impudently branny are their faces. The same doe other Fathers; together with <sup>1</sup> Petrarcha, <sup>m</sup> Mantuan, <sup>n</sup> Agrippa, <sup>o</sup> Lodovicius Vives, <sup>p</sup> M. Goffen, <sup>q</sup> M. Northbrooke, <sup>r</sup> M. Stubbs; The 3. Blast of Reirait from Playes and Theaters, <sup>t</sup> D. Rainolds, with sundry others affirme: therefore wee need not doubt its verity. Secondly, our owne present experience will evidently manifest the Minors truth. For who are there more impudently audacious; more shamelessly wicked; more ready to heare, to see, to speake, to act, to execute the most execrable obscenities, the most grosse impieties without any blush, <sup>u</sup> then our common Actors and Play-haunters? What Spectacles, what places doe more Steele the faces, or crust the foreheads both of men and women, then Playes and Play-houses? Those who at first, could neither see, nor heare, (much lesse utter or act) any obscene or vitious thing without some shame of face, or checke of conscience, before their resort to Playes and Theaters; become so strangely impudent, so brazen-faced in a very little space by frequenting Stage-playes, that they cannot onely confidently behold and heare, but likewise utter and commit any filthinesse, or wickednesse whatsoever, in the very open view of men, without any blush at all; even as <sup>x</sup> Nero did. The stupendious whorish unparalleld impudency of our present age; Of our effeminate <sup>y</sup> overgrownne Yongsters, and blasphemous Russians, <sup>z</sup> who breath out nothing but oathes, obscenities, and desperate execrations

rescunt: homines malæ linguæ etiam si tacerent; quos prius tædescent impudiciæ suæ, quam pudescit. Pro nefas, id in se pessimi facinoris admittunt quod nec ætas potest pati mollior, nec cogi servius durior. Hæc & huiusmodi propudia nobis non licet nec audire: etiam pluribus turpe defendere est. Ea enim de castis fingitis & pudicis quæ fieri non credimus, nisi de vobis probaretis Minut. Felix. Octavins. pag. 94. 95. <sup>x</sup> Pelulantiam, libidinem, luxuriam sensim quidem primò & occulte, velut invenili errore exercuit: sed ut tunc quoque dubium nemini foret; naturæ illa vitia non ætatis esse. Suetonij Nero. sect. 26. <sup>y</sup> Cujus marantia sicut Orà puellares faciunt incerta capilli. Juvenal. Satyr. 15. pag. 140. <sup>z</sup> See Master Adams, his White Devill, and Blacke Saint.

<sup>1</sup> De Remedio Vitiisq; Fortunæ. l. 1. Dial. 30.

<sup>m</sup> Fastorum. lib. 2. cap. De Carnisprui, &c. <sup>n</sup> De Vanitate Scient. cap. 20. 59, 64, 71.

<sup>o</sup> Comment. in August. De Civit. Dei. l. 1. c. 31. 32, 33. & l. 2. c. 4. to 29.

<sup>p</sup> Schoole of Abuse, and Playes Confuted.

<sup>q</sup> Against vaine Playes and Enterludes. Anatomy of Abuses.

<sup>r</sup> Præfatio ad 6. Theses.

<sup>s</sup> Apud hos tota impudicitia vocatur urbanitas: libidinosa ore in guinibus inhæ-

against the God of Heaven, rending the very flesh and bones, piercing the very heart and soule, blaspheming the very Name and Blood of our Lord Iesus Christ, at every word they utter : Of our impudent, brazen-faced

<sup>a</sup> See Ric Mulier, and My Vnlovelinesse of Lovelockes. <sup>\*</sup> Non sunt delicta sed monstra. *Tertul. De Pudicitia.*

*lib. p. 471.* <sup>b</sup> 1 Cor. 11. 5. to 16. 1 Tim. 2. 9. 1 Pet. 3. 4, 5.

<sup>c</sup> Prov. 7. 13. Jer 3. 3. c. 6. 15. Impudentia efficit meretrices. *Chrysoſtom. Homilia 15. in Hebraeos. Tom. 4. Col. 1592. c.*

<sup>d</sup> Nam quis peccandi finem posuit sibi, quando recepit Ejectum semel attrita de fronte ruborem ? *Iuvenal. Satyr.*

13. pag. 124. <sup>e</sup> *Tertullian De Spectac. cap. 17. Cyprian, De Spectac. lib. & Epist.*

*lib. 2. Epist. 2. Donato. Chrysoſtome Homilia 38. in Matth. & Nazianzen, De Recta Educatione ad Seleucum. pag. 1063. accordingly. <sup>f</sup> See Act 4. Scene 1. 2. accordingly. See Iuvenal Satyr. 6. pag. 54. Iamque eadem fummis pariter nimisque libido est, &c. & Satyra 11. pag. 110. <sup>g</sup> See Act 3, Scene 1. & 3.*

<sup>a</sup> *Man-woman Monsters*, who have banished all shewes of modesty, of shamefastnesse from their sex ; carrying the very characters of impudency, not onely in their blushtulke lookes ; but likewise in their lascivious gestures, their audacious deportment, their obscene discourses, their whorish attires, their immodest fashions and complements, their painted faces ; *their <sup>\*</sup> prodigious shorne, frizled lockes and foreteps, which outstare the very*

<sup>b</sup> *Lawes of God, of Man, of Nature,* (so unnaturally, and more then <sup>c</sup> *whorishly impudent*, are many of our females lately growne ;) Whence is it, comes it but from Playes and Theaters ? which have diffused this cursed disease of shamelesse impudency, well-nigh thorowout the Kingdome : <sup>d</sup> *And hence is it, that we are all lately growne so immoderately excessive in committing sinne, because Playes and Play-haunters have scrwed us up to such a pitch of impudency, that we are quite past all shame.* Neither is it strange, that Playes and Play-houses should make the modestest and most ingenious Spectators shamelesse, if not sencelesse of any sinne. For first the <sup>e</sup> *Actors of them are certainly past all shame*, if not all grace. Secondly, <sup>f</sup> *the greater part of common Play-haunters are audacious Panders, Whores, Adulterers, Whore-masters, and the like*, who are as blushtlesse as Frier Bacons Brazen-head, or as he who acts the Devill in the Play. Thirdly, the very words, the parts, the speeches, gestures, complements, and representations in Stage-playes, <sup>g</sup> *are so obscene, lascivious, lewde, and beastly*, that the very hearing and beholding of them were enough to banish all modesty out of



the hearts and countenances of the most ingenious Spectators, or at least to drive them from the Play-house:

For as *Aristotle* well observes; <sup>h</sup> *Men are not only ashamed of those shamefull things that are so called, but likewise of the signes of them: not onely when they are conversant in any lecherous thing, but likewise when the representations of that thing are present: and not onely when as they doe filthy things, but likewise when they speake them:* So that modesty and shamefacednesse doe not onely restraîne men from speaking and doing; but likewise from hearing and beholding any scurrilous or immodest thing. <sup>i</sup> *Alcous*

a modest Heathen, being about to utter some obscenity, was so overcome of modesty, that he brake out into these memorable words \* *I would have spoken some thing, but modesty prohibits me.* It is storied of *Archyras* \* another Pagan, that his modesty was such, as he would not so much as utter a scurrilous word; and being upon an occasion necessitated to speake some unbecoming thing, he could not be induced to relate it upon any tearmes, but wrote it on the wall, and then pointed to others to read it. Yea <sup>l</sup> *Pliny* records, that the bashfulness and modesty of brute Elephants is such: *Vt pudore nunquam nisi in abdito coeunt: that they never couple but in some secret place not obvious to mans view.* Certainly, if modesty had such prevalency in these brutes and Pagans, to deterre them both from obscene discourses, and venerous actions, especially in publike: our Stage-plays which are fraught with many ribaldrous passages, many witty obscenities, many filthy gestures, many feined, <sup>m</sup> *if not reall representations* of Incests, Rapes, Adulteries, and the like, must either utterly abolish all modesty out of the Actors and Spectators eyes and eares; or else quite chase them from the Play-house; whose lewdnesse and unchastity is such, <sup>n</sup> *that it is capa-*

<sup>b</sup> *Pudet non solum eorum quæ dicta sunt pudendorum, sed etiam signorum: & non solum cum in re venerea versantur, sed etiam cum adsunt signa ejus rei, & non solum cum faciunt turpia, sed etiam cum dicunt.* *Aristot.* *Abster. lib. 2. cap. 6 pag. 137.* <sup>i</sup> *Alcæi Carmina apud Prodrum. pag. 405. Aristot. Rhetor. lib. 1. cap. 9. pag. 60.* \* *Volo aliquid dicere sed me prohibet pudor.*

<sup>k</sup> *Ælian Variæ Historiæ. lib. 14. cap. 18.*

\* And shal not these two Pagans rise up in judgement against scurrilous Christians and condemn them?

<sup>l</sup> *Natural. Hist. l. 8. c. 5.* <sup>m</sup> *Heliogabalus mimicis histrionibus ea quæ solent simulate fieri effici ad verum jussit. Lampridij Heliogabalus. pag. 202.* <sup>n</sup> *See Tertullian De Spectaculis. cap. 17. Cyprian De Spectaculis. lib. and the 3. Blast of Retraite from Playes and Enterludes.*

o Annalium.  
lib. 14. cap. 2.

\* Suetonius  
De Claris Rhe-  
toribus. lib.  
Cicero De O-  
ratore. lib. 3. &  
Genebrardi  
Chron. lib. 2.  
pg. 314.

ble of none but shamelesse and immodest Customers. So that I may well conclude with Tacitus; \* That shamefastnesse, chastity, or any other honest quality, which are hardly retained in honest arts, can never possibly be preserved amidst so many confluences and combates of vices as accompany Playes and Theaters. \* And hereupon L. Crassus, and Cn. Domitius prohibited Playes and Play-houses, by a publike Edict, quod his corroboraretur impudentia, because they made their Spectators more impudent. The propositions therefore being thus infallibly confirmed by the premises, the Conclusion from them must be granted,



## ACTVS 6. SCENA NONA.

9

**T**He 9. consequent or fruit of Stage-playes, is cozenage, fraud, and theft: which are oft-times occasioned and taught by Stage-playes. Play-houses are the Schooles, Playes the Lectures which <sup>d</sup> teach men how to cheate, to steale; to plot and execute any villany: how to conceale it, to evade it being executed; men learning, yea practising that in earnest, which they act or see acted but in sport. <sup>e</sup> Zenophon makes mention of a Persian Schoole-master, who instructed his Schollers both to doe iustice and iniustice; not to lie, and to lie: not to deceive and to deceive: not to calumniate and calumniate, not to forestall any benefit that might accrue to others, and to forestall it: He did likewise distinguish which of these ought to be practised upon enemies, which upon friends: And then proceeding further, he taught that it was iust to deceive their friends if it were for their good; and to steale the goods of their friends if it were for their good: This Schoole-master likewise exercised his Schollers to practise these instructions in iest among themselves: by which meanes it came

<sup>d</sup> Docent dum fingunt, & simulatis eruditum ad vera.  
Lactant. De Vero Cultu cap. 20.  
• De Instit. Cyri Histor. lib. 1. pag. 34. & Master Goffon, in his Playes confused. Act 2.



to passe, that some of his Schollers who had a naturall ingenuity wittily to deceive, to cheate and steale from others; began at last not only to cozen and steale from strangers, but likewise to cheate and rob their friends. Whereupon the Persians were enforced to make a law to prevent this mischife (which law is yet in use) that Children should ever after be taught plainly, and to speake and deale truly, as men teach their Servants: and not to steale, to lie, or use deceits. As it fared with this Persian Schoole-master, and his Schollers; so it fares with Players and their lewde Spectators: those cheates, those fallacies, thefts and robberies, those rapes of Wards, of Virgins from their Gardians, their Parents, which they act in sport upon the Stage, the Spectators oft-times practise in earnest upon others off the Theater.

<sup>f</sup> *Discont facere dum assuescunt videre.* This Solon knew full well, & who when he beheld Thespis acting a Tragedy, wherein there were many lies and cheates: he demanded of him after the Tragedy ended; whether he were not ashamed to lie and cheate so egregiously before so great a multitude? To which Thespis replied; that there was no hurt in it, for all he had uttered or acted was but a Play, it was all in sport, nothing in earnest: which answer Solon hearing, stroke his staffe upon the ground with indignation, making this reply: If we commend or approve this Play of yours, we shall shortly finde it in our bargaines: intimating that this his lying and cozenage which hee acted in jest, would quickly turne to earnest: so prone, so docible are men to learne any evill that Players act. Saint Augustine had a hint of this: whence he styles Stage-plays, <sup>h</sup> the very overthrow of honesty and upright dealing. For the theft that Playes occasion, I shall give but two or three instances. It is storied by Suetonius in the life of <sup>i</sup> Nero; that he put downe Chariot-plays and Stage-plays, in which men by an inveterate liberty did use to cheate and steale in jest, because this jesting turned to earnest at the last. <sup>k</sup> Tiberius did the like, banishing all Players out of Italy upon the selfesame ground. Vpon this very reason was our owne Statute of 3. Henry 8. cap. 9.

against

(Cyrus De Spectaculis. lib. 3 Plutarchi & Diogenis Laertij Solon. See Bodine De Republ. lib. 6. cap. 1.

<sup>h</sup> Probitatis & honestatis e-versio. De Civ. Dei. l. 2. cap. 33. See lib. 2. c. 6. i Sect. 16.

<sup>k</sup> Tacitus. Annal. l. 4. cap. 3. Marcus Aurelius. c. 14. Dion Cassius. Rom. Hist. l. 57. & Alexander ab Alexandro. Genialiu Dierum. l. 3. c. 9.

<sup>1</sup> Pag. 56. 97.  
102.

<sup>m</sup> Schoole of  
Abuses, and  
Playes Confu-  
red. Action 2.  
<sup>n</sup> Master Stubbs,  
Master North-  
brooke, Doctor  
Rainolds, and  
I. G. in their  
Bookes against  
Stage-playes.

against *Mummers*, made; because those thefts and robberies which they acted in sport, proved robberies and felonies in good earnest at the last, and were the occasions of much mischief. The Author of the 3. Blast of Retrait from Playes and Theaters informes us. <sup>1</sup> That many servants have learnt at Stage-playes (as it may be manifestly proved) to rob and cheate their Masters, to supply the wants of their Harlots. That many have there learned a policy to prevent Parents of the not marrying of their Daughters to such whom they have disliked, by stealing them away. And that men are taught policies in this Schoole of Abuse, how to beguile Parents of their Children, Husbands of their Wives, Guardians of their Wards, and Masters of their Servants: To which <sup>m</sup> Master Gosson and <sup>n</sup> others doe subscribe. Wherefore from all these premises I may now safely frame this 35. Argument against Stage-playes, with which I shall conclude this Scene.

That which occasions much theft, much treachery, cozenage and deceit, must needs be unlawfull unto Christians, unsufferable in a Common-weale. Witnesse *Ephes.* 4. 25. 28. *1 Thes.* 4. 6. & *Case Ethicorum. lib. 4. cap. 7.*

But all these doe Stage-playes occasion, as is evident by the premises. See *Act* 3. 4. 5.

Therefore they must needs be unlawfull unto Christians, unsufferable in a Common-weale.



## ACTVS 6. SCENA DECIMA.

<sup>10</sup>  
<sup>\*</sup> Theatris con-  
venit tumultus. *Chrysostom. Hom. 38. ad Pop. Antioch. Tom. 5. Col. 245. B.*

and



and the like; as is evident by sundry testimonies and examples. Hence was it, *that Plato banished all Tragedies out of his Common-weale, because they would draw men on to tyranny and cruelty, by acting, by applauding them, and breed quarrels and commotions among the people.* Hence *P Seneca and Plutarch, dislike of Stage-plays, because they enrage the mindes of the Spectators, breeding oft-times many tumults, quarrels and contentions among them.* Hence *Horace writes exprefly: that Playes engender contention and anger; anger cruell enmity and dolefull warre.* Hence we finde it recorded of *Dionysius, Nero, Caligula, and other bloody tyrants; that they delighted much in Tragedies and Stage-plays; as being fuitable to their tyrannicall difpofitions.* Hence *Tertullian; Cyprian and Clemens Alexandrinus; declaim against Tragedies and Comedies as the augmentors of wickednes and lust; as bloody wanton, impious and prodigall pastimes which occasion sundry tumults and seditions.* *Gregory Nazianzen informes us: That Playes and Enterludes disturbe Citties, rayse up sedition among the people, teach men how to quarrell, sharpen ill-speaking tongues, cut asunder the love of the Cittizens, set families at variance betweene themselves, drive yong men into fury, kindle quarrels and contentions, &c.* Whence hee stiles them; *A sedition producing murther, and a disease of Citties.* *Saint Chrysostome*

Ignoscent nobis Tragicæ poetæ, ignoscent, etiam illis qui prope modum ut nos rempublicam gerunt, quod ipsos in rempub. non admittimus, ut potè tyrannidis laudatores. Alias namq; Civitates circumvagantes & turbas colligentes, & pulchras & magnas, & veresimiles voces mercede conducentes, respublicas ad tyrannides & populares principatus trahent. *De Republ. Dial. 8. pag. 672. 673.*

*P Epist. 7. ad Lucilium, 9 Sympof. l. 7. Quæst. 8. Ludus enim genuit trepidum certamen & iram: Ira truces inimicitias, & funebre bellum. Epist. l. 1. Ep. 19. p. 275. Ælian Variæ Historiæ. l. 13. c. 18. Suetonij & Eutropii Claudius, & Caligula, Dion Cassius, Rom. Hist. l. 57. & 59. Tacitus Annal. l. 14. c. 2. 3. Tragediæ & Comædiæ sceleris, & libidinû auctrices, cruentæ & lascivæ, impiz & prodigæ. De Spectac. c. 17. 18. De Spectac. lib. & Epist. l. 2. Epist. 2. Pædagogi. l. 3. c. 11. Spectaculum illud urbes distrahit, plebem ad seditiones concitat; pugnas docet, linguam maledicâ acuit, amorem civium dissecat, familias inter se cômittit, in furorem adigit juvenes, inimicitias accendit, &c. Quot enim familias subito prostravit? Quot urbes prius summa inter se benevolentia conjunctas, funditus evertit? Nimirû seditio quasi pubescens plebis man<sup>9</sup> potentû cædib<sup>9</sup> inquinavit, gladio viduavit urbes, extinctis viris, igne ferroq; Civitates absûpsit, cædib<sup>9</sup> cædes coercens atq; uniens, & masttationes masttationib<sup>9</sup>. Quis igitur hæc intueri sustineat si sapiat? cum mera sit heic præstigiæ concertatio, seditio cædem pariens, & Civitatum morbus. De Recta Educatione ad Selusium. pag. 1063. 1064. Hom. 3. 6, 7, & 8. in Matth. Hom. 3. de Davide & Saule. Hom. 42. in Acta. Hom. 62. ad Pop. Antioch. & Oratio 7. See here, p. 415. 416, 396, 397, & 421.*

X x x

records

records from his owne experience. That Players and Play-haunters were the onely men who did fill the City with contentions, quarrells, seditions, tumults: that Playes did breed debate betweene man and wife; and that Players and Play-haunters by acting and seeing Playes became more barbarous then the most savage beasts, insomuch that they spared not the bones of the dead. Theodoricus King of Italy, stiles Stage-playes, <sup>a</sup> The invitation of contentions, the perennious fountaine of brawles and quarrells,\* and the frequent occasion of seditions and tumults. Such Authors of misrule, quarrells, seditions and contentions were Playes in ancient times, of which there are divers pregnant examples. Wee all know, <sup>b</sup> that the rape of the Sabine Virgins was occasioned by a Play; which produced a long and bloody warre betweene the Romanes and Sabines. <sup>c</sup> The fierce and cruell warre betweene the Volsci and the Romanes was likewise occasioned by a Play; the Consuls upon the speech of Attius Tullus, excluding the Volsci from their Playes, and commanding them to depart their City, for feare of some sodaine tumult that might arise betweene the Romanes and them, or some unexpected surprisall of their City whiles the whole City were busied about their Playes. <sup>d</sup> In Tiberius his Raigne, there were so many tumults, murders, uprores, quarrells, and open insolences committed at Play-houses, occasioned by Playes, and Actors; (One Centurian, with divers Soldiers and common people being slaine, and a Captaine of the Pretorean band, with sundry others being likewise wounded at a Play) that Tiberius was enforced to banish all Stage-players out of Italy: In the time of <sup>e</sup> Nero, there were so many seditions, quarrells, commotions, and misdemeanors in the Roman Theater, that Nero himselfe (who had oft an hand in them) suppressed all Playes, all Stage players by a solemne Edict, though he much delighted in them. In the Raigne of <sup>f</sup> Marcus Aurelius, there was a very great tumult and sedition occasioned by Stage-playes, in which much blood was shed, there being many slaine and wounded: upon which occasion this Heathen Emperour, banished all Stage-players for ever from Rome, and sent them into Hellisport to

Lambert

<sup>a</sup> Invitatio contentionum, & fons irriguus iurgiorum. *Cassiodorus Variarum.*

*l. 3. Epist. 51.*

<sup>b</sup> Variarum. *l. 1. Epist. 32.*

<sup>c</sup> Plutarchi Romulus. *Livy Rom. Hist. l. 1.*

*sect. 9. l. 2. sect. 37.* and the

Authors formerly quoted in pag. 30. r.

<sup>d</sup> *Livy Rom. Hist. lib. 2. sect. 37. 38, 39.*

<sup>e</sup> Tacitus *Annal. lib. 1. c. 14. lib. 4. cap. 3.*

<sup>f</sup> *Suetonij Nero. sect. 16. & 26.*

<sup>g</sup> *Marcus Aurelius. cap. 14. & Epistle 12. to Lambert.*



Lambert the Governour, with a command to compell them to labour, to chastice them if they were idle, and not to suffer them to use their accustomed toys.\* *Cesar Bulergerius* informes us; \* *De Circo Romano. & Ludis Circensibus, cap. 47. De Factionibus. & Cassiodorus Variarum. l. 1. Epist. 20. & 30. l. 3. Epist. 51. & l. 7. Epist. 10.* *See Philo Iudæus, De Agricultura. lib. p. 271. Suetonij Nero, sect. 16. & 26. Iosephus Antiq. Iudæorum. l. 19. c. 3. Cassiodorus Variarum. l. 3. Epist. 51. Bulergerus De Circo, &c. cap. 47. & De Theatro. l. 1. c. 33. & Lipsius De Amphitheatro. cap. 3. 4.* *\* 4. Henry 4. cap. 27. in the Statutes at large, and Rastall Wales. sect. 30. b Who were then the Players and Actors that waded about the Country. \* 3. Henry 8. cap. 9.*

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that under Hypatius and Bellisarius, there were at least 35 thousand men slaine in a commotion and tumult rayseed at a Cirque-play. In the time of *Theodoricus King of Italy*, there were so many tumults, quarrels, and commotions rayseed at Stage-plays; that he was enforced upon the complaint of the people, to write to the Senate, and other of his Officers, to suppress their insolencies, and to punish the mutinies, the commotions caused by them: At last being not able to reforme their disorders, he gave order wholly to suppress them. And from these severall disorders and quarrels came these common phrases; \* *Seditiones & factiones Pantomimorum, & seditiones theatri, bella Theatricorum, &c.* which we read of in sundry Authors; and in Saint *Augustine, De Catechizandis Rudibus. lib. Tom. 4. pars 2. pag. 340. 341. & Hrabani Mauri, De Sacris Ordinibus. lib. 1. Tom. 6. pag. 63. A. B.* where the sundry tumults, quarrels, and other mischiefs that Stage-plays and Cirque-plays occasion, are pithily described. But these are all ancient forraigne testimonies and examples, may some say: are there any such moderne domestique presidents to be found? Yes verily. Witnesse the Statute of \* *4. Henry 4. cap. 27.* which recites; that divers diseases and mischiefs (to wit commotions, murthers, and rebellions) had hapned before this time in the Land of Wales, by many wasters, <sup>b</sup> Rimours, Minstrels, and other Vacabonds: for the eschewing of which; it was ordained and established by this Statute; That no Master Rimour, Minstrell, nor Vacabond, should be in any wise sustained in the Land of Wales, to make commonthes or gathering upon the people there. Witnesse the \* Statute of *3. Henry 8. cap. 9.* against Mummings, (all one with Stage-players:) which recites. That lately within this Realme, divers persons had disguised and apparelled them, and covered their faces with Visours or other things in such manner as they should not be knowne, and that divers of them in a company together, naming

themselves Mummings had come in to the dwelling place of divers men of honour, and other substantiall persons, and so departed unknowne, whereupon murders, felonies, rapes, and other great hurts and inconveniences had asfetime growne, and hereafter were like to come by the colour thereof, if the said disorder should continue not reformed; for the prevention of which mischiefe, it was enacted; that all Mummings or persons, that should hereafter thus apparell or disguise themselves, or weare, or sell, or keepe any visor in their houses should be imprisoned for 3. moneths space, without bayle or mainprise, and make a fine and ransom to the King. Yea witnesse the great rebellion of Robert Ket, in 3. of Edward the 6. which as <sup>1</sup> Hollingshead with others record; was plotted and contrived at, and partly occasioned by a meeting at a Stage-play, at Wimonham, to which the Country people resorting, they were by the instigation of one Iohn Flowerdew, first encouraged to pull downe the Inclosures, and then to rebell. The Statutes of 14. Eliz. cap. 5. of 39. Eliz. c. 4. & 1. Iacobi. cap. 7. which make common Players of Enterludes, Rogues and Vacabonds, subiecting them to a severe punishment for their lawde manner of life; doe likewise recite: <sup>2</sup> That by meanes of these common Enterlude Players, and such other Rogues, Vacabonds, and Sturdy-beggars, there daily hapned in the Realme of England and Wales, many horrible murders, thefts, and other great outrages, to the high displeasure of Almighty God, and to the great annoy of the Common-weale: which these Statutes endeavour to suppress. Not to mention either Petrarch. *De Remedio Utriusq. Fortune.* lib. 1. Dialog. 30. or the Author of the 3. Blast of Retrait from Playes and Theaters, who informes us; <sup>1</sup> That he hath sometimes seene two Knaves at once importunate upon one light Huswife, whereby much quarrell hath growne to the disquieting of many: Nor yet to recite the late Statute of 1. Carols. cap. 1. which informes us: that many quarrels, blood-sheds, and other great inconveniences have growne by the resort and concourse of people going out of their owne parishes to Beave-bayting, Bull-bayting, Enterludes, Common-playes, and

<sup>1</sup> Alexander Ne-will his History of Kets stirs.

Hollingshead. p. 1028. Numb.

20. & 30. b. See

Robt Stow, his

Survey of Lon-

don. cap. 16.

where there is

mention of

fundry tumults

occasioned by

Playes & such

like pastimes.

& Centarix

Magdeburg.

Cent. 13. Col.

772. where

you shall see

divers tumults

rayfed, and

much blood

shed, by reason

of Playes and

Dances.

<sup>2</sup> 14. Eliz. c. 5.

<sup>1</sup> Pag. 57.



and such disorderd and unlawfull exercises and pastimes: (a sufficient confirmation' of my Minors truth.) Our owne experience can sufficiently informe us; that Playes and Play-houses are the frequent causes of many murthers, duels, quarrels, debates, occasioned, sometimes by reason of some difference about a box, a seate, or place upon the Stage: sometimes, by intruding to boldly into some females company: sometimes, by reason of some amorous, scurrilous or disgracefull words that are uttered of, or to some female Spectators; sometimes, by reason of some speeches or passages of the Play particularly applyed to some persons present or absent: sometimes, by reason of some Husbands, Whore-masters, or rivals <sup>in</sup> *jealousie*, or affront, whose Wife, whose Whore, or Mistris being there in person, is perchance solicited, abused, or jeared at in his presence: sometimes by reason of the Apprentises resort to Play-houses, especially on Shrove-tuesday; sometimes by meanes of other accidents and occasions. Many have beene the murthers, more the quarrels, the duels that have growne from our Stage-playes, whose large encomiums of rash valour, duels, fortitude, generosity, impaciency, homicides, tyranny and revenge, doe so exasperate mens raging passions, and make them so impatient of the very smallest injury, that nothing can satisfie, can expiate it but the offenders blood. Hence is it that some Players, some Play-haunters now living, not satisfied with the murder of one, have embrued their barbarous unchristian hands <sup>a</sup> *in the blood of two, of three, if not of foure severall men*; and so farre are they from ruing the odiousnesse of these their bloody deeds, *that they glory in the number of their murthers as the very trophies of their valour.* *Pitty is it,*

<sup>a</sup> Cæcus est ignis stimulator ira, nec regitur, patiturque frænos, haud timet mortem, cupit in ipsos ire obvios enses. *Seneca Medea. Act. 3. Chorus. fol. 152. B.*

<sup>a</sup> Mader orbis mutuo sanguine, & homicidium cum admittunt singuli, crimen est, virtus vocatur

cum publice geritur. Impunitatem sceleribus acquirit non innocentie ratio, sed scævitiæ magnitudo. Vt quis potest occidere periticia est, ars est, usus est. Scelus non tantum geritur, sed docetur. Quid potest inhumanius, quid acerbius dici? disciplina est, ut perimere quis possit; & gloria est, quod peremit. *Cyprian. Epist. l. 2. Epist. 2. Donato.* See Onus Ecclesiæ. c. 28. sect. 7. 8. which we may well apply to our times.

X x x 3

that

• Quid putas  
 futuram animā  
 homicidæ? ali-  
 quod credo pec-  
 cus lanientæ &  
 macello desti-  
 natum, ut per-  
 inde jugulerur,  
 quia & ipsa ju-  
 gularerit; Tan-  
 ta est apud ho-  
 mines homici-  
 dij vindicta,  
 quāta ipsa quæ  
 vindicatur na-  
 tura: Quis non  
 præferat sæcu-  
 li iustitiā, quam  
 & Apostolus  
 nō frustra gla-  
 dio armatam  
 cōtestatur, quæ  
 pro homine sæ-  
 viendo religio-  
 sa est. *Tertul. De  
 Anima advers.  
 Pythag. cap. pag.  
 350.*  
 ¶ See here, Act  
 3. Scene 2. pag.  
 74. 75. where  
 the Fathers &  
 Authors to  
 this purpose  
 are quoted, to  
 which I may  
 adde Prudea-  
 tius. Contra Symmachum. lib. 1. Bibl. Patrum. Tom. 4. p. 61. 2. B. C. & 1. 2. p. 923. F. G.  
 & Hymnus. 6. p. 880. Cassiodorus Variarum. 1. 5. Epist. 42. Seneca. De Brev. Vitæ.  
 c. 13. 14. Isidor Hisp. Originum. 1. 18. c. 27. 41. Opimeerus. Chronog. p. 186. Baroni-  
 us & Spondanus. Annal. Ecclesiast. Anno 59. sect. 8. Anno 325. sect. 52. Anno 365.  
 sect. 5. & Anno 404. sect. 2. Gotfridus Viterbiensis. Chron. pars 16. Anno Dem. 390.  
 See Bulengerus De Circo. lib. 1. ¶ See Act. 3. Scene 2. p. 72. 73, 74. where this pro-  
 position is fully proved.

that such savage homicides who rest not with the first  
 mans death, ° *should ever live to slay a second*, much lesse a  
 third: Yea pittie is it that such Playes, such Spectacles  
 should be suffred, which thus animate men on to quar-  
 rels, duels, contentions, injuries, impaciency, blood-  
 shed, and most unchristian revenge. As therefore *the*  
*Fathers, Christians, with some Pagan Authors, did generally*  
*condemne; and good Christian Emperours utterly take away all*  
*bloody Sword-playes, Cirque-playes, Chariot-playes, and such*  
*like barbarous inhumane Spectacles; by reason of the murders,*  
*blood-shed, quarrels, contentions, tumults, debates, and such like*  
*savage unchristian effects which they occasioned; so likewise*  
 may we now suppress, condemne, and quite abolish  
 Stage-playes upon the selfesame grounds, as the fore-  
 quoted Authors and Pagan Emperours have done be-  
 fore us. Wherefore I shall briefly close up this Scene  
 with this 36. Play-confounding Argument.

That which is an ordinary occasion of much cruelty,  
 quarrellfomenesse, impaciency, fiercenesse, impla-  
 cablenesse, and revenge: of many tumults, sediti-  
 ons, quarrels, murders, injuries, brawles, and such  
 like barbarous unchristian effects, ° *must needs be*  
*sinfull and unlawfull unto Christians, (who should be men*  
*of peace, of meekenesse, willing to suffer, to passe by, if not to*  
*pardon wrongs:)* intolerable in any Christian or  
 peaceable Common-weale.

But such are Stage-playes, as is manifest by the pre-  
 mises.

Therefore they must needs be sinfull, unlawfull unto  
 Christians; intolerable in any Christian or peace-  
 able Common-weale.



## ACTVS 6. SCENA VNDECIMA.

**T**He II. fruit of popular Stage-plays, is this; that they fill mens mouthes with idle, frothie, scurrilous, lewde, prophane discourses, complements, Histories, Songs, Iests, <sup>1</sup> *which are odious unto God, yea execrable to all chaste, all modest Christians.* Stage-plays <sup>2</sup> *are the Lectures,* the Marts, the common treasuries of all ribaldry, scurrility, prophaneſſe; which furnish their Actors, their Auditors with such plentiful variety of corrupt, irreligious, atheistical, unchristian and gracelesſe discourses, which they communicate to others upon all occasions, that they scarce ever speake of holy things. This *Ovid* himſelfe confeſſeth; informing us; <sup>3</sup> *that men sing those ribaldrous songs, and utter those amorous verses, discourses at home, which they have learned at the Play-house.* What *Seneca* writes of the words of flatterers and lewde companions, I may well apply to Actors. <sup>4</sup> *Their speeches doe much hurt. For if they doe men no present harme, yet they leave the seeds of evil in their mindes, and an evil afterwards to arise, followes them even then when as they are departed from them. For as those who beare some pleasant consort carry away with them the sweetnesse of the song in their eares, which hinders their thoughts, and suffers them not to be intent upon seri-*

*animo relinquit, sequiturq; nos etiam cum ab illis disceſſerimus, resurrecturū postea malū. Quemadmodū qui audierunt symphoniam ferunt secum in auribus modulationem, ac dulcedinem cantus, quæ cogitationes impedit, nec ad seria patitur intendi: sed adulatorum & prava laudantium sermo diutius hæret quàm auditur: nec facile est, animo dulcem sonū excutere, prosequitur & durat, & ex intervallo recurrit. Ideo claudendæ sunt aures malis vocibus, & quidem primis; nam eum initium fecerunt, admissæq; sunt, plus audent, Seneca Epist. 123.*

II

<sup>1</sup> Ephes. 4. 29.  
cap. 5. 3. 4. Psal.  
45. 2.

<sup>2</sup> See Act 3.  
Scene 1. & Act  
7. Scene 3. 4.

<sup>3</sup> Illic & cantant quicquid dedicere theatris. Inde joci veteres obſænaque verba canuntur. Nec res hac Veneri gratior ulla fuit. *Ovid Fastorum* l. 3 p 51. 55  
<sup>4</sup> Horū sermo multum nocet. Nam etiam si non statim officit, semina in

\* Discit enim citius, meminitq; libentius illud Quod quis derider, quā quod probat & veneretur Horace. Epist. 1.2. Ep. 1. p. 285. See here, pag. 424.

7 De Verō Cultu. c. 10. 21.

\* Homil. De David. & Saule Tom. 1. Col. 510. D. See here p. 424.

\* Pædagog. lib. 3. cap. 11.

\* Exposition on the 7. Commandement. pag. 67.

\* See The 3. Blast of Re-trait from Playes & Theaters; and Master Goffen, his Schoole of Abuses, & Playes Confuted: to this purpose.

ous things : so the obscenities of Stage-players (\* which men are aptest to remember, as most agreeable to their lusts, where as they are extraordinary forgetfull of all the good they heare) stick longer by men then whiles they heare them. Neither is it an easie matter to shake their pleasant sound out of their mindes : for it followes them, it stayes with them, and recoiles backe againe into their mindes and tongues after some little space. Therefore the eares are to be kept shut against such evill speeches, and that verily against the very first : for when they have made a beginning and gotten entrance, they will make a further attempt. 1 Lactantius, 2 Chrysostome, 3 Clemens Alexandrinus, and 4 BB. Babington informe us; That Play-haunters carry away with them the Ideas and similitudes of the lowde representations they behold in Stage-playes, which sink deepe into their mindes; that they sucke in the venome of Stage-playes with great delight, & practise the speeches, the conveyances of love, which there they see and learne : And having once polluted their speech with the language of the Theater; (for I will never, writes BB. Babington, call it polishing,) they are never better then when they have company to bestow their tales, and Stage-greerings upon : And for this reason among others, they dislike of Stage-playes. As these recited Authors, so our owne experience can suffragate to the truth of this effect : For who so vaine, so frothie, so prophane, so atheisticall, blasphemous, lascivious, scurrilous; who lesse holy, gracious, or edifying in their ordinary discourses, then Players and Play-haunters? \* whose tongues are tipt with oathes, execrations, ribaldry, lascivious tales, amorous songs, wanton histories, unseemely jests, adulterous insinuations, invective taunts and scoffes against holinesse, sobriety, chastity, modesty, grace, and goodnesse; with the very language of the Stewes, of Atheists, of Pagans, not of Christians. Seldome shall you heare from such mens mouthes any religious discourses, any conference of God, of Christ, of the Scriptures, of grace, of glory, of practical divinity, of sin, of faith, of repentance, of the meanes or signes of grace



grace and salvation, any praying or blessing of God for his mercy to us in his Sonne; any bewayling of their owne sinfull conditions, or of their slavery under sinne: any exhortation unto goodnesse; any dissuasions from any sinne; or the like; <sup>c</sup> *the principall things that Christi-  
ans should conferre off*: Their tongues are so accustomed to the theames, the flattering Eloquence, and phrases of the Theater; so taken up with the relations of the things they heare or see at Stage-plays; *that they cannot relish the* <sup>d</sup> *language of Canaan, the dialect of Heaven,* <sup>e</sup> *nor brooke the Scripture phrase, (whose plainesse they deride and scorne:)* much lesse can they spare any vacant time to habituate their unholy lips, to season their <sup>f</sup> *uncircum-*  
*sed hearts and eares,* with holy conference. It is Gods owne command to Christians: <sup>g</sup> *That they should put a-*  
*way all vaine, all evill speaking: that no corrupt communicati-*  
*on should proceed out of their mouthes, but that which is good*  
*to the use of edifying, that it may administer grace to the hea-*  
*vers:* <sup>h</sup> *That fornication and all uncleanesse should not be so*  
*much as once named among them, as becommeth Saints: Nei-*  
*ther filthinesse, nor foolish talking, nor jesting, which are not*  
*convenient, but rather giving of thanks.* <sup>i</sup> *That their speech*  
*should be alwayes gracious seasoned with salt:* <sup>k</sup> *And that his*  
*words and his Commandements should be alwayes in their*  
*hearts; to teach them diligently unto their Children: to talke*  
*of them (not of Play-house passages, or such vaine fruit-*  
*lesse trifles) when they sit in their houses, and when they walke*  
*by the way, and when they lie downe, and when they rise up: that*  
*they should binde them for a signe upon their hands, and that*  
*they should be as frontlets betweene their eyes: and that they*  
*should write them upon the posts of their house, and upon their*  
*gates; that so they might* <sup>l</sup> *meditate and discourse of them*  
*day and night upon all occasions.* But alas our Stage-plays

quas mihi præteritorum recordatio peccatorum ex imis visceribus eruebat; Plautus sumebatur in manus, si quando in memetipsum reversus, Prophetas legere cæpisssem, sermo horrebat incultus. Hieron. Epist. 22. cap. 13. <sup>f</sup> Ier. 9. 25. 26. <sup>g</sup> Ephes. 4. 29. 31. <sup>h</sup> Ephes. 5. 3. 4. <sup>i</sup> Col. 4. 6. <sup>k</sup> Deut. 6. 6, 7, 8, 9. c. 11. 18, 19. 20. <sup>l</sup> Psal. 1. 1, 2.

<sup>m</sup> Persuadet enim quicquid suave est, & animo penitus dum delectat, infidet. *Lactantius, De Vero Culu. cap. 21.*

## Argument

37.

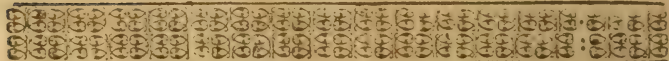
incorporate themselves so firmly, <sup>m</sup> and sinke so deepe into our Actors and Play-haunters mindes, that they quite invert these sacred precepts; suppressing those heavenly Christian conferences which they command; reviving and advancing those vaine lascivious discourses which they prohibite. This the fore-quoted Authors; this present experience testifie. Wherefore I shall end this Scene with this short Syllogisme, being a

37. Argument against Stage-plays.

Those things which banish all holy conferences, all pious discourses out of their Actors and Spectators mouthes, and furnish them with all variety of idle, vaine, unprofitable, lascivious, scurrilous, prophane, atheisticall, irreligious phrases, Play-house conferences, and Stage-discourses, must questionlesse bee unlawfull, yea abominable unto Christians: as the alleadged Scriptures testifie.

But this doe Stage-plays; as the premises and experience manifest.

Therefore they must questionlesse bee unlawfull, yea abominable unto Christians.



## ACTVS 6. SCENA DVODECIMA.

12

**T**He twelfth effect of Stage-plays is this: That they wholly indispose their Actors and Spectators to all religious duties: that they withdraw and keepe them from Gods service: that they bring the \* Word, the worship, yea all the ordinances of God into contempt; making them vaine and ineffectual, to their soules.

\* See Molanus Hist. S. Imaginum. l. 4. c. 18.

1

First, I say, that Stage-plays indispose men to the acceptable performance of every religious duty; be it prayer,



prayer, \* hearing, and reading of Gods word, receiving the Sacraments, and the like. This sundry Fathers fully testify: and I would to God all Christians would well weigh their words which much concerne their soules in the very maine of Christianity, to wit, Gods worship, and their vow in baptisme. *Tertullian* informes us;

\* That Stage-plays defile the eyes, the eares, the soules of the Spectators, and make them to appeare polluted in Gods sight.

That none of the things deputed unto Stage-plays are pleasing unto God, or becomming the servants of God, because they were all instituted for the Devill, and furnished out of the Devils treasury; for every thing that is not of God, or displeasing unto God is of the Devill: Stage-plays they are the pompe of the Devill, against which we have protested in the scale of our faith:

That therefore which we renounce, we ought not to participate of neither in deed, nor word, nor sight, nor view. And doe we not then renounce and teare off the scale againe, in cutting off the testimoniall of it? Shall we then desire an answer from the very Heathens themselves? Shall they resolve us, whether it be lawfull for Christians to use Stage-plays? But verily they most of

all discern a man to be a Christian, even from this renouncing of Stage-plays: he therefore doth manifestly deny himselfe to be a Christian, who takes away this badge by which he should be knowne to be a Christian. Now what hope is there remaining in such a one? No man hath revolted unto the enemies Tents, unlesse he first cast away his armes, unlesse he hath first forsaken the colours and allegiance of his Prince, unlesse he hath covenanted to perish together with them. ¶ Will he thinke ear-

displacet: hoc erit pompa Diaboli adversus quā in signaculo fidei ejeramus. Quod autem ejeramus neq; factō, neq; dictō, neq; visu, neq; aspectu participare debemus. Cæterū nonne ejeramus & rescindimus signaculū, rescindendo testationem ejus? Nunquid ergo superest ut ab ipsis Ethnicis responsū flagitemus, an liceat Christianis spectaculo uti? Atquin hinc vel maximè intelligant factum Christianum, de repudiō spectaculorum. Itaq; negat manifestè qui per quod agnoscitur, tollit. Quid autem spei superest in hujusmodi homine? nemo in castra hostium transit, nisi projectis armis suis, nisi destitutis signis & Sacramentis principis sui, nisi pactus simul perire? *Ibid.* 1.24. ¶ An ille recogitabit eo tempore de Deo, positus illic ubi nihil est de Deo? pudicitiam ediscet, attonitus in mimos? Sed tragædo vociferante, exclamationes ille alicujus prophetæ retractabit? Inter effæminationis modos psalmū secū cōmissetur?

\* Dum enim auditum ad indebitos sermones effundunt, aures intentas non porrigunt ad divina. *Concil. Lateranense sub Innocentio 3. cap. 17.*

De Spectaculis. c. 17. & pag. 396. 397. 398.

Quot adhuc modis perorabimus, nihil ex his quæ spectaculis deputantur, placitū Deo esse aut congruens Dei servis, quod Domino placitum non sit, si omnia propter Diabolum instituta, & ex Diaboli rebus instructa monstrabimus: nihil enim non Diaboli est, quicquid Dei non est vel Deo

& cū athleteæ agent, ille dicitur: *repercutiendum non esse poterit* & de misericordia moveri defixus in morsus urorum & spongiæ retiatorum? Avertat Deus à suis tantam voluptatis exitiosæ cupiditatem.

*Ibidem. cap. 25.*

¶ Quale est enim de ecclesia Dei ad Diaboli Ecclesiam tendere? de cælo (quod aiunt) in cænum? illas manus quas ad dominum extuleris, postmodum laudando histriionem fatigare? ex ore quo Amen in sanctum protuleris, gladiato-

ri testimonium reddere? *εἰς αἰῶνας* alij omaino dicere nisi Deo Christo? Cur igitur non ejusmodi etiam Dæmonij penetrabiles fiant? Nemo enim potest duobus dominis servire. Quid luci cum tenebris? quid vitæ & mortis? *Ibidem. cap. 26.* ¶ Odisse debemus istos conventus & cætus Ethnicorum, vel quod illic nomen Dei blasphematur, inde tentationes emittantur. Quid facies in illo suffragiorum impiorum æstuario depræhensus, non quasi aliquid illic pati possis ab hominibus, nemo te cognoscit Christum, sed recogita quid de te fiat in cælo. Dubitas enim illo momento quo in Diaboli ecclesia fueris, omnes Angelos prospicere de cælo, & singulos denotare, qui blasphemiam dixerit, quis audierit, quis linguam, quis aures Diabolo adversus Deum ministraverit? Non ergo fugies sedilia hostium Christi, illam cathedram perditionis, ipsumque ærem qui desuper incubat, scelestis vocibus constupra-

*Ibidem. cap. 27.*



art in the church of the Devill, all the Angels looke downe from Heaven, and take speciall notice of every one there present; observing who he is that speaks blasphemy, who that beares it, who it is that lends his tongue, his eares to the Devill, against God? Wilt thou not therefore flie these seates of the enemies of Christ, this pestilentiall chaire, and that very aire which hangs over it, adulterated with wicked words and sounds, &c? Thus he: whose words sufficiently testifie, that Stage-plays indispose men to all religious duties; because they defile their eyes, their eares, their hands, their soules, they being the \* pompes, the inventions of the Devill which are incompatible with Christianity: because they teare of the very seale and cognisance of their Christianity: and wholly inthrall them to the Devils vassalage. Saint Cyprian writes thus of Stage-plays to the selfesame purpose. *What hath the Scripture interdicted? Verily it hath prohibited that to be beheld, which it inhibiteth to be acted. I say, it hath condemned all these kindes of spectacles when as it hath taken away Idolatry the mother of all Playes, from whence these Monsters of vanity and lewity have proceeded. For what Spectacle is there without an Idoll? what Play without a sacrifice, &c? What doth a faithful Christian make among these? if he flie Idolatry, why doth he speake it? he who is now holy, can he reape pleasure from criminous things? Why approves he superstitions against God, which he affecteth whiles that he beholds them? But let him know, that all these are the inventions of Devils, not of God. He impudently exorcizeth Devils in*

\* See here, pag. 42. to 61. & 561. to 567.

† Quid Scriptura interdixit? Prohibuit enim spectari, quod prohibeturi. Omnia inquit, ista spectaculorum genera damnavit, quando idololatram sustulit ludorum omnium matrem; unde hæc vanitatis & levitatis mon-

stra venerunt Quod enim spectaculum sine idolo? quis ludus sine certamen non consecratu mortuo? Quid inter hæc Christianus fidelis facit? si idololatram fugit, quid loquitur? Qui jam sanctus sit, de rebus criminosis voluptatem capit? Quid contra Deum superstitiones probat, quas amat, dum spectat? Cæterum sciat hæc omnia dæmoniorum inventa esse, non Dei. Cyprian De Spectaculis. lib. Edit. Pam. pag. 243. 241. \* Impudenter in Ecclesia Dæmonia exorcizat, quorum voluptates in spectaculis laudat: & cum semel illi renunciando, recisa sit res omnis in Baptismate, dum post Christum ad Diaboli spectaculum vadit, Christo tanquam Diabolo renunciat. Idololatria, ut jam dixi, ludorum omnium mater est; quæ ut ad se Christianos fideles veniant, blanditur illis per oculorum & aurium voluptatem, &c. Ibidem.

the Church, whose pleasures he applaudes in Stage-plays : and when as by renouncing him once, every thing of his was pared off in Baptisme; whiles that after Christ (I pray observe it all you Christians who resort to Stage-plays) he resorteth to the Spectacles of the Devill, he renounceth Christ as if he were a Devill. Idolatry, as I have already said, is the Mother of all Plays, which that it may allure faithfull Christians to it, flatters them with the pleasure of the eyes and eares. Romulus did first of all consecrate Cirque-plays to Consus, as to the God of Counsell, for the Sabines that were to be ravished. But other Stage-plays were procured at the intreatie of the people, when as a famine and pestilence had seised upon the City, and these were afterwards dedicated to Ceres, to Bacchus, and to other Idols and dead men. These

“ Præsides suos habent varia Demonia. Et quicquid est aliud quod spectantium aut oculos mover, aut delinit aures; si cum origine sua, & institutione queratur, causam præfert aut Idolum, aut Demonium, aut mortuum. Ita

Grecian combates, either in songs, in musickall Instruments, in voyces, or in strength, “ have divers Devils for their Presidents : and what ever else there is, which either affects the eyes, or pleaseth the eares of the beholders, if its originall or instituters be sought after, hath either an Idoll, a Devill, or a dead man for the Father of it. Thus the cunning Devill, because he knew that naked Idolatry by it selfe would be aborred, hath mixed it with Stage-plays and Spectacles, that so thorow pleasure it might be beloved. What need I prosecute this any further?

\* If thou aske a Play-haunter, what are the parts of a Christian, he knoweth not, or else he is so much the more unhappy, that he knoweth : If I should againe demand of him, by what way he came to that spectacle ; he will confesse through the Brothel-Diabolus artifex, quia Idololatriam per se nudam sciebat horreri, spectaculis miscuit, ut per voluptatem posset amari. Ibidem. \* Partes Christiani si perroges, nescit ; aut infalicior si scit : quem si rursum perrogem, quo ad illud spectaculum itinere pervenerit ; confitebitur per lupanarium, per prostitutarum nuda corpora, per publicam libidinem, per publicum dedecus ; per vulgarem lasciviam, per communem omnium contumeliam. Cui ut non obijciam quod fortasse commisit, vidit tamen quod committendum non fuit, & oculos ad Idololatriæ spectaculum per libidinem duxit : ausus secum Spiritum sanctum in lupanarium ducere si potuisset : qui festinans ad spectaculum, dimissus, & adhuc gerens secum ut assolet, Eucharistiam, inter corpora obscæna meretricum tulit, plus damnationis meritis de spectaculi voluptate. Fugienda sunt ista Christianis fidelibus, ut jam frequenter diximus, tam vana, tam pernicioſa, tam sacrilega spectacula : & oculi nostri sunt & aures custodiendæ, &c. Ibid.

hence,



house, through the naked bodies of prostituted Harlots, \* through the common Stewes, through publike shame, through vulgar lasciviousnesse, through the common reproach of all. To whom that I may not object, that which perchance he hath committed, yet he hath seene that which was not to be committed, and hath led his eyes though lust to the spectacles of Idolatry: daring, if he had beene able, to carry the Holy Ghost along with him into a Brothel-house; who hastning to a Stage-play, as soone as he is dismissed the Church, and whiles he carrieth the Eucharist about him, as he hath went to doe; hath brought it among the obscene bodies of Whores; deserving more damnation from the pleasure of the spectacle. These so vaine, so pernicious, so sacrilegious Playes and spectacles are to be avoyded of all Christians, as we have already oft-times said; and both our eyes and eares are to be kept from them, &c. If then the Scripture prohibites the acting, the seeing of Stage-playes; as being the invention of the Devill; the parts, the issues of Idolatry: If those who resort to Playes renounce Christ Iesus himselfe, as if he were a Devill; if they doe as much as in them lies, even carry the holy Ghost himselfe; and the very Sacrament of Christs Body and Blood into a Play-house; and so prophane them in the highest manner, as this Father testifies: no wonder is it, if Playes unqualifie men for holy duties. *Isidor Hispalensis*, and *HRabanus Maurus*, discoursing of Cirques, of Theaters, of Cirque-playes, and Stage-playes, write thus of them: *⁊ that uncleane Deities possesse them. Therefore O Christian, let this be a strange place to thee, which many spirits of Satan have taken possession of. For the Devill and his Angels have filled it all up. ² For the spectacles of cruelty,*

\* For Play-houses anciently were common Brothels, or else they had the Stewes adjoyning to them. See here pag. 390.

*tibi locus quē plurimi Sathanæ spiritus occupaverunt. Totum enim illius Diabolus & angeli ejus replent. Isidor Hisp. Originum lib. 18. c. 41. ² Hæc quippè spectacula crudelitatis & inspectio vanitatum, non solum hominum vitij, sed Dæmonum iustis instituta sunt. Proinde nihil esse debet Christiano cum Circensi insaniam, cum impudicitia Theatri, cum atrocitate arenæ, cum luxuria ludi. Deum enim negat, qui talia præsumit; fidei Christianæ prævaricator effectus, qui id denuò appetit quod in lachro jam pridem renunciavit, id est Diabolo, pompis, & operibus ejus. Ibid c. 59.*

*⁊ HRabanus Maurus. De Univerſo, lib. 20 cap. 38. Opera. Tom. 1 pag. 251. A.*

and

and the inspection of vanity were not ordained onely by the vices of men, but likewise by the commands of Devils. Therefore a Christian ought to have nothing to doe with the madnesse of the Circus, with the uncleannesse of the Theater, with the cruelty of the Amphitheater, with the barbarousnesse of the Arena, with the luxury of the Play. For he denieth God (a terrible sentence worthy all Players, all Play-haunters saddest considerations) who presumeth to act or see such things: being made a Prevaricator of the Christian faith, who againe desires that which he hath long since renounced in his baptisme; that is, the Devill, his pompes, and workes. And is such a desperate Play-haunter, thinke you, fit or able to serve, to please the Lord, or to performe any holy duty to him in a holy manner? Olympiodorus in his Enarration upon the 4. of Ecclesiastes, Keepe thy feete when as thou entrest into the house of God, is pregnant to our purpose. Keepe thy feete, &c. That is, saith he; <sup>a</sup> Let us not abuse to evil, those very instruments which we use in good: as if he should say; Doe not, I beseech thee, goe to Stage-playes and obscene Spectacles with the same feete wherewith thou frequentest the Temple of God. Understand that the same likewise is to be done of the other members of the body. And truly those who will goe to the Church of God with an undefiled foote, ought altogether to with-hold themselves from wicked and prophane places, as being contrary unto God. Therefore those who frequent Play-houses can never serve God as they ought if this Father may be credited. S. Augustine writing against Stage-playes, and those Devill-Idols that were both honoured and delighted with them, informes us: that Christians in his time, had utterly abandoned all Stage-playes; <sup>b</sup> and that no filthy, no wicked thing was propounded to be seene or imitated, where either the precepts of the true

<sup>a</sup> Ne instrumentis eisdem quibus in bono utimur, abutimur in malo: quasi dicat: Ne quæso pedibus eisdem quibus templi Dei frequentas, theatrales adito ludos, & obscena spectacula. De aliis quoque humani corporis membris idem intellige faciendum. Et profecto qui impolluto pede

subeunt Ecclesiam Dei, debent ab impijs locis & profanis se penitus, ut Deo contrarijs, continere. Olympiodorus, Enar. in Eccles. cap. 4. Bibl. Patrum. Tom. II pag. 405. E. <sup>b</sup> Nihil enim eis turpe ac flagitiosum spectandum imitandumque proponitur, ubi veri Dei aut præcepta insinuantur, aut miracula narrantur, aut dona laudantur, aut beneficia postulantur. De Crivato Dei. lib. 2. cap. 28.



God were insinuated, or his miracles declared, or his gifts prayed, or his benefits craved. \* That when Christianity came up, the Play-houses almost thorow all Cities fell downe; they being the very dens of filthinesse, and the publike professions of wicked persons: whereupon the Pagans complained, that the Christian times were evil times: And whence is it, (writes he) that the Play-houses fall downe, but through want of those things by whose lascivious and sacrilegious use they are supported? Did not their Cicero when as he commended one Roscius a Stage-player, say, that he was so skilfull, that he onely was worthy to come upon the Stage: that he was so good a man, that he onely was worthy not to come upon it? shewing most plainly nothing else; but that the Stage is so filthy, that by so much the lesse a man ought to be there, by how much the more he is a good man: and yet their gods were attoned with such dishonesty, as he thought ought fit to be removed from good men. But most punctuall is that in his lib. 4. De Symbolo ad Catechumenos. cap. 1. Tom. 9. pars 1. pag. 1427. 1428. where he writes thus. <sup>d</sup> Thou art deprehended and detected O Christian when as thou doest one thing, and professest another: being faithfull in name, and shewing the contrary in deed; not keeping the faith of thy promise: one whiles entering into the Church to poure out prayers, and a very little while after comming into a Play-house to cry out dishonestly with Stage-players. What hast thou to doe with the pompes of the Devil which thou hast renounced? Why doe you halt with both hooves? If God be God, follow him: if the world be God, follow it. If God be chosen, let him be served according to his will: if the world be chosen, to what end is the heart feined, as it were fitted for God? <sup>c</sup> What hast thou to doe with the pompes of the Devil, who professest thy selfe a lover of Christ? Doe not deceive thy selfe, for God hates such persons, neither doth he repute those among his pro-

<sup>c</sup> Nisi forte hinc sint tempora mala quis per omnes penè Civitates cadunt Theatra, caveæ turpitudinum, & publicæ professiones flagitiorum. Unde enim cadunt nisi inopia rerum, quarum lascivo & sacrilego usu constructa sunt. Nonne Cicero eorum cum Roscium quendam laudaret histrionem ita peritum dixit, ut solus esset dignus qui in scenam deberet intrare: ita virum bonum, ut solus esset dignus, qui eò non deberet accedere? quid aliud apertissime ostendens, nisi illam scenam esse tam turpem, ut tanto minus ibi

esse homo debeat, quanto fuerit majus vir bonus: & tamen dii eorum tali dedecore placabantur, quale à viris bonis removendum esse censebat. *Augustin. De Consensu Evangelistarum lib. 1. cap. 33. Tom. 4. 530. 531.* <sup>d</sup> See here, pag. 49. 50. in the margin. <sup>e</sup> Quid tibi cum pompis Diaboli amator Christi? Noli te fallere, vidit enim tales Deus, nec inter suos deputat professores, quos cernit viæ suæ desertores. *Ibidem.*

<sup>f</sup>De Gubernatione Dei. l. 6. Edit. Parisijs. 1598. pag 187, &c. his words are very emphaticall in Latine; which becaufe the Booke it selfe is common, I will forbear to transcribe,

\* O that our Play-haunters would consider this.

\* And if our God detest them, why should we thin affect them, who professe our selves to be his Children?

\* Marke this  
O Play-haunters,

fessors, whom he seeth to be the forsakers of his way. All which is a sufficient evidence, that Stage-playes wholly indispole men to the true worship of God. *Salvian Bishop of Marselles*, is very copious in this theame. <sup>f</sup> *We say* (writes he) *God hath forsaken us, when in very deed we forsake God. For, suppose we, that the Lord will respect us, not deserving his favour? let us see if he can. Loe infinite thousands of Christians daily abide at the skewes of unseemly things. Can God then favour such kinde of persons? Can God cast his gracious countenance upon such as rage in Cirques, and commit adultery in Theaters? Or is this our meaning, or doe we thinke it meete, that for as much as God seeth us in Cirques and Theaters, that what things we see he beholdeth; and what filthinesse we behold, he seeth it also for company? For one of these must needs be: for if he vouchsafe to looke upon us, it followes, that he must behold all these things where we are: or if, which is most true, he turne away his eyes from these things, \* he must likewise turne away his countenance from us who are there. And the case standing thus, yet nevertheless, we doe these things which I have said, and that without ceasing. Or thinke we that God hath his Theaters and Cirques, as had the gods of the Gentiles. For thus did they in old time, because they were perswaded that their Idols delighted in them: but how is it that we doe so, who are \* certaine that our God detesteth them? Or verily if we know that these abominations doe please God, I will not gainsay but we may resort unto them continually. But if it be in our conscience, that God abhorreth, that he detesteth; that God is offended as the Devill is fed by Theaters; \* how say we that we worship God in the Church, who alwayes serve the Devill in the obscenity of Playes, and that wittingly and willingly, out of deliberation and set purpose? And what hope I pray you, shall we have with God, who not ignorantly, or at unawares offend him; but after the example of those Giants heretofore, whom we read to have attempted Heaven with their mad endeavours, and as it were to have marched forwards against the clouds? So we through the injuries which all the world over we continually commit, doe as it were oppugne Hea-*



ven with a common consent. \* To Christ therefore, O monstrous madnesse ! even to Christ doe we offer Cirques and Stage-plays ; yea and even then especially when as we receive any goodnesse from his hands, when any prosperity is bestowed upon us by him, or when as God hath given us any victory over our enemies ? And what else by this doe we shew our selves to doe, but even to be like the man who is iniurious to the person who hath done him good ; who rayles upon him that speaks him faire, or strikes him over the face with a sword that kisseth him. For I aske the great and rich men of this world, of what offence is that servant guilty which wisheth ill to a good and gracious Master ; which rayleth on him that deserveth well, and rendereth spitefull words for his good received ? without controverse all men will iudge him a most hainous offender, who rendereth evill for good to him, to whom indeed he might not render evill for evill. \* Thus verily doe even we who are called Christians, we stirre up a mercifull God against us by our uncleanesse ; we offend a gracious God by our filthinesse, and we wound a loving God by our wickednesse. To Christ therefore, O monstrous madnesse ! even to Christ doe we offer Cirquers and Stage-players ; to Christ doe we render for his benefits the filthinesse of Theaters ; even to Christ doe we sacrifice the oblation of most base sports. As though our Saviour, who for us became man, had taught us thus to doe : As though he had preached this either by himselfe, or by his Apostles : As though that for this end he had taken upon him the shame of mans nativity, and the contumelious beginnings of an earthly generation : As though for this end he had layen in a manger, at what time notwithstanding the very Angels ministred unto him : As if for this purpose he would be swaddled in ragges of cloth, who did governe Heaven in his cloutes : As though for this end he had hung upon the Crosse, at whose hanging the whole world was astonished : Who for your sakes (saith the Apostle) when he was rich, became poore, that yee through his poverty might be made rich. <sup>h</sup> And being (saith he) in the forme of God hee humbled himselfe to the death, even the death of the Crosse. Even

\* Let those then who celebrate Christs Nativity, Resurrection or Ascension with Stage-plays, & such like Enterludes remeber this, and confesse their Error.

\* O let us then remember this, and be both grieved at it and ashamed of it.

2 Cor. 8.9.

Phil. 2.6.

*this did Christ teach us when he suffered these things for our sakes. Well doe we requite his passion, who receiuing through his death redemption, leade a most filthy life. <sup>i</sup> For the grace of God that bringeth saluation hath appeared unto all men, faith blessed Paul, and teacheth us, that we should deny ungodlinesse, and worldly lusts, and that we should live soberly, righteously, and godly in this present world, looking for the blessed hope and appearing of the mighty God and of our Saviour Iesus Christ; who gave himselfe for us that he might redeeme us from all iniquity, and purifie us a peculiar people to himselfe zealous of good workes. Where be they who doe these things, for which the Apostle saith, that Christ came? where be they who sate the desires of this world? where be they which live godly and righteously, that looke for this blessed hope by well doing; and leading a pure life; shewing thereby that they looke and long for the Kingdome of God: where be such? <sup>k</sup> Our Lord Iesus Christ came (saith he) that he might purifie us a peculiar people to himselfe, zealous of good workes. Where is that pure people? that peculiar people; that good people; that people of holinesse? <sup>l</sup> Christ (saith the Scripture) suffered for us, leaving us an ensample, that wee should follow his steps: And we follow the steps of our Saviour in Cirques, and in Theaters; as if our Saviour had left us such an example, whom we read to have wept, but that he laughed we never read. And both these for our sakes: because weeping is a pricking of the heart, laughter a corruption of manners. Therefore saith he; <sup>m</sup> Woe to you that laugh, for yee shall waile and weepe. And, blessed are yee that weepe now, for yee shall laugh. \* But it is not enough for us to laugh and be merry, unlesse we reioyce with sinne and madnesse, unlesse our laughter be tempered with filthinesse, and mixed with impiety. What error I say is this, or what folly? Can not we daily be merry and laugh, unlesse we make our laughter and mirth to be wickednesse? Or else thinke we simple mirth to be nothing worth? and can we not laugh except we sinne? What a mischiefe is this, or what furie? Let us laugh I pray you*

<sup>i</sup> Tit. 2. 11, 12,  
13, 14.

<sup>k</sup> Tit. 2. 14.

<sup>l</sup> 1 Pet. 2. 21.

<sup>m</sup> Luk. 6. 25,  
26.

\* Let our ioy-  
all Roarers,  
Epicures and  
Christmas-  
keepers con-  
sider this.



you and be merry so we sinne not. What foolishnesse, nay madnesse is it, to thinke mirth and ioy nothing worth, unless God be iniured thereby? yea iniured, and that most hainously. \* For in Stage-plays there is a certaine Apostasie from the faith, and a deadly declining from our beliefe and the heavenly Sacraments, &c. as in pag. 51. 52. before. And what else is it but to fall into destruction, to foregoe the beginning of life? For where the foundation of the Creed is overthrowne, life it selfe is destroyed. Then againe we must needs returne unto that which we have often said: What such thing is there among the Barbarians? where be any Stages or Theaters among them? where is the wickednesse of diverse impurities, to wit, the destruction of our hope and salvation? Which Playes notwithstanding if they being Pagans did use, they should erre with lesse offence to God: because albeit such doing were a defiling of the sight, yet were it not a violation of the Sacrament. But now what can we say for our selves? we hold the Creed, and yet overturne it: we confesse the duty of salvation, and yet deny it too. And therefore where is our Christianity? who as it seemeth have received the Sacrament of salvation to no other purpose, but that afterwards we might more hainously offend. We preferre pastimes before the Church: we despise the Lords Table and honour Theaters: in a word, we love all things, reverence all things, God alone seemeth vile unto us in comparison of all other things, &c. By which large discourse of this pious Father, it is most apparant: That Stage-plays overturne mens faith and religion; annihilate their baptisme; estrange their hearts and affections from Gods service, and wholly indispose them to his worship. Gregory Nyssen informes us: \* That God neither heares nor regards the prayers of those qui in Theatris faustas acclamationes affectant, &c. who affect applauses in Theaters, and delight in Stage-plays. Gregory Nazianzen, demanding this question, \* unto what fit? nimirum ad eos, quibus res cordi est, & qui eam non nugatoriè veluti quiddam de multis, voluptatis antiquæ gratia post ludos equestres, post Theatra, post cantiones, post ventris &c. eorum quæ infra ventrem sunt occupationes, tractant. Oratio. i. id Eunomianos pag. 5.

\* O that all Players and Play-haunters would consider this.

\* Barbarians and Turkes delight not in these accursed Stage-plays, why then should Christians doe it?

\* De Oratione. lib. pag. 9.

\* Ad quos autem de divinis rebus agendum

manner of persons he should discourse of divine things? makes this reply; that it must be to those who would lay them seriously to heart; and not to such who handle them slightly, as one thing onely of many for pleasure and contentment sake, after Cirque-plays, after Stage-plays, after songs, after gluttony and carnall copulation: Intimating unto us; that those who delight in Stage-plays and such like Spectacles are altogether unfit to heare Gods Word, or seriously to performe any holy duty; their mindes being so prepossessed with Playes and thoughts of vanity, after their returne from Play-houses, that they can never bend them to pious exercises in that diligent manner as they ought. And therefore he records of the *Citizens of Constantino-*ple, who delighted much in Stage-plays: ¶ *That as they reputed Cirque and Stage-plays, so they likewise esteemed the divine misteries themselves, to be but a pastime.* Saint Chrysostome in his forequoted <sup>r</sup> *Homilies*, is exceeding copious in this theame; where he informes us; that Stage-plays so pollute the eyes, the eares, the hearts of the Actors and Spectators, that they make them altogether unfit to approach into Gods holy presence, or to tread within the porch, the doores of his holy Temple, much more unfit to participate of his most sacred Body and Blood, (which must not be lodged in a polluted soule) or to heare his pure Word; which eares defiled, or rather purrified and stopped up with filthy Stage-plays, can never seriously attend too. His <sup>r</sup> fore-alleadged words to this purpose, are so emphaticall and flexanimous, that they might even move an heart of Adamant, and cause the most obdurate Stage-haunters for to tremble. If wee adde to this, <sup>r</sup> the constant practise of the Primitive Church, who excommunicated all Stage-players and Play-haunters both from the Word, the Sacraments and all Christian society as altogether unworthy to participate of either; refusing to admit of any

¶ Idque in ea Civitate, quam vix, etiam multa virtutis exempla servare possint: ut quæ sicut circos & Theatra, ita divina quoque mysteria pro ludo habeat. Oratio, 31. in Laudem Athe-nasii pag. 525. <sup>r</sup> Hom. 3. De Davide & Saul. Tom. I. Col. 511. 512. Hom. in Psal. 118. D. 150. 151. Ibid. Tom. I. Col. 1030. 1031. Hom. I. De Verbis Isaïæ. Vide dominũ

sedentem, &c. Ibidem. Col. 1281, 1283, 1284. Hom. 38. in Matth. Tom. 297. 298. <sup>r</sup> See here, Scene 4. <sup>c</sup> See here, Act 4. Scene 1. pag. 134. & Act 7. Scene 2. 3. where I have quoted severall Councils and Fathers to prove it. See Gratian De Consecratione. Distin&2. neere the end.



Actors or others into the Church till they quite abandoned, not  
 onely the acting, but the very sight and hearing of Stage-plays,  
 and openly promised and professed, never to returne unto them  
 more: Or if wee againe consider; <sup>1</sup> that Stage-players, <sup>2</sup> See Aposto-  
 with those who married Woman-actors were utterly incapable  
 of any Ecclesiasticall Orders, and perpetually disabled to admi-  
 nister either the Word or Sacraments to Gods people, by reason  
 of that inextinguishable fire which the very acting of Stage-plays  
 had engrained on them: Wee must needs acknowledge, that the acting and beholding of Stage-plays indis-  
 pose men to Gods service, and unfit them for his holy  
 ordinances: else why should the Church excommuni-  
 cate or exclude these persons, or thus disable them in  
 so strict a manner? Moreover those <sup>3</sup> sundry Councils  
 and Authors, which debar all Clergie men from the acting and  
 beholding of Stage-plays, either in publike or private, lest their  
 eyes, their eares and hearts, set apart, and consecrated to Gods  
 holy mysteries, should be defiled by them, and so indispose them to  
 discharge their ministeriall function; are a most pregnant  
 evidence of this irrefragable truth; that Stage-plays  
 disable men from the right performance of all holy du-  
 ties. And no wonder. For first they disfigure the soule  
 with the filth, and involue it in the guilt of divers sins; which  
 makes it odious in the eyes of God; <sup>4</sup> who as he can in-  
 dure no inquiry; so he <sup>5</sup> regards no worship, no duties of piety,  
 no prayers that proceed from polluted hearts. God will be wor-  
 shipped onely in the <sup>6</sup> beauties of holinesse; with <sup>7</sup> cleane hands  
 and pure hearts: Whence hee commands all his, <sup>8</sup> to  
 cleanse themselves from all pollution of flesh and spirit, perfect-  
 ing holinesse in his feare: <sup>9</sup> to wash their heart from wickednesse  
 that they may be saved: and not so much as to touch any un-  
 cleane thing, that so he may receive them. God will be <sup>10</sup> sancti-  
 fied of all those that come neere him; he will have them <sup>11</sup> to be  
 holy in all manner of conversation, even as he is holy, that so  
 they <sup>12</sup> may be a holy Priest-hood, to offer up spirituall sacrifices

<sup>1</sup> 2 Cor. 7. 1. <sup>2</sup> Jer. 4. 14. <sup>3</sup> 1. 16. <sup>4</sup> 1. 11. <sup>5</sup> 2 Cor. 6. 17. <sup>6</sup> Levit. 10. 3. <sup>7</sup> 1. 1 Pet. 2. 5. 9.

<sup>k</sup> 1 Ioh. 1. 7. 9. of prayer and praise, acceptable unto him through Iesus Christ;  
 Rev. 1. 5. 6. whose <sup>k</sup> blood doth cleanse them from all their sinnes, <sup>l</sup> present-  
 Heb. 9. 14. ing them pure and holy in his Fathers sight without spot or blee-  
 1 Ephes. 5. 26. mish. Now Stage-playes, <sup>m</sup> as I have formerly proved,  
 27. Col. 1. 14. <sup>n</sup> universally defile the very bodies and soules of men, over spred-  
 21. 22. ding them with a leprosie of sundry sinnes, (which they either  
<sup>m</sup> See Scene 3. ingenerate or infuse into their soules, (which <sup>o</sup> eclipse  
 4. thoroughout. Gods grace and favour from them, <sup>p</sup> stopping up his eares a-  
 Act 3. Scene 1. gainst all their prayers, and <sup>q</sup> sending up an unfavoury stinke in-  
 2. 3. & Act 7. to his sacred nostrils: therefore they must of necessity dis-  
 Scene 2. 3. able them to all holy duties. Secondly, it is impossible  
<sup>n</sup> See Salvian, for <sup>r</sup> any man to serve two different Masters both together, to  
 De Gubernat. serve God and Mammon, Christ and the Devill: God in  
 Deil. lib. 6. here, the Church, the Devill in the Play-house: Christ in  
 Scene 3. 4. the morning, the Devill in the evening. He who serves  
 Chrysostom. Satan all the weeke in the Stage or Play-house, can ne-  
 Hom. 3. De ver worshop Christ upon the Lords day in the Temple.  
 Davide & Saul. Alas, there was never yet such <sup>d</sup> fellowship betweene Christ  
 & Hom. 3. 8. & and Beliall, betweene the renounced pompes and vanities of Sa-  
 69. in Matth. tan, and the humility of our super-celestiall Saviour, that men  
<sup>o</sup> Ifay 59. 2. 3. might serve and follow them both together. Now <sup>c</sup> Stage-  
 Lam. 3. 43. 44. playes are the very Devils owne peculiar pompes, Play-houses  
<sup>p</sup> Ifay 1. 15. his Synagogues; Players, his professed Masse-priests and  
 Prov. 1. 28. Choristers; Play-haunters his devoted servants, as <sup>f</sup> him-  
 Ier. 14. 12. selfe professeth, and <sup>g</sup> Origen, with others, largely prove:  
<sup>q</sup> Ifay 1. 11. 12, Those therefore who thus serve the Devill in Playes  
 13. Prov. 15. 8. and Play-houses; its impossible for them to serve the  
 C. 21. 27. C. 28. 9. Lord sincerely in prayers and Churches. Thirdly, <sup>h</sup> No  
<sup>r</sup> Matth. 6. 24. 15, 16. O seculu  
 Iam. 1. 4. 1 Ioh. nequam, quod solos tuos sic soles beare amicos ut Dei facias inimicos. Bernard. E-  
 2. 15. 16. Rom. pist. 107. <sup>c</sup> See Act 2. Chorus. pag. 42. to 60. here, fol. 522, 523. & Act 7. Scene 2.  
 8. 5. 6. 7. 8. <sup>f</sup> Tertullian De Spectac. cap. 24. 25. See here, pag. 10. 11. <sup>g</sup> Nam de ijs quid dicamus,  
<sup>d</sup> 2 Cor. 6. 14, qui cum gentilium turbis ad spectacula maturan, & conspectus suos atq; auditus  
 15, 16. O seculu impudicis & verbis & actibus fedant: non est nostrum pronunciare de talibus. Ipsi  
 nequam, quod solos tuos sic soles beare amicos ut Dei facias inimicos. Bernard. E-  
 pist. 107. <sup>c</sup> See Act 2. Chorus. pag. 42. to 60. here, fol. 522, 523. & Act 7. Scene 2.  
<sup>f</sup> Tertullian De Spectac. cap. 24. 25. See here, pag. 10. 11. <sup>g</sup> Nam de ijs quid dicamus,  
 qui cum gentilium turbis ad spectacula maturan, & conspectus suos atq; auditus  
 impudicis & verbis & actibus fedant: non est nostrum pronunciare de talibus. Ipsi  
 enim sentire & videre possunt quam sibi delegerint partem. Hom. 11. Super. Levit. Tom.  
 1. fol. 83. B. Et revera si vincamur & post hæc verba peccemus, si post Ecclesiam rur-  
 sum in Circum, & ad equorum cursus, & ad conventus Gentilium eamus, quid aliud  
 fit, quam superatos nos possidet, Idem. Hom. 8. In Isaiam. Tom. 2. fol. 108. H.  
<sup>h</sup> 1 Cor. 10. 21.



man can drinke the Cup of the Lord, and the cup of Devils; i nor yet partake of the Lords Table, and of the table of Devils: *But Stage-plays,* <sup>i</sup> are the cup and table of Devils; the very Devils meate; his drinke; <sup>k</sup> those dishes and repasts wherewith he was solemnly feasted by his idolatrous worshippers, in his owne *Idoll-temple*. It is not possible therefore for any Christian to feed his eyes, his eares with these diabolical banquets, and yet worthily to participate of Christs Body and Blood, the spirituall Sweet-meates of a Christian soule. Fourthly, the very acting and beholding of Stage-plays drawes downe a selfe-condemning guiltinesse, and so by consequent \* a certaine secret terror of appearing in Gods presence, on mens soules. There is scarce a man of any grace or ingenuity, but would even blush and feare to be deprehended by any good man at a Play-house: Yea the very <sup>l</sup> Heathen Romanes stood so much in awe of Cato his vice-condemning presence: that they durst not call for their Floralian Enterludes whiles he was neere the Theater. And will not the consideration of Gods all-seeing presence, thinke yee, strike much more feare into the <sup>m</sup> hearts and consciences of such who are deprehended by him at lewde lascivious Stage-plays, then any Christians, any Catoes eye or face, could strike into these Heathen Romans; which have no such soule-confounding Majestie in them as is in the very smallest frowne of God? If therefore those who resort to Stage-plays by reason of their selfe-convincing consciences, <sup>n</sup> can never approach with boldnesse to Gods Throne of Grace; its certaine they cannot serve or worship him as they ought. Fifthly, hee who perjures himselfe in the highest degree, breaking that very origall covenant which he made to God at first in Baptisme, and afterward ratified at every receiving of the Sacrament, can <sup>o</sup> never questionlesse serve the Lord in any acceptable pious manner: the performance of this vow and covenant (at least-wise in the desire the endeavour of his soule) being that alone which makes him a Christian; and so a man capable of serving God. *P But*

Act \*

he pag. 561, &c.

i See Act 1. 2.

accordingly.

<sup>k</sup> Et hæc feru-

la apellabantur

quasi celebra-

retur conviviū,

quo velut suis

epulis immunda

Dæmonia

pascerebantur.

August. De Civ.

Dei. lib. 2. cap. 4.

See here, pag.

46. 47. & The-

ophylact. in

Act. c. 17 p. 804

\* Chrysostom.

Hom in Psal.

118. & Hom. r.

De Verbis I-

saia. vidi Do-

minum seden-

tem, &c. here,

Scene 4.

<sup>l</sup> Plutarchi

Cato. Seneca.

Epist. 97. Vale-

rius Maximus.

l. 2. c. 10. sect. 2.

Ludov. Vives

Notæ. in Au-

gust. De Civit.

Dei. l. 2. c. 8.

<sup>m</sup> See Tertul.

De Spectaculis

c. 27. & here,

fol. 524. b.

<sup>n</sup> Heb. 4. 16.

<sup>o</sup> See Act 2.

Chorus. p. 42.

to 61. & Act 7.

Scene 2.

<sup>p</sup> See Ibid. pag.

42. to 61. &

Act 7. Scene 2.

¶ 1 Pet. 1. 18,  
19. Christi san-  
guis terrarum  
orbis est præ-  
tium; Claustrus  
enim ecclesiam,  
hoc eam om-  
nem adornat.  
*Chrysostom Hom.*  
*60. ad Pop. Anti-*  
*och. Tom. 5. Col.*  
*341. B.*

\* Quicquid no-  
bis adest præ-  
ter Deum no-  
strum non est  
dulce. Nolum⁹  
omnia quæ de-  
dit, si non dat  
seipsum qui  
omnia dedit.  
*August. in Psal.*  
*85. pag. 66.*

\* Animæ vita,  
Dei cultus, ac  
vita eo cultu  
digna. *Chrysost.*  
*De Orando Deo.*  
*lib. 1. Tom. 5. Col.*  
*592. A.*

† *Isay 57. 15.*

Non enim te-  
merè in sterco-  
re Deus habi-  
tat, sed in cæ-  
naculo scopis  
mundato. *Chry-*  
*sost Hom. 22. ad*  
*Pop. Antioch.*

*Tom. 5. Col.*  
*170. C.*

† *Psal. 4. 6, 7.*

*Psal. 65. 4.*

*Psal. 63. 3, 4.*

he who acts or resorts to Stage-playes, violates that very origi-  
nall covenant which he made to God at first in baptisme, and  
afterwards reconfirmed at every receiving of the Sacra-  
ment; as I have else-where largely proved: therefore  
he can never serve the Lord in any acceptable or graci-  
ous manner, according to his will. And alas what  
Christian is there, who would frequent or harbour any  
such sinfull pleasures, as will quite disable him to  
serve his God, to please his blessed Saviour, ¶ who hath  
bought him even at the dearest rate? What contentment  
can a man take in any thing; in all the riches, honours,  
pleasures, contentments of this world, whiles \* his soule  
can draw no comfort, no heavenly refreshment from his  
God? Better can the inferiour world subsist without  
the light and influence of the Sunne, or the body of a  
man without the heart, then the soule of any Christian  
without the satisfactory \* soule-inlivening presence of  
his God, his Saviour, which is never found but in † those  
broken humble spirits, who serve him in sincerity, and tremble  
at his Word. As therefore we ever desire to please, to  
serve our blessed God according to his will; or to en-  
joy the heart-ravishing consolations of his most blis-  
sfull presence; let us presently abandon Stage-playes;  
which as they hinder us in the service, so they utterly  
deprive us of the face and favour of our God, which are  
† able to make us more then happy in the midst of all our  
deepest miseries. The pleasures, the refreshments that  
men reape from Stage-playes, as they shut out better  
contents, so they † abide no longer then the Playes are acting,  
(and sometimes scarce so long) and then they oft-times  
leave a sting behinde them, which gaules and prickes  
the soule for ever after. If then that love of Christ which  
‡ constrained holy Paul, to bid adue to all carnall pleasures,  
will not enforce us to say thus to Stage-playes: as Da-  
vid sometimes did to his lewde companions; \* Depart  
from me yee wicked, yee workers (yee producers) of iniquity,  
¶ Heb. 11. 25. ¶ 2 Cor. 5. 14, 15. Tit. 3. 3, 4, 5. \* *Psal. 6. 8. & Psal. 119. 115.*  
for



for I will keepe the Cōmandements of my God; yet let the comfort that Gods service wil bring unto our soules, and this consideration joyned with it; *that we cannot serve God with any sincerity of heart, as long as we delight in cursed Stage-plays*, now at last enforce us to bid this farewell to them, that so we may be enabled to please that holy blessed God, who created, redeemed us at first, and hath evermore preserved us since, *that we might doe him service.*

Secondly, as Stage-plays indispose men to, so they likewise withdraw and keep them from Gods service, *especially on Lords-daves, Holy-daves, and solemne Festivals; which should be wholly and onely consecrated to his more speciall worship; and spent in duties of devotion, in lauding and blessing him for his more speciall favours.* And doth not our owne experience beare witnesse to this truth? Are not our Play-houses oft-times more crowded, more coached and frequented then many of our Churches? and are they not full oft-times, when our Churches are but empty? Are there not many hundreds serving the Devill daily in our Theaters, even then when as they should be serving God in his Temples? Doe not more commonly resort to Playes, then Lectures, which is ill? yea doe not too too many neglect to come to Sermons, that they may runne to Stage-plays, which is worse? Indeed our <sup>b</sup> Church of England (out of the great respect it yeelds to Preaching, and the absolute necessity of it to salvation) enjoynes God-fathers and God-mothers, to call upon their God-children, to heare Sermons; (which some prophane ones now begin to loath and speake against, as if we had too much preaching: ) *that so they may the better forsake the Devill and all his workes, mortifie all their unholly corrupt affections, and daily proceed in all vertue and godlinesse of living.* Yea the Saints of God in ancient times, were quickning and calling upon one another in this

baptisme. See Canon 45. which enjoyneth every beaified Minister that is a Preacher to preach once a Sunday at least, either in his owne or some other adjoining parish.

⁊ Anima nigris prius dederit terrena contemnere, celestia mirari non poterit: & contra, donec terrena miratur necessario celestia spernit ac despiciat, Chrys. De Compunctione Cordis. lib. 2. Col. 501. B.

⁊ Luk. 1. 74, 75.

Rom. 14. 7, 8.

1 Cor. 6. 19, 20.

2 Cor. 5. 15.

\* See Nicholas De Cle-

mangijs. De

Novis Cele-

britatibus non

Instituendis. l.

p. 143. to 160. &

Ioannis Lang-

hecrucius De

Vita & Hone-

state Ecclesi-

asticorum. lib. 2.

cap. 11. 12.

\* See 5. & 6.

Edward 6. c. 3.

⁊ See the Ex-

hortation in

the Booke of

Common-

prayer, as the

end of publike

and private

al. 95. 1, 2, 6. manner : <sup>c</sup> O come let us sing unto the Lord, let us make a ioyfull noyse unto the Rocks of our Salvation. Let us come before his presence with Thankesgiving, and make a ioyfull noyse unto him with Psalmes, &c. O come let us worship and fall downe and kneele before the Lord our maker ? <sup>d</sup> O sing unto the Lord a new Song, sing unto the Lord all the earth. Sing unto the Lord ; blesse his Name ; shew forth his salvation from day to day. Declare his goodnesse among the Heathen, his wonders among all people. Give unto the Lord ( O yee Kindreds of the people ; ) give unto the Lord glory and strength. Give unto the Lord the glory due unto his Name ; bring an Offring and come into his Courts. O worship the Lord in the beauty of holinesse, feare before him all the earth : <sup>e</sup> Come yee, and let us goe up to the Mountaine of the Lord, and to the house of the God of Iacob, and he will teach us of his wayes, and we will walke in his pathes, &c. But now alas in stead of calling upon one another to heare Sermons, and of these encouragements to goe up to the house of the Lord to blesse and prayse his Name ( which is now no better then a brand of Puritanisme ) we heare nought else among many who professe themselves Christians ; but, *come let us goe and see a Stage-play : let us heare such or such an Actor ; or resort to such and such a Play-house : ( and I would I might not say unto such a Whore or Whore-house ; ) where we will laugh and be merry, and passe away the afternoone : As for any resort to such or such a Lecture, Church, or pious Preacher ; its a thing they seldome thinke, much lesse discourse of. Alas, that any who professe themselves Christians should be thus strangely, ( that I say not atheistically ) infatuated, as to forsake the most sacred Oracles, the soule-saving Word, the most blessed Sacraments, house and presence of their God ; to runne to Playes and Play-houses, the abominable <sup>f</sup> Spectacles, Lectures, Pompes, and Synogognes of the Devill : as thus <sup>g</sup> to leave the pathes of uprightnesse, to walke in the wayes of darknesse ; reioycing to doe evill, and delighting in the frowardnesse of the wicked ; even then when as they should solace their*

very

<sup>d</sup> Psal. 96. 1, 2,  
3, 8, 9. See Psal.  
97. 1. Psal 99.  
<sup>e</sup> Psal. 100. 1, 2.

<sup>e</sup> Ifay 2. 3, 5.  
Psal. 122. 1.

<sup>f</sup> See Act 1. 2. &  
p. 10. 52, 67, 68  
<sup>g</sup> Prov. 2. 13  
14.



very soules in God. Yet this is the most desperate deplorable condition of many hundred prophane ones in this age of light; who admire who respect the very basest Stage-players, more then the devoutest gravest Preachers; and would rather heare the most lascivious Comedy, then the best soule-searching Sermon: their very practise proclaiming as much unto the world (if not their words;) they being oftner weekly in the Play-house then in the Church; reading over three Play-booke at the least, for every Sermon, for every Booke or Chapter in the Bible. O that the execrable sinfulness of this prodigious profaness would now at last awake us! then those who thinke a Stage-play once a day (at leastwise three a weeke) too little, a Sermon once or twice a weeke, a moneth, too much; *would change their tune for shame*; thinking one Play a yeere to much, \* *one Sermon a weeke*, a moneth to little for Christians, concluding in the words of that blessed Martyr of our Church, *John Hooper Bishop of Glocester (who constantly* <sup>h</sup> *preached in his* \* *Dioces most times twice, or at leastwise once every day thorowout the weeke without faile)* in the <sup>i</sup> *Confession and protestation of his Faith, Dedicated to King Edward the sixth, and the whole House of Parliament, in the yeere of our Lord, 1550.* where we writes thus. *What Realme soever will avoyd the evill of Sedition and contempt of Godly Lawes, let them provide the Word of God, to be diligently and truly preached; and taught unto the Subjects and Members thereof.* <sup>k</sup> *The lacke of it is the cause of sedition and trouble, as Salomon saith; <sup>l</sup> Where Prophecy wanteth, the people are dissipated. Wherefore I cannot a little wonder at the opinion and doctrine of such, as say, a Sermon* \* *ONCE IN A VVEEKE, IN A MONETH, OR IN A QUARTER OF A YEERE, is sufficient* Preachers to preach one Sermon every Sunday at the least. <sup>n</sup> *Master Fox, Booke of Martyrs. Edit. 1610. pag. 1366. Col. 11. Line 77. 78.* \* *That our Bishops and Ministers would doe thus now.* <sup>i</sup> *Imp. inted by John Day Anno 1550.* \* *Let such now who cry downe preaching, Lectures and Lecturers, as the cause of Sedition, consider this.* <sup>l</sup> *Prov. 29. 18.* \* *Let lasie Ministers, & carelesse Christians, who cry downe Lecture, and cry up Stage-plays, note this well.*

\* See Reformatio Legum Ecclesiasticarum ex auctoritate Regis. Henrici 8. & Edwardi 6. Londini 1571. Tit. De Divinis Officijs c. 46, 9, 10, 12. fol. 43. 44. 45. which appoints two Sermons a day in Citties on Lords-dayes & Holi-dayes. See Canons 1604. Canon 45. which enjoynes all li-

\* Master Fox, Booke of Martyrs. Edit. 1610. pag. 1366. Col. 11. Line 77. 78.

\* That our Bishops and Ministers would doe thus now.

\* Let such now who cry downe preaching, Lectures and Lecturers, as the cause of Sedition, consider this.

\* Let lasie Ministers, & carelesse Christians, who cry downe Lecture, and cry up Stage-plays, note this well.

ficient for the people. Truly it is injuriously and evill spoken  
 against the glory of God and the salvation of the people. But  
 seeing they will not be in the whole as good unto God as before  
 they have beens unto the Devill, neither so glad to remove false  
 doctrine from the people, and to continue them in the true; where  
 as they did before occupie the most part of the forenoone, the  
 most part of the afternoone, yea and a great part of the night,  
 to keepe the estimation and continuance of dangerous and vaine  
 superstitions, were it much now to occupie ONE HOVRE IN  
 THE MORNING, AND ANOTHER HOVRE TOVVARDS  
 NIGHT, to occupie the people with true and earnest prayer un-  
 to God in Christs Blood, and in preaching the true Doctrine of  
 Christ, that they might know and continue in the true Religion,  
 and faithfull confidence of Christ Iesu? Fifteene Masses in a  
 Church daily were not too many for the Priests of Baal; and  
 SHOULD ONE SERMON EVERY DAY BE <sup>m</sup> TOO MVCH  
 FOR A GODLY BISHOP, AND EVANGELICALL  
 PREACHER? I wonder how it can be too much opened unto the  
 people? If any man say, labour is lost, and mens businesse lyeth  
 undone by that meanes. Surely it is ungodly spoken: for those  
 that beare the people in hand of such a thing, knoweth right well,  
 that there was neither labours, cares, needs, necessity, nor any  
 things else, that heretofore could keepe them from hearing of  
 Masse, though it had beene said at 4. a clocke in the morning.  
 Therefore as farre as I see, people were content to lose more la-  
 bour, and spent more time then to goe to the Devill, then now to  
 come to God: (as our common Players and Play-haunters  
 doe.) But my faith is, that both Master and Servant shall  
 find gaine thereby at the yeeres end; THOUGH THEY HEARE  
 MORNING SERMON, AND MORNING PRAYERS EVE-  
 RY DAY OF THE VVEEKE. Thus farre this reverend Bi-  
 shop, whose words and practise I would the<sup>n</sup> grosse and shamelesse  
 perversers of his doctrine in the points now controverted,

Let all our  
 Prelates and  
 Ministers con-  
 sider well of  
 this.

See the Hi-  
 storically Nar-  
 ration, &c. prin-  
 ted. Ann. 1631.  
 The Copy of  
 an answer to a  
 Letter, &c.  
 Imprinted by  
 Reale in the  
 beginning of  
 Queene Eliza-  
 beths Raigne:  
 without any  
 Authors or  
 Printers name  
 unto it; was  
 answered ver-  
 batim by Robert  
 Crowley, and  
 printed by Au-  
 thority. Anno  
 1566. which

shewes the shamelesnesse of him who durst now lately in his new Narration to  
 publish it as the received Opinion of the Church of England: it being penned by  
 one Champneis, who if John Veron may be credited, in his Apologie in Defence of his  
 Treatise of Predestination, was both a Papist and a Pelagian too.



(he being a professed *Anti-Arminian*, and *Anti-Pelagian*, and that in terminis, as his *printed Workes most positively demonstrate, however some pervert them:*) together with our constant Play-haunters would now seriously consider: especially in these our dayes; wherein Stage-plays almost cry down Sermons, and Play-books finde so quicke a sale, that (if Stationers doe not misinforme me) there are at least a dozen Play-books vended for one printed Sermon: so that I may safely asseirme, that Stage-plays exceedingly withdraw and keepe men from Gods service: especially on Lords-dayes, Holidayes, and solemne Festivals, \* *set apart for better purposes*: which experimentall truth is so visible to the eyes, the consciences of all men, that it needs no further prooffe. If any man be so uncredulous as not to believe experience, let him then attend to sundry Councils, Fathers, and other moderne Authors, who asseirme: that Stage-plays withdraw men from the Church, and keepe them from Gods service, especially on Lords-dayes, Holidayes, and solemne Festivals which were set apart for pious exercises. For Councils, See the 4. *Councell of Carthage*, Canon 88. with sundry others here recited. *Act 7. Scene 3.* For Fathers, *Clemens Romanus*, in the 2. Booke of *Apostolicall Constitutions*. cap. 64. 65. complaines; *ⁱ That many leaving the Congregation of the Faithfull, with the Church and Lawes of God, did runne to the Playes of the Grecians, and hasten unto Thea-*

ⁱ See his Confession and Protestation of the Christian Faith, Dedicated to Edward the 6. & the whole Parliament, Anno 1550. His Comfortable Exposition upon certaine Psalmes, London 1589. fol. 22, 23, 24, 29, 46, 55, 76, 57, 60, 63, 64, 65, 78 105. and his Articles upon the Creed, London 1581. Article 3. to 15, 17, 20, 21, 25, 29, 30, 33, 36, 38, 39, 40, 42. to 52, 55, 62, 67, 78, 91, 93, 94, 97, 98. where he concludes point-blanke against the Arminian

Tenets which some men cast upon him. \* Hinc ob rem maximus ille Moses æquum censuit ut omnes ascripi ejus Civitati, jus naturæ sequentes celebrarent hunc diem (Sabbatum) otio fisisq; hilaritatibus, intermissis laboribus & officiis, quæ fluctuant negotijsq; victu parantibus ablegata etiã tantisper ceu per inducias sollicitudine annia, ut vacarent non ludicris (sicut quidam) videndisq; spectaculis mimorum saltatorumq; quæ insanum vulgus amat perdere, &c. sed soli philosophiæ veræ, &c. *Philo Judæus* l. 3. *De Vita Moses* p. 932. *ⁱ Tu verò relicto fidelium cætu, Dei Ecclesia ac legibus ad Grecorum ludos curris, & ad Theatra properas; expetens unus ex venientibus eò numerari, & particeps fieri auditium turpium, ne dicam abominabilem: nec rudisti Hieremiæ dicentem. Domine non sedi in concilio ludentium, sed timui a conspectu manus tuæ: neque Iob, dicentem similia. Ibid. *Survins Concil. Tom. 1. cap. 68.**

\* Jer 15. 17.

7 Job 31. 1, 5.  
7. an excellent place.

\* Hoc autem dum cantant & recantant ij qui immortalitatem antea celebrabant, tandem perniciosissimam malè canunt palinodiam; Comedamus, & bibamus, cras enim morimur. Ii autem, non cras verè, sed jam Deo mortui sunt, sepelientes suos mortuos, hoc est, se ipsos in mortem infodientes, &c. *Ibidem.*  
\* Loquamur tamen & ad illos, quos frequenter ab Ecclesiæ conventu spectacula voluptuosa subducunt &c. *August. Hom. 21. Tom. 10. p. 592.* See Enar. in Psal. 80. Tom. 8. pars 2. p. 3. 4, 8, 13, 18. <sup>b</sup> Hanc, inquam, pudendam, verèq; religioni adversandam & detestandam talium numinum placationem, has fabulas in Deos illecebrosas atque criminosas, hæc ignominiosas Deorum facta sceleratè turpiterq; conficta, sed sceleratius turpiusq; commissa oculis & auribus publicis Civitas tota discebat, &c. *De Civitate Dei. l. 2. c. 27.*

ters, desiring to be numbred among those who resorted thither, and to be made partakers of filth, that I say not abominable words and spectacles: neither doe they heare the Prophet Jeremy, saying: \* Lord I have not fate in the assembly of Players or Mockers, but I was afraid at the sight of thy hand: nor 7 Job, who speaks the like words, &c. *Clemens Alexandrinus*, in his 3. Booke of the *Padagoge. cap. 11. fol. 52. 53.* complains; That divers after they are departed from the Church, laying aside that divine inspiration which was in it, assimilate themselves to the company in which they are; or rather laying aside the false and counterfeited visage of gravity, they are found to be such, as they were before unknowne to be: and when as they have revered that Word which was spoken of God, they leave it where they heard it, running unto Play-houses, the chaire of pestilence; and delighting themselves abroad with wicked measures and amorous songs; being filled with the noise of pipes, with clapping of hands, with drunkenness, with all kinde of filth and dirt. <sup>2</sup> But while they chaunce and rechaut this; those who before did celebrate and extoll immortality, doe at last wickedly sing, that most pernicious palinody; Let us eate and drinke, for to morrow we shall die. But they not to morrow, but even now already are truly dead to God, burying their dead, that is, interrung themselves in death, &c. A dreadfull speech, which I would our Dancers, Play-haunters, and voluptuous persons would lay neere their hearts. *Saint Augustine* informes us; <sup>a</sup> That voluptuous Playes and Spectacles oft-times withdraw men from the Assemblies of the Church: and <sup>b</sup> that the whole City of Rome did with publike eyes and eares, learne those alluring criminous fables, and those ignominious deeds which were wickedly and filthily fained of their 7 dol-gods, and more filthily, more wickedly committed by them, neglecting in the meane time



better things. Saint Chryfoftome in *c*undry of his Homi- *e* Hom. 3. De  
lies complains : That men did oft-time leave the Church Davide & Saul.  
and runne to Playes; preferring Stage-play-meetings be- Tom.1. Col.  
fore the Church Assemblies, and chusing rather to see an 511.512.Hom.  
Harlot or Player in the Theater, then the Body and Blood De Verbis I-  
of Christ himfelfe in the Church. Pope Leo the first la- faix. Vidi Do-  
ments. *d* That Stage-playes, and unruly Spectacles were minum feden-  
more frequented then the blessed solemnities of the Martyrs. tem;&c. Tom.  
Saint Asterius, in his Homily againft the Feaft of the 1. Col.1281.to  
Kalends, complains : *e* That many preferring their vaine 1284. Hom.in  
Stage-playes, pleasures, and employments, abfented them- Pfal.118.v.151.  
felves from the Church, and holy Sermons on Festivals and 152 Tom.1.  
Holi-dayes, and on the Feaft of Kalends. *f* Alas for grieve Col 1030.  
(writes Cyril Arch-bifhop of Alexandria) very many 1931.& Hom.  
among us Christians imitate this madneffe and dishonesty of 7. in Matth.  
the Jewes : who upon Holi-dayes and folemne Festivals Tom.2. Col.  
giving themselves over to dishonest Playes, to drunkenneffe, 58.59.& Hom  
to dancing, or other vanities of the world; when as they 15. & 21. Ad  
ought to ferve God more diligently, to frequent the Churches Pop. Antioch.  
of God more earnestly, to be instant in prayers, and to be pre- *4* Majorem ob-  
fent at Ecclesiasticall duties, doe then most of all provoke God tinent infana  
with their most diffolute manners. Is this O Christians to fpectacula fre-  
celebrate an holy day, to pamper the belly, and to let loose quentiam, quā  
thereines to unlawfull pleasures? If worke bee prohibited beata martyri.  
Sermo in Oftava  
Petri & Pauli.  
cap.5. fol.165.  
*e* Bibl. Patrum,  
Tom.4.p.705.  
D. E.

*f* Sed pro dolor, quam plurimi inter Christianos hanc Iudeorum amentiam & improbitatem imitantur, qui diebus festis, aut ludis illiberalibus, crapula, choreis, aut alijs mundi vanitatibus dediti, quum Deo diligentius obsequium exhibere, quum templa Dei frequentare, orationibus insistere, atque Ecclesiastico interesse officio deberent, tunc maxime Deum suis dissolutissimis moribus irritant. Idne est o Christiani, celebrare diem festum, indulgere ventri, & inconcessis volupratibus habenas laxare? Si prohibetur die festo opus, quod manu exerceatur ad vitæ necessitatem, ut integrius divinis rebus vacare possitis, nonne potiori jure prohibita sunt ea, quæ non nisi cum peccato committi possunt, & gravi offensione Dei? Diebus ad exercenda opera servilia concessis, unusquisque suo intentus est operi, & abstinet à crapula, ludis & vanitatibus. Diebus autem festis passim currunt ad cauponā, ad ludos spectacula & choreas, in irrisiōem divini nominis, & dici prævaricationem: quum tamen eo gravius sit peccatum, quo sanctiori tempore committatur: Respiciant igitur, & id zizanium, quod inimicus homo superseminavit in agro Domini prorsus extirpare, & a se vellere laborent. Cyril. Alex. in Ioan. Evang. l. 6. c. 5 p. 595.

on Holi-days, which must be used for the necessary sustenance of life; that so you may the more intirely devote your selves to heavenly things; are not those things then much more forbidden which cannot bee committed without sinne and great offense to God? On dayes that are allowed for servile worke, every one is intent upon his owne businesse; and hee abstaines from drunkennesse, pastimes, and vanities. But on Holi-dayes (loe here the true genious picture of our present age) men every where runne to the Ale-house, to Playes, to Enterludes, and dances, to the very derision of Gods Name, and the prevarication of the day: where as in truth the sinne is so much the more hainous, by how much the more holy the time is in which it is committed. Let them therefore repent, and labour utterly to extirpate and pull up this tare, which the envious man hath sowne in the Field of the Lord. *John Damascen* out of *Eusebius* informes us.

¶ Qui Domini  
meru præditi  
sunt, dominicū  
diem expectāt,  
ut Deo præces  
adhibeant, ac  
corpore & san-  
guine Domini  
fruantur. Iner-  
tes autem &  
socordes Do-  
minicum diem  
expectant, ut  
ab opere feria-  
ti, vitij operā  
dent. Quod au-  
tem non men-  
tier, res ipsæ si-dem faciant.

¶ That those who are endued with the feare of God, long for the Lords day, that so they may pray unto God, and be made partakers of the Body and Blood of the Lord. But sluggish lasie persons looke for the Lords day, for no other end but that being loosed from their worke, they may give themselves over to their vices. Now that I lie not, the very things themselves doe make it credulous. Walke forth upon any other day, and thou shalt finde no man idle or playing. Goe forth upon the Lords day, and thou maist finde, some playing upon and singing to the Harpe: others shouting and dancing; others sitting, and reviling their neighbours, others wrestling. Doth the Preacher call to the Church? all of them grow lasie, and make delayes. Doe the Harpe or Trumpet sound? all of them presently runne as if they were winged. <sup>h</sup> We be-

dem faciant. Aliodie in mediū prodi, & neminem invenies. Die Dominico egredere, atq; alios cithara canentes, alios applaudentes & saltantes, alios sedentes, ac proximos maledictis insectantes, alios deniq; luctantes reperies. Præco ad Ecclesiam vocat? & omnes segnitie torpent, ac moras nectunt. Cithara. aut tuba personuit? & omnes tanquam alis instructi currunt. *Damascen. Parallelorum. l. 3. c. 47 p. 208.* <sup>h</sup> Ecclesiæ spectacula cernimus, Dominum Christum in mensa recumbentem prospicimus, Seraphinos ter sanctum Hymnum canentes, Evangelicas voces, Spiritus sancti præsentiam, Prophetas resonantes, Angelorum Hymnum, Alleluia, omnia spiritualia.



hold the Spectacles of the Church; we see the Lord Christ lying on the Table, the Seraphims singing a thrice holy song, the words of the Gospell; the presence of the holy Ghost, the Prophets echoing, the Angels singing, Alleluia, all things spirituall, all things worthy salvation, all things procuring the Kingdome of Heaven. These things heares he that enters into the Church. But what seek he who runnes to Play-houses? Diabolicall songs, dancing Wenches, or that I may speake more truely, Girles tossed up and downe with the furies of the Devill: (A good discription of our dancing females.) For what doth this Danceresse? She most impudently uncovers her head, which Paul hath commanded to be alwayes covered: Shee turnes about her necke the wrong way; Shethrougheth about her haire hither and thither; Even these things verily are done by her whom the Devill hath possessed. But the Fidler, like a Devill, conflicteth with wooden instruments. Such verily was the feast of Herod. The Daughter of Herodias entred in and danced, and cut off the head of Iohn Baptist, and obtained the subterraneous places of Hell for her inheritance. Therefore those who love Charantoes and Dances, have their portion with her. Woe unto those who play upon the Harpe on the Lords day, or doe any servile worke. This day was allotted for the rest of servants and hirelings: For this saith he, is the day of the Lord, let us reioyce and be glad therein, &c. Salvian is yet more punctuall to our purpose: heare but his words for all the other Fathers, *We preferre (saith he) pastimes*

omnia salute digna, omnia cæleste regnū conciliantia. Quid autem cernit qui ad Theatra currit? Diabolicos cantus, mulierculas saltitantes, vel, ut rectius loquar, Dæmonis intemperijs agitata. Quid enim saltatrix facit? Caput, quod Paulus perpetuū tegi iussit, impudenter aperit: collum invertit: comā huc atq; illuc expandit. Hæc porro etiā ab ea fiunt, quam Dæmon obsessam tenet, Citharædus autē tanquam Dæmon, cū ligno conflictatur.

Tale nimirum

Herodis quoq; convivium erat. Herodiadis filia ingressa, tripudiavit, ac Ioannis Baptistæ caput amputavit, & subterranea inferni loca hæreditatis loco cōsecuta est. Quocirca qui choreas & saltationes amant, cum ea portionem habent. Væ his qui Dominico die cythara ludunt, aut operantur. Ad mercenariorū & servorum requietem hic dies concessus est. Hæc enim Dies, inquit ille, quam fecit Dominus: exultemus & lætemur in ea, &c. *Idem. Ibidem.* Nos Ecclesijs Dei ludicra anteponimus; nos Altaria spernimus, & Theatra honoramus. Omnia deniq; amamus, omnia colimus, solus nobis in comparatione omnium Deus vilis est. Deniq; præter alia quæ id probant, indicat hoc etiā hæc res ipsa quā dico. Si quando enim venerit, quod scilicet sæpè evenit, ut eodem die, & festivitas ecclesiastica, & ludi publici agantur, quæro: ob omnium conscientia, quis locus majores Christianorum virorum copias habet? caveandū ludi publici, an Atrium Dei? & Templum magis omnes sectentur, an Theatrum? *Disca*

Evangeliorum magis diligant, an thymelicorum: verba vitæ, an verba mortis? Verba Christi, an verba mimi? Non est dubium quin illud magis amemus, quod anteponimus. Omni enim ferarium ludicrorum die, si quælibet Ecclesiæ festa fuerint, non solum ad Ecclesiam non veniunt, qui Christianos se esse dicunt: sed si qui nescij forte venerint, dum in ipsa Ecclesia sunt, si ludos agi audiunt, Ecclesiam derelinquunt. Spernitur Dei templum ut concurratur ad Theatrum; Ecclesia vacuatur, Circus impletur. Christum in Altario demittimus, ut adulterantes visu impurissimo oculos ludicrorum turpium fornicatione pascamus. *Salvian De Guber. Dei* l.6. p.195.196. \* Denique, cuiuslibet civitatis incolæ Ravennam aut Romam venerint, pars sunt Romanæ plebis in Circo, pars sunt Ravennatis in Theatro. Ac per hoc nemo se loco aut absentia excusatum putet. Omnes turpitudine rerum unum sunt, qui sibi rerum turpium voluntate sociantur. Et blandimur tamen nobis de probitate morum, blandimur nobis de turpitudinum raritate, *Ibid.* p.201. † De Inventoribus Rerum. lib.5. cap.2. pag.384.385.



*Virgil* complaines. That in his time holy dayes were most acceptable to youth for no other reason, but that they had then leasure to lead about dances; especially among the Italians, who after the custome of the ancient Pagans, did usually exhibite Spectacles and Playes unto the people; reciting Comedies, and personating the lives and martyrdomes of the Saints in Churches; in which that all might receive equall delight, they acted them in their Mother-tongue. Thus was it heretofore among the ancient Romanes, who on their solemne Festivals recited the Poems of Poets in open Theaters, and made divers Spectacles of beasts and Sword-players in Amphitheatres; with sundry other Playes thorowout the City, with which the people were delighted.

<sup>m</sup> *Agrippa* complaines, and so likewise doth <sup>n</sup> *B. B. Latimer* our renowned Martyr, and <sup>o</sup> *Episcopus Chemnensis*. That that master of equity, that subverter of all order and decency, that author of all evill things, the Devill, endeavouring daily to pull downe what ever the holy Ghost doth build up, hath alwayes quite demolished this fortification: The greatest part of Christian people so spending the holy rest of Holy-dayes, not in meeting together to pray, or heare Gods Word, nor yet to performe those other duties for which they were first ordained; but wasting it in all kinde of corruptions of good manners, and of Christian doctrine, in Dances, in Comedies, in Stage-playes, in ribaldrous Songs, in Sports, in drunken meetings, in Spectacles, in all kinde of worldly and carnall workes contrary to the Spirit and holinesse: And as *Tertullian* saith of the solemnity of the *Casars* or *Romane Emperours*; they are wont then to performe a notable piece of service, to make Bonfires and Dances in the streets, to feast from house to house, to turne the whole City into the forme of a Taverne, to force wine downe their throates, to runne earnestly to misdemeanors, to impudencies, to irritations, and enticements of lust: thus is the publike ioy expressed by a publike shame: so may it be said of our Festivals. Are we not therefore worthily to bee condemned who thus celebrate the solemnities of Christ and of his Saints? Not to

<sup>m</sup> De Vanitate  
Scientiarum. c.

59. De Festis.

<sup>n</sup> In his Ser-  
mons. fol 13.

<sup>o</sup> Onus Eccle-  
siæ. c. 28. sect. 6.

In festis pro  
divino cultu in-

stitutis visita-

mus taberna &

choreas seu tri-

putia, spectacula & aliter cir-

ca illicita oc-

cupamur, exer-

citia spiritualia

penitus dete-

stantes, &c.

*Ibidem*. See cap.

27. sect. 7. &

17.

\* Part. 2. Booke  
of Homilies,  
pag. 126.

9 De Vita &  
Honestate Ec-  
clesiasticorum  
lib. 2. cap. 11.  
thorowout.

¶ Atq; hunc fe-  
rè in modum  
omnes artifices  
ac opifices ali-  
quem sanctorū  
in patronū sibi  
deligerunt co-  
lendum. Ita ut  
hujusmodi cul-  
tu ac ritu ad  
ethnicismū seu  
atheismū rela-  
bi videamur.  
*Ibidem*. p. 252.  
¶ In his Works.  
Lugduni Bat.  
1613. p. 143.  
to 150.

¶ Quosdam hi-  
strio delectat,  
nonnullos Theatra occupant, plurimos pila tenet, permultos alea, &c. *Ibidem*.  
pag. 143.

remember the Statute of 17 Edward 4. cap. 3. which  
informs us, that the Holi-dayes and Sundayes were spent in  
Dice-play, Kayles, Bowles, and such other unlawfull ungra-  
cious and incommendable Games. Nor to recite the words  
of the authorized \* Homily of the time and place of Pray-  
er : which complaines : That it too evidently appeares that  
God is more dishonoured, and the Devill better served on  
the Sunday, then upon all the dayes of the weeke besides.  
Nor yet to recite the lamentable complaint of 9 Joannis  
Laxghecrucius : That Lords-dayes and Holi-dayes in his  
time were for the most part spent in drunkennesse, dancing,  
wantomesse, Stage-playes, and the like : in so much that the  
very Singing-men and Choristers of the Church (such was  
their blindness and madness) did spend and honor the sacred  
feast-day of the Virgin Martyr Cecilia, not in sackcloth  
and fastings ; but in gluttony, in drunkennesse, in dancing,  
in lascivious and unchaste songs ; being then more prone to all  
lascivious wickednesse, then to the reformation of their lusts,  
or to fasting and prayer : \* And that almost all Artifi-  
cers and Trades-men had chosen some one Saint or other  
to be a Patron to them, which Saints they worshipped in a de-  
boist Bacchanalian manner : so that by this kinde of worship  
and custome, men seemed to have relapsed to Heathenisme  
or Atheisme. I shall truly transcribe a notable passage  
out of Nicholas de Clemangis to the like effect ; in his  
Treatise : † De Novis celebritatibus non instituendis :  
where he writes thus : Every one may perceive with what  
devotion Christian people doe at this day celebrate their  
Festivals and Holi-dayes. They seldome come to Church,  
they most seldome heare the Masse, and that for the most  
part but by piece-meale, &c. Yea they leave the Church,  
and runne away. One goeth to a Farme, another to his world-  
ly affaires : a great companie resorts to faires, which now  
are never kept in a publike and solemn manner but on the  
most eminent Festivals : † the Stage-player delighteth some,



Play-houses take up others; Tennis-courts many, Dice very many. Festivals are celebrated by the richer sort with great gawdinesse of apparell; and provision of banquets: but betwixt meene rich cloathes and pompous feasts, the conscience lies unadorned in uncleannesse. The outward house is cleansed with beasoms, the floores are swept, greene boughes are placed at the doore, the ground is strowed with hearbes and flowers, "all outward things are cleane and trim: but the miserable inward man not partaking of this exultation, pines away in the meane time in his filthinesse, and by how much more excessive the laughter is in the midst of vaine delights, by so much the more is it afflicted with greater sorowes, and wounded with sharper prickes of sinnes. But to omit these: let us see what the prophane vulgar doth in the meane time, and the youth in our times corrupted with luxury. I have fitly said, the prophane vulgar, according to the thing which is done; because then doubtesse they are farre from the Temple; and as they are farre from the Temple, so likewise farre from home \* For Holi-dayes are not celebrated by them in the Temple, nor in their houses; all the solemnities of their celebration are in Tavernes and Ale-houses. They resort thither almost at Sunne-rising, and oft-times they abide there untill midnight; they swear, forswear, blaspheme God, and curse all his Saints, they roare, they wrestle, they wrangle: they sing, they rage, they skrecke, they make a tumult, and seeme to be as mad as Bedlams. They strive who shall overcome one another in drinking: they drinke merrily one to other; they earnestly provoke and stirre up one another to drinke: And when as they have glutted themselves, and are drunke, then they rise up to play, &c. What shall I relate the vanities of publike Playes and spectacles upon Holi-dayes: The crosse-ways sound againe with dances? the Vilages and streets, yea the whole City rebound with the voyces of Singers, the shoutes, the clamours of Dancers, the confused sound of the Harpe, the Tabret, the Psaltery, and all other musicall Harmonies. Their mindes being moved with the flatteries of laughter, the

¶ These are the  
fruits of Playes  
and dancing.

thumping of the feet, the glances of the eye, the gropings of the hands, and with the alluring sweetnesse of Verses and Harpes, & Wax effeminate, become vaine, and grow hot to luxury and incontinency. There the consultations of whoredomes and adulteries are handled; oportunities are taken, places, times, and conditions are appointed. And because the day is not sufficient for their lewdnesse, Girles and espoused Women are there oft-times voluntarily or against their wills ravished in the darknesse of the night. I know places, yea famous Citties, in which on Holi-dayes and Lords-daies it is lawfull for Maides in a publike manner to runne abroad to their Lovers, yea to their Panders, which promised liberty they diligently study to preserve without controll, and speedily as soone as ever the houre of dinner is past, they earnestly call themselves together, and march in troopes to their corrupters with incredible wamonesse and malepartnesse. We

\* Loe here the  
effects of Re-  
vels, Wakes,  
Morrices,  
Whitson-ales,  
& May-poles,  
which some so  
much approve  
and plead for.

see in Wakes or Festivities of Country Villages, how Harlots come from all quarters out of the neighbour Townes and Citties, and Country Youthes flocking thither by troopes, who perhaps were free from such uncleannesse all the yeere, casting away the bridle of modesty in the solemnity of their Patron (the Saint to whose honour their Church is dedicated) publikely commit adultery. There Youth hath first cast off its Chastity; there yong men are polluted, there Children

\* But we stile  
such a one a  
Puritan.  
¶ And would  
they not think  
so of our Bac-  
chanalian rio-  
rous Grand-  
Christmasses  
too? to which  
all these passa-  
ges may be wel  
applied.

are-corrupted, and they learne the experiment of a most impure contagion. There they continually provoke and invite one another to that most filthy pleasure, and he that will not follow the rest to destruction is accounted a \* wretch, a slug-gard, an unprofitable person, good for nothing. ¶ What Heathen skilfull of sacrilegious Feastivals (if he should happen to be present) would not rather beleieve that the Floralia of Venus, or the feasts of Bacchus were kept, then the solemnities of any Saint; when as he should there behold such uncleanneses as were wont to be acted in the Festivalls of those Idols. Neither doth the filthy obscenity onely of Bacchus and Venus seeme to bee exercised there, but likewise of Mars and Bellona too. For it is now a common fame, that

it



it is an unseemely Holi-day which is not sprinkled with fighting and effusion of blood. Neither is it strange if that Mars be made a companion of Bacchus and Venus. For mindes provoked with wine and lust are wont to be easily provoked to fight; Whence Venus Martia was fained by the Poets to be coupled with a cunning and insoluble knot. What, is the Patron of the Village to be worshipped by the Inhabitants on his birth-day in such a manner, that so he might be propitious to them all the yeere? What Noble or great man would not be displeased that his birth-day should be defiled with such a pollution? Who may not see, how much honestier, how much better it were to observe no Holi-dayes, then to keepe them in this manner? Whose heart is so estranged from reason, so devious from the truth through perverse error, that he may not understand it to be lesse evill to goe to plow, or to digge, to sow, or doe other Country workes on the solemnities of the Saints, then not to honour, but to prophane their solemn Festivals with such horrible obscenities? And yet if any one oppressed with never so great penury of necessaries for his family be found to have done any thing in his Field or Vineyard, he is cited, severely punished, reprehended, condemned as guilty of violating an Holi-day. But he who shall commit these worser things condemned by the Lawes and Commandements of God, shall want both punishment, and an accuser. And why is this, but because there is no man who will take revenge on those who transgress the Precepts of the Lord? They have their Officials (whose office

And may we not apply this to our disorderly Christians?

Officialis Episcopi, ministerium damnatissimæ villicationis. Credo huiusmodi Officiales non ab officio, nomine, sed ab officio verbo, mutasse vocabulum: nam genus hoc hominum, quod dicunt officii perdi. Tota Officialis intentio est, ut ad opus Episcopi suæ jurisdictioni commissas miserimas oves quasi vice illius tondeat, emungat, excoriet. Isti enim sunt Episcoporum sanguisugæ evomentes alienum sanguinem quam biberunt. Quia testimonio Scripturæ, divitias quas congregavit impius evomet: & de faucibus illius extrahet eas Deus. Isti sunt quasi spongia in manu prementis, quasi quædam colatoria divitias suis dominis influentes, & execrandis acquisitionibus nihil sibi præter peccati sordem & sæculentiam retinentes, Quod enim aggregant per oppressionē pauperum, Episcopis quidem ad delicias cedit, Officialibus ad tormentum. Sic vos non vobis mellificatis apes. Sic vos non vobis accumulatis opes. Isti sunt secretiora illa ostiola, per quæ ministri Belis sacrificia quæ super mensam ponebantur à Rege, clanculum asportabant. Sic Episcopus quasi

longa manu bona aliena de-ripit, & notam criminis à se removens, suis Officialibus culpæ & infamiae discrimen impingit. Ideo quasi sub umbra Episcopi, & obitu justitiæ palliatæ subditos exprimunt, Ecclesias gravant, redditus alienos violentè invadunt, oculos habent ad munera, pupillæ & viduæ non intendunt, &c. Officium Officialium, hodie est, jura confundere, transactiones rescindere, innectere dilationes, suppressere veritatem, fovere mendacium, quæstum sequi, æquitatem vendere, inhare exactionibus, versutias concinnare. Isti sunt, qui hospites suos gravant superflua evectioe, & multitudine clientelæ. Querunt delicatos & superfluos cibos, cum scriptum sit, comedentes & bibentes quæ apud illos sunt. De alieno enim prodigi, de proprio sunt avari, verborum insidiatores & aucupes syllabarum tendunt laqueos & pedicas in capturam pecuniæ, jura interpretantur ad libitum, & ea pro voluntate sua, nunc abdicunt, nunc admittunt: bene dicta depravant, prudenter allegata pervertunt, rumpunt fœdera, nutriunt dissimulationes, fornicationes dissimulant, matrimonia distrahant, adulteria foveant, penetrant domus, & mulieres oneratas peccatis captivas ducunt; diffamant innoxios, & nocentes absolviunt. Et ut multa sub verborum paucitate concludam, dum omnia venaliter agunt filij avaritiæ, servi mammonæ, se Diabolo venales exponunt. Si mihi credis, imò si credis in Deum, relinque maturius Officialis officium, ministerium damnationis, rotam malorum, & spiritum vertiginis, qui te ad inania circumvoluit. Miserere anime tuæ placens Deo, cui placere non potes cum isto perditionis officio. Petrus Blesensis. Epist. 25. ad Officialem Episcopi Carnotensis. Bibl. Patrum. Tom. 1. 2. pars 2. pag. 724. 725. vid. Ibidem. Enarratio in Psal. 32.



wise pleasantly received with applause and gratulation even by the Censors themselves, &c. Now what a thing is it for men to entangle themselves in greater villanies, on those dayes that are appointed for reconciliation and remission of sinnes, and on which men wholly cease from terrene actions, that they may give themselves to the contemplation of Heavenly things with a pure heart? What confidence can such have of the suffrage of the Saints, who defile their Holydayes with most foolish vanities, most impure pollutions, most wicked debacchations, and sacrilegious execrations? Verily they deserve to have them, not most pious furtherers, but most deadly accusers. <sup>c</sup> For what greater injury can be done to a Saint, then to dishonor his birth-day, wherein he was carried into Heaven and Paradice, with such uncleanneses? and with every such sacrilegious custome wherewith Devils were wont to be attoned by their superstitious worshippers? What doe we thinke the ancient holy Fathers would say, who appointed the solemnities of the Saints to be observed in the Church for the foresaid ends, if they were now alive, and should see those vanities and counterfeit fooleries that are done upon them? I doubt not but they would take care of the soules that are like to perish, neither would they suffer such things on the holy dayes of the Saints as were not permitted to be done in the Bacchanalia themselves. Either therefore, they would recall the people by the censure of discipline from such most unworthy obscenities, or would compell them to celebrate Festivals with due honesty; or if they could not breake the force of pernicious custome, they would rather abolish the feasts themselves, lest they should bee an occasion of so great wickednesses; which as it seemes to agree with the safety of soules, according to the variety of manners and times, are either to be discharged from observance, or else more stricktly to be tied to an honest observance, lest they should doe farre more hurt by being ill observed, then well omitted, &c. By all which discourse of this learned Author, (who hath much more to the selfesame purpose, which suites punctually with the practise of our

present times) wee may easily discern, how Stage-plays and dancing avocate and with-hold men from Gods worship, especially on *Lords-dayes*, and the most *solemne Christian Festivals*, which of all other times are most abused, to the eternall ruine of many thousand Christians soules. To passe by *Bucer in Psal. 92.* Master *Gualther. Hom. 88. in Acta Apostolorum. cap. 13.* Master *John Calvin, on Deut. 5. Sermo. 34.* Doctor *Bownde, of the Sabbath. London 1595. p. 135, 136, 283, 284.* Master *Beacon, Hooper, Babington, Brinsly, Perkins, Dod, Lake, Downham, Andrewes, Williams, Ames,* and most other Writers upon the 4. Commandement, and the Sabbath: who make the selfesame complaint, that the *Lords-day*, and *Holi-dayes* are prophaned and oft-times spent in Stage-plays, Dancing, Drinking, Masques, and Pastimes.

Which complaint I finde likewise seconded by learned *John Gerson*, & *Vincentius Bellovecensis*, and *Cardinall Bellarmine* himselfe; who as they condemne all Stage-plays, Enterludes, Masques, with all mixt lascivious amorous dancing, (against which *Vincentius* and *Bellarmino* have largely written) at all times, so especially on *Lords-dayes*, *Holi-dayes*, and *solemne Festivals*, on which they are most execrable. The Author of the 3. Blast of *Retrait from Playes and Theaters* is very copious in this point. *God* (writes he) hath given us an expresse Commandement, that we should not violate the Sabbath-day, and prescribed an order how it should bee sanctified, namely in holinesse, by calling into minde the spirituall rest; hearing the Word of God, and ceasing from worldly businesse. Whereupon *Isaiah the Prophet*, shewing how the Sabbath should be observed, saith, *If thou turne away thy foote from the Sabbath, from doing thy will on mine Holy-*

*De Præceptis Decalogi. c. 7. Operum Parisijs. 1606. pars 2. Col. 264. & Sermo. Domin. 3. Adventus. pars 4. Col. 332. 333, 334. Speculū Morale. lib. 3. Distinct. 6. pars 9. fol. 251. 252. Concio. 6. De Dominic. 3. Adventus & Concio. 19. De Dominica. 1. Quinquages. Operum. Colonia Agrip.*

*1617. Tom. 6. Col. 60, 61, 204, 205. i Pag. 62. to 78. k Exod. 20. 8, 9, 10, 11. Woikes which God requireth on the Sabbath. l Ilay 58. 13, 14. Dominico die à labore terreno cessandum est, atque omnimodo orationibus insistendum, ut si quid negligentia per sex dies agitur, per diem resurrectionis Dominicæ præcibus expietur. Greg. Magnus. Epist. lib. 11. Indict. 6. cap. 3. fol. 452. F.*

day.



day, and call the Sabbath a delight, to consecrate it as glorious to the Lord: and shalt honour him, not doing thing owne wayes, not seeking thine owne will, nor speaking a vaine word; then shalt thou delight in the Lord, and I will cause thee to mount upon the high places of the earth, and feed thee with the heritage of Jacob thy Father, for the mouth of the Lord hath spoken it. \* Here we see how the Lord requireth that this day should be observed, and what rest hee looketh for at our hands. But, alas, how doe wee follow the order which the Lord hath set downe? \* Is not the Sabbath of all other dayes most abused? \* Which of us on that day is not carried whether his affections leades him, unto all dissolutenesse of life? How often doe we use on that day unreverend speech? which of us hath his heart occupied in the feare of God? who is not led away to the beholding of those Spectacles, the sight whereof can bring but confusion to our bodies and soules? Are not our eyes (\* there) carried away with the pride of vanity? our eares abused with amorous, that is, lecherous, filthy, and abominable speech? Is not our tongue which was given us onely to glorifie God with all, there imploied to the blaspheming of Gods holy Name, or the commendation of that is wicked? Are not our hearts through the pleasure of the flesh, the delight of the eye, and the fond motions of the minde, withdrawn from the service of the Lord, and meditation of his goodnesse? So that albeit it is a shame to say it, yet doubtlesse whosoever will marke with what multitudes these idle places are replenished, and how empty the Lords Sanctuary is of his people, may well perceive what devotion wee have. We may well say we are the servants of the Lord, but the slender service wee doe him, and the small regard we have of his Commandements, declares our want of love towards him. \* For if yee love mee (saith Christ) keepe my Commandements. Wee may well bee Hirelings, but wee are none of his Household. Wherefore abuse not the Sabbath day, my Brethren: leave not the Temple of the Lord: sit not still in the quagmire of your owne lusts: but put to your

\* How the Sabbath day is consumed.  
\* See here, pag. 242.  
\* At Playes every member of man is defiled.

Csc 3,

Strength

† Ephes. 5. 16.

\* None delight  
in common  
Spectacles but  
such as would  
be Spectacles.

\* Time would  
not bee lost.

\* End of mans  
creation.

† 2 Cor. 5. 10.

u Pag. 76. 77,  
78.

\* Why the Em-  
perour Traian  
ordained but  
22, Holi dayes  
thorowout the  
yeere.

\* God worst  
served on the  
Sabbath dayes,

strength to helpe your selves before your owne waight sincke  
you downe to Hell. † Redeeme the time for the dayes are  
evill. Alas what folly is it in you, to purchase with a penny  
damnation to your selves? why seeke you after sinne as after  
a banquet? \* None delight in those Spectacles, but such as  
would bee made Spectacles. Account not of their drosse: their  
treasures are too base to be laid up in the rich Coasers of your  
minde. Repentance is farthest from you when you are nea-  
rest to such May-games. All of you for the most part doe  
lose your time, or rather wilfully cast the same away, contem-  
ning that as nothing which is so precious as your lives cannot  
redeeme. \* I would to God you would bestow the time you  
consume in these vanities, in seeking after vertue and glory.  
For to speake truely, whatsoever is not converted to the use  
wherefore it was ordained, may be said to bee lost. \* For to  
this end was man borne, and had the benefit of time given  
him, that hee might honour, serve, and love his Creator, and  
thinke upon his goodnesse. For whatsoever is done without  
this, is doubtlesse cast away. Oh, how can you then excuse  
your selves for the losse of time! doe you imagine that your  
carelesse life shall never bee brought into question? Thinke  
yee the words of Saint Paul the Apostle were spoken in vaine,  
when hee saith, † We must all appeare before the Iudge-  
ment Seate of Christ, that every man may receive the  
things which are done in his body, whether it be good  
or evill. When that account shall bee taken, I feare me your  
reckoning will bee to seeke, &c. u By such infamous persons  
as Players much time is lost, and many dayes of honest travell  
are turned into vaine exercises; Youth corrupted, the Sab-  
bath prophaned, &c. \* It was ordained in Rome by the  
Emperour Trajan, that the Romanes should observe but  
22 Holi-dayes thorowout the whole yeere. For hee thought  
without doubt, that the gods were more served on such dayes  
as the Romans did labour, then on such dayes as they rested;  
because the vices were more then which they did commit,  
then the sacrifices they did offer. \* And trust mee I am of  
that opinion, that the Lord is never so ill served as on the  
Holi-dayes.



*Holi-dayes.* For then Hell breakes loose. Then wee permit Youth to have their swinge; and when they are out of the sight of their Masters, such government have they of themselves, that what by ill company they meete withall, and ill examples they learne at Playes, I feare me, I feare me their hearts are more allienated from virtue in two houres, then againe may well be amended in a whole yeere.

Thus hee; yea and thus M.<sup>x</sup> Gosson, M.<sup>y</sup> Northbrooke, M.<sup>z</sup> Stubs, M.<sup>a</sup> Brinsly, and others too tedious to transcribe, together with the expresse words of the Statute

of 1. Caroli. cap. 1. which informes us; *That the holy keeping of the Lords-day in very many places of this Realme hath beene and now is prophaned and neglected, by a disorderly sort of people, in exercising and frequenting Beare-bayting, Bul-bayting, Enterludes, common Playes, and other unlawfull exercises and pastimes, neglecting Divine Service both in their owne Parishes, and elsewhere.* All

which concurrent testimonies are a sufficient confirmation of this experimentall truth; that Stage-playes advocate, with-hold, and keepe men from Gods worship, house & ordinances, especially on Festivals, Holi-dayes, and those solemne times which should bee more peculiarly devoted to his service. And no wonder that it

should be so: First, *because the vulgar people, (who are commonly inamored with childish pleasures, and pompous vanities,) are exceedingly delighted with Enterludes and Stage-playes;* as <sup>b</sup> Tully, <sup>c</sup> Horace,

enim populi ac multitudinis comitia. Populo ludorum magnificentia voluptari est. Ludis delectamur & capimur. Lex hæc quæ ad ludos pertinet est omnium gratissima. Delectant homines mihi crede ludi. Id autem spectaculi genus erat, quod omni frequentia, atq; omni genere hominum celebratur; quo multitudo maxime delectatur. Oratio pro Murena. p. 463. B. C. & Oratio pro P. Sextio. p. 561. A. <sup>c</sup> Vt primum positis nugari Græcia bellis Caput, & in vitium fortuna labier æqua, Nunc athletarum studijs mire arsit æquorum. Nunc tibi cinibus, nunc est gavisa tragædis, Sub nutrice puella velut si luderet infans. Epist. lib. 2. Epist. 1. pag. 280. His nam plebecula gaudet. Verum equitis quoq; jam migravit ab aure voluptas Omnis ad incertos oculos & gaudia vana, &c. Nam quæ pervincere voces Evaluere sonum referunt quem nostra Theatra? Garganum mugire putes nemus, aut mare Tuscum, Tanto cum strepitu ludi spectantur. Ibidem. pag. 283. 284.

<sup>x</sup> In his Schoole of Abuses: and Playes Confuted.

<sup>y</sup> Treatise against Vaine Playes and Enterludes.

<sup>z</sup> Anatomy of Abuses. p. 101. to 107.

<sup>a</sup> Third part of the True Watch. cap. 11. Abomination. 30. p. 302.

<sup>b</sup> Populus ac vulgus imperitorum ludis magnopere delectantur; sunt

<sup>d</sup> Juvenal.

<sup>a</sup> Nam qui da-  
bat olim Im-  
perium, fasces,  
legiones, om-  
nia, nunc se  
Continet, atq;  
duas tantu res  
anxius optat,  
Panem, & Cir-  
censes. *Juvenal.*  
*Satyr. 10 p. 94.*  
Mæstitia est,  
caruisse anno  
Circensibus  
uno. *Satyr. 11.*  
*pag. 106.* Ac  
mihi pace Im-  
mense nimisq;

licet si dicere  
plebis, Totam  
hodie Romam  
Circus capit, &  
fragor aurem  
Percutit. *Ibi-  
dem. pag. 111.*

<sup>e</sup> Populo voti  
est talia conve-  
nire. *Cassiodo-  
rus Variarum.*  
*lib. 1. Epist. 51.*

<sup>f</sup> De Arte A-  
mandi. *lib. 1.*

<sup>g</sup> Terentij Eu-  
nuchus. *Marcus*  
*Aurelius. Epi-  
stle 12. to Lam-  
bert August.*

*De Civ. Dei. l. 1. c. 3 1. 32. l. 2. c. 4. to 29. M. Northbrooke, and M. Stubbs, qua*  
*supra. i 2 Tim. 3. 4. k Mat. 11. 29. 30. l Mal. 1. 13. m 1 Ioh. 5. 3. n De Spectac.*  
*lib. o De Spectac. lib. p Hom. 6. & 7. in Matth. q De Vero Cultu c. 20. 21. r De*  
*Civit. Dei. l. 1. c. 3 2. l. 2. c. 3. to 19. De Symbolo ad Catechumenos l. 2. c. 1. s De Gu-  
bernac. Dei. lib. 6. t Nulla res enim æquè eloquia Dei in contemptum adducit, ut*  
*Spectaculorum quæ in Theatris proponuntur, admiratio. Hemil. De Verbis Isaia. Vidi*  
*Dominum. Tom. 1. Col. 1283. c. vid. ibidem. & Oratio. 7. Tom. 5. Col. 1484. B. u De Vero*  
*Cultu. c. 21. x Epist. 22. c. 13. See Scene 3. & 11. \* Oratio. 39. p. 605. Quoniam au-*  
*tem sermone Theatrum repurgavimus, &c.*

<sup>d</sup> *Juvenal, e Theodoricus, f Ovid, with g sundry others testi-*  
*fie: they are, as the Apostle speaks; i Lovers of pleasures*  
*more then lovers of God: Gods presence, Sacraments, Tem-*  
*ple, Word, and service are not so gratefull, so delightfull*  
*to them, as these: No wonder therefore if they neglect*  
*the one, (which are but a k yoke, a l wearisomnesse, a*  
*m paine, a burthen to them,) to enjoy the sinfull pleasures*  
*of the other, which are suitable to their vaine voluptu-*  
*ous humour. Secondly, because these Stage-play pleasures*  
*are the very chiefeft baits, the strongest, the most prevau-*  
*ring Engins which the Devill hath, to with-draw mens hearts*  
*from God: They were so in former ages, as n Tertullian,*  
*o Cyprian, p Chrysostome, q Lactantius, r Augustine, and*  
*t Salvian teach us; no wonder therefore if they bee so*  
*now.*

Thirdly, as Stage-playes thus with-draw men from  
Gods service; so they bring the Word, the ordinances,  
the worship, Ministers, and sincere service of God into  
contempt and scorne. Witnesse Saint Chrysostome, who  
expresly avers it. <sup>r</sup> *That nothing brings the Oracles and*  
*Ordinances of God into so great contempt, as the admirati-*  
*on and beholding of Stage-playes. Hence u Lactantius, and*  
*x Hierom informe us; That those who are accustomed to*  
*rhetoricall Stage-playes, to sweet polished Orations and*  
*Poems, despise the plaine common phrase and humble stile*  
*of the Scriptures, as base and sordid; seeking after that*  
*which may delight their senses. Hence Gregory Nazian-*  
*zen informes us; \* That Stage-playes make men unfit to*  
*heare Gods Word, and cause them to contemne it. And*



That the Inhabitants of Constantinople who delighted much in Stage-plays; accounted the Divine Mysteries and Oracles of God, but a meere sport, as they reputed their Stage-plays and Cirque-plays: implying thereby that Play-haunters for the most part, contemne Gods Word, his ordinances, and all spirituall things; as meere toys and trifles. This truth is likewise confirmed, by <sup>a</sup> Saint Augustine, <sup>a</sup> Salvian, with other Fathers and Councils, in the two precedent clauses: by Rodolphus Gualther, one of the eminentest Divines that the reformed Churches have bred, who records: <sup>b</sup> That Stage-plays, and common Actors bring all Religion into contempt; and that Plato banished them out of his Common-weale for this reason among others; because they would breed a contempt of the Gods. By the Author of the 3. Blast of Retrait from Playes and Theaters; by M. Gosson, Master Northbrooke, and M. Stubs, in their Treatises against Playes; by Master Brinsly, in the third part of his True Watch. cap.

11. Abomination 30 pag. 302. and <sup>c</sup> by sundry others too tedious to recite. And doth not our owne experience suffragate to this truth? Alas who more vilifie Gods ordinances; or more slight his Word, his Ministers, his Servants, <sup>d</sup> then Players and Play-haunters? who so atheistically irreligious, so gracelesse, so godlesse, so negligent of all holy duties, so little acquainted or inamored with Gods Word, his worship, his service; as they? Whence is it, that men and women are lately growne so cold, so heartlesse in religion; so remisse, so carelesse in all religious duties; so regardlesse of Gods Word, his Sacraments, his service: so lukewarme, yea so frozen in their love to God, his Saints, his Ordinances? it is not from their late extraordinary resort to Playes and Play-houses, which is now more frequent then in former times? For my owne part I can impute it originally to nought else but it. Sure I am that religion is no where more scorned and jested at, that religious men are never more traduced, then on the

D d d \*

Sicut Circos & Theatra, ita divina quoque mysteria pro ludo habent. Oratio. 31. In Laudem Athanasij. pag. 525. Confessionu. lib. 3. cap. 1. 1. De Gubernatione Dei. l. 6. qua Supra. b Omnem religionem in contemptum adducunt. Homilia 11. in Nabum.

<sup>c</sup> D. Iohn White, in his Sermon at Pauls Crosse 1615. sect. 11.

<sup>d</sup> See Act 4. Scene 1. 2.

\* Iam etiam ad scenā usq; prodijmus, quod propemodū lachrymis refero, & eum perditissimis obsecrissimūq; ride-mur, nec ullū tam jucundū est spectaculū, quam Christianus comicis cavillis fuggilatus. Nazianzen. Oratio 21. p. 412.

that

\* See M. Brinsley his true Watch. part 3. chap. 11. Abomination 30. pag. 302.  
 \* See Act 3. Scene 3. & 5. accordingly.

4

† Ecce jejuniij labor & jejuniij fructus nūquā est, cum iniquitatis Theatra consendimus, &c. Quæ utilitas cum illuc hinc abis? ego corrigo, ille corrumpit: ego medicinam morbo adhibeo, ille causam morbi ministrat: ego naturæ flammam extinguo, ille libidinis flammam accendit. Quæ utilitas, etc. mihi? unus ædificans, & unus destruens quid

sibi labore proficerunt? De Penitentia, Hom. 8. Tom. 5. Col. 750. 751. § Hom. 3. De Davide & Saule Hom. De Verbis Isaæ. Vidi Dominum, &c. & Hom. 38. in Matth. <sup>h</sup> Confessionum, l. 3. c. 1. 2. <sup>i</sup> Talis vita mea, nunquid vita erat Deus meus? Ibid. <sup>k</sup> Nam quare quotidie muscipulam spectaculorum, insaniam stadiorum ac turpiū voluptatum proponit, nisi ut his delectationibus capiat, quos amiserat, ac lætetur denuo se invenisse quod perdidit? Fugite dilectissimi spectacula, fugite caveas turpissimas Diaboli, ne vos vincula teneant maligni. August. De Symbolo ad Catechum. lib. 2. cap. 1. Tom. 9. pars 1. pag. 1393. 1394. vid. Ibidem.

that there are no such *Seminaries* of \* *atheisme*, irreligi-  
 ousnesse, blasphemy, idolatry, Heathenisme and pro-  
 phanesse, as Playes and Play-houses: This the Authors in  
 the \* *precedent Acts* doe fully testifie: It is more then  
 probable therefore, that they are the primary funda-  
 mentall causes of this most desperate lewde effect.

Lastly, Stage-plays make all the meanes of grace  
 and salvation, all the ordinances of God ineffectuall to  
 mens soules. Men heare, men read, pray, receive the  
 Sacraments, and come to Church in vaine, as long as  
 they continue Actors or Spectators of Stage-plays.  
 This all the Fathers, Councils, moderne Christian Au-  
 thors, with the severall reasons alleaged in the three  
 precedent particulars, abundantly evidence; revolve  
 them, and you shall finde it true. Saint *Chrysostome* is  
 punctuall to this purpose: <sup>f</sup> *Wee lose* (saith hee) *all the*  
*labour, all the fruit of our fasting whiles wee resort to*  
*Stage-plays: yea wee reape no benefit at all from the Word*  
*of God. What profiteape you whiles you goe from hence to*  
*the Theater? I reprove you; the Player corrupts you: I*  
*apply medicines to your disease; hee ministers the fowell and*  
*occasion of the disease: I extinguish the fire of nature; hee*  
*kindles a flame of lust: I build up, and hee pulls downe: Yea*  
*hee plainly informes us, & that neither the Sacrament,*  
*nor any other of Gods ordinances will doe men any good, so*  
*long as they resort to Stage-plays. Saint Augustine in-*  
*formes us of himselfe: <sup>n</sup> That as long as hee delighted in*  
*Stage-plays (which did nourish irritate and foment his*  
*lusts) <sup>l</sup> God was not then his life, and that his life was not a*  
*life, but a death. <sup>k</sup> For Stage-plays (writes hee) are the*



very baits, the snares, the dens, and chaines of the Devill, wherewith he takes and reintraps the soules of those whom he hath formerly left. *Flie therefore Stage-plays, O beloved, the filthiest dens of the Devill, lest the bands of that malignant one hold you captive.* <sup>1</sup> *Whosoever hee bee that will obtaine perfect remission of his sinnes, let him keepe and withdraw himselfe from these spectacles of the world: which last sentence of his is approved both by* <sup>m</sup> *Aquinas* himselfe, and by <sup>n</sup> *Alexander Fabricius*, for good Divinity: If then Players and Play-haunters bee thus spiritually dead; if they are in the very chaines of the Devill; and incapable of the full remission of their sinnes, as long as they delight in Stage-plays, or resort unto them, as this *Father* writes; needs must Gods holy Ordinances bee altogether unprofitable to their soules whiles they resort to Playes. A plaister never heales, as long as there is an Arrowes head, or poyson in the wound: Stage-plays are an Arrowes head, <sup>o</sup> *a venomous poyson to the soules of men*; they are cankers to their graces, <sup>p</sup> *meere fire and fewell to their lusts*: no wonder then if Gods Ordinances never cure their soules, whiles they resort to Stage-plays. *It was the use of Players and Play-haunting Pagans in the Primitive Church, as soone as ever they were converted to the Christian Faith; to renounce and utterly abandon Stage-plays; as altogether incompatible with their Christian profession; and making all the meanes of grace ineffectuall to their soules.* Doubtlesse the very teitfame course must be taken now. Hee that would thrive in grace and holinesse; hee that would have the Word, the Sacraments, fasting, prayer, or any other of Gods ordinances effectuell to his soule, must bid an eternall farewell unto Stage-plays. Thus did <sup>\*</sup> *two eminent Play-poets and Play-haunters of our owne*; upon their very first conversion unto God, as <sup>r</sup> *them-*

*Antonini Chronicon, pars 2. Tit. 15. c. 10. sect. 13. fol. 132. \* M. Stephen Gasson, & the Author of the 3. Blast of Retrait from Playes and Theaters. r Master Gasson, in his Schoole of Abuses, and in his Playes Confuted: The Epistles to it, and Action 1. The 3. Blast of Retrait from Playes and Theaters, pag. 49. to 54.*

<sup>1</sup> *Confer se à spectaculis mundi qui perfectam vult consequi gratiam remissionis. De Vera & falsa Pœnitentia. lib. c. 25. m Secunda secundæ. Quest. 108. Artic. 2. & 3. n Destructoriū Vitiū. pars 4. c. 23. sect. 2. o See p. 39. 7 accordingly. p See Act 3. Scene 1. thorrowout. & Act 7. Scene 1. 4. q Theodorec Contra Græcos Infideles. De Martyribus lib. 8. Tom. 2. p 390. Concil. Arelatense 1. Can. 4. 5. & Arelatense 2. Can. 20. Elibertinum Can. 62. Constantinopol. 6. Can. 62. Primateus. Comment. in Romanos. f. 53.*

† The Schoole  
of Abuse.  
Playes Confu-  
ted in 5. Acti-  
ons. The 3.  
Blast of Re-  
trait from  
Playes and  
Theaters.

selves record; they abandoned Playes and Play-making, as inconsistent with salvation, with Christianity, with the grace, the service, the ordinances of God: resolving never to returne unto them more; but to their powers to oppugne them, as formerly they had admired, composed & frequented them; which they did accordingly in severall printed Bookes: Wherefore from all these severall premises thus confirmed by reason, by authority, I may safely frame this 38. Syllogisme against Stage-playes.

That which unfits and indisposeth men to the acceptable holy performance of all religious duties: that which either with-drawes, or keepes men from Gods service at times of greatest holinesse and devotion, and brings the Word, the worship, with all the ordinances of God into contempt; making them vaine and ineffectuall to mens soules; must needs bee sinfull, and utterly unlawfull unto Christians. See *Hebr. 12. 1. Jam. 1. 21. 1 Pet. 2. 1, 2.* accordingly.

\* Neque enim  
offerri poterit,  
Deo oculus  
fortationi ser-  
viens, nec pe-  
des Theatra  
visitantes, &c. *Chrysostom. Hom. 20. in Rom. 12. v. 1. Tom. 4. Col. 195. C.* Heri in amphithea-  
tro, hodie in Ecclesia: Vespere in Circo, mane in altario; dudum fautor histrionum,  
nunc virginum consecrator. *Hierom. Epist. 83. Oceano. c. 4. p. 208.*

But \* this doe Stage-playes, as is evident by the pre-  
mises.

Therefore they must needs bee sinfull and utterly un-  
lawfull unto Christians.



## ACTVS 6. SCENA DECIMA-TERTIA.

13

**T**He 13. effect of Stage-playes is, that they breed in the hearts of their Actors and Spectators an inward disesteeme, a violent antipathy, an implacable enmity against



gainst the practicall power of grace and holinesse; against all pious and religious men. This <sup>a</sup> *Lactantius*, <sup>c</sup> *De Vero Cultu* 20. & 21. this <sup>u</sup> *Chrysostome*, <sup>\*</sup> *Augustine*, <sup>v</sup> *Salvian*, <sup>z</sup> *M. Qualther*, The <sup>a</sup> *Author of the 3. Blast of Retrait from Playes and Theaters*, <sup>b</sup> *M. Northbrooke*, <sup>c</sup> *M. Stubbs*, with sundry <sup>d</sup> *other* expressly testifie. Yea this our owne experience must subscribe too. For who more bitter, more virulent, more implacable adversaries to the power of godlinesse, to those who excell in grace, in piety: who such deriders, haters, <sup>e</sup> *slanderers*, despisers of purity, of sincerity, of devout and holy Christians, as <sup>\*</sup> *Players* and Play-haunters? None abhorre, revile, traduce, deride or scorne them more then they. And no wonder: for Saint *Paul* foretold it long agoe; <sup>f</sup> *That such who are lovers of pleasures more then lovers of God* (as *Players* and Play-patrons for the most part are) *are alwayes despisers of those that are good, having onely a forme of godlinesse, but denying the power thereof.* *Lactantius* hath given the true reason of it. <sup>g</sup> *Everyone* (saith he) *that sinnes desire elbow roome, he would have free liberty to sinne without controll; neither can hee take any full delight in evill, unlesse there be none to disapprove his wicked courses. Therefore hee desires to roote out all good men, who are offensive and displeasing to him, because they are not onely witnesses of his evill deeds, but likewise reprove and shame them by their different holy*

*Citties.* See here, *Act 3. Scene 6.* thorowout accordingly. <sup>e</sup> *Ve improbos metuunt quos optimos sentire potuerunt. Minucius Felix. Octav. p. 39.* <sup>\*</sup> *Nam tibicinx, mimi, præstigiatores, balatrones jocis tantum placent scurrilibus ad exhilarandos animos. Philo Judeus, De Vita. Contempl. p. 1209.* <sup>f</sup> *2 Tim. 3. 3, 4, 5.* <sup>g</sup> *Veritas ideo semper invisa est, quod is qui peccat, vult habere liberum peccandi locum, nec aliter se putat malefactorum voluptate securius perfrui posse, quam si nemo sit cui delicta non placeant. Ergo tanquam scelerum & malitiæ suæ testes extirpare funditus nuntius ac tollere, gravesque sibi putant, tanquam vita eorum congruatur. Cur enim sunt aliqui intempestive boni, qui corruptis moribus publicis convicium bene vivendo faciant? Cur non omnes sunt æquè mali, rapaces, impudici, adulteri, periuri, cupidi, fraudulent? quin potius auferantur, quibus coram malè vivere pudet, qui peccantium frontem, etiam non verbis, quia tacent, tamen ipso vitæ genere dissimili feriant & verberant. Castigare enim videtur quicumque dissentit. Lactantius. De Insti-tia. lib. 5. cap. 9. pag. 382.*

*lives, though they never speake of them with their tongues  
Their very holy lives are a reproach, a scandall to their dis-  
solute manners: therefore they slander and abhor them.* S. Au-

*gustine oft-times in formes us; <sup>h</sup> That the degenerate vo-  
luptuous Pagans, did detract from Christ and Christians, ac-  
cusing, yea declaiming against the Christian times, as evill;  
because they sought not after such times in which their lives  
might bee quiet, but rather in which their wickednesse might  
bee secure; in which they might securely enjoy their wicked  
Stage-plays, their sinfull lusts, and worldly pleasures, with-  
out any reprehension or restraint. This doe our Pagani-  
zing Actors and Play-haunters now; they hate, revile  
and slander, all zealous, practicall Christians, under the  
Tearmes of Puritanes, Prescitiāns, Novellers, Factionists,  
\* Holy-breathren, Men of the Spirit, Bible-beares, Ser-  
mon-haunters, Hypocrites, Holy-sisters, and a world of such  
like ignominious, disgracefull tearmes, (though some  
of them in themselves are honourable, having the holy  
Ghost himselfe for their Author, how ever prophane  
Atheisticall persons turne them into very mottoes of  
disgrace;) They abhor the very appearances of all grace  
and holinesse, as diametrally opposite to their ungodly  
courses, to their prophane, lascivious, ribaldrous Enter-  
ludes, which all the Saints of God have evermore con-  
demned. <sup>k</sup> They thinke it strange that holy men run not  
with them into the same excesse of riot, into the selfesame  
pleasures and delights of sinne, in which they plunge  
themselves: therefore speake they evill of them; <sup>l</sup> there-  
fore they reproach, traduce, contemne, detest, oppugne them  
with the very height of spleene, of malice; as being an eye-  
dia atque vident ubi crimina) pro bene sano, Ac non incauto, fictum astutumq; ve-  
camus. Sin plicior si quis, ut forte legentem, Aut tacitum impellat, quovis sermone  
molestus: Communi sensu planè caret, inquit, &c. Horace. Sermo. lib. 1. Satyr. 3. pag.  
169. 170. \* Hebr. 3. 2. <sup>k</sup> 1 Pet. 4. 3, 4. <sup>l</sup> Expedit enim vobis neminem videri  
bonum, quasi aliena virtus exprobratio delictorum vestrorum sit. Inviu splendida  
cum sordibus uestris confertis, nec intelligitis quanto id vestro detrimento audeatis.  
Nam si illi qui virtutem sequuntur, amari, libidinosi, ambitiosique sunt; quid vos  
estis, quibus ipsum nomen virtutis odio est, &c? Seneca De Vita Beata. cap. 19.*

fore,



fore, yea a life-fore to them, as present experience can inform us Hence therefore I argue in the 39. place.

*Argument*

That which ingenders in the hearts of its Actors and 39.

Spectators, an inward hatred, an undervaluing disesteeme, a violent antipathy, a virulent enmity, against the practicall power of grace and holiness; against all holy gracious, godly Christians; must needs be sinfull and abominable unto Christians. Witnesse the 1 *John* 3.10.to 20. *Phil.* 4.8, 9. and infinite other Scriptures.

But this doe \* Stage-playes, as is evident by the premises, by experience, and by *Act* 8. *Scene* 7.

Therefore they must needs be sinfull and abominable unto Christians.

\* See Philo  
Iudrus in  
Flaccum, lib.  
p.1305 1306.  
Quasi in The-  
atro exhibi-

barur, subfannabamur, & irridebamur supra modum. *Philo De Legatione ad Caium.*  
pag.1399. See here, pag.541.

## ACTVS 6. SCENA DECIMA-QVARTA.

**T**He 14. fruit of Stage-playes is this: That they in-  
amor men with the love of sinne and vanity, which  
is ill: yea harden them in their sinne, and indispose  
them to repentance, which is farre worse. The more a  
man resorts to Stage-playes, *the more hee delights in  
sinne; in vanity, scurrility, lewdnesse; in Pagan Rites and  
Ceremonies; the more is hee obdured and confirmed  
in his vitious wicked courses; the more is hee indispo-  
sed to repentance: Playes are the \* Birdlime, the en-  
chanting y snares of Satan, with which he <sup>2</sup> captivates*

14.

\* Voluptas e-  
nim inlariabilis  
est, & uentibus  
majorem famē  
creat. *Hierom.*  
*Comment lib.1.*  
*in Olee.*

\* Gluten est  
delictorum, &  
viscus toxicatū

quo Diabolus aucupatur. *Cyprian De Singularitate Clericorū. Tom. 2. p.209* y 2. *Tim.* 2.26.  
2 Voluptas esca malorum, quia homines ea tanquam pisces hamo capiuntur: Ratio-  
ni inimica est, perstringit mentis oculos, nec ullum habet cum virtute commercium.  
*Cicero De Senectute. lib. pag 652.*

and

<sup>a</sup> See Iſay 5.  
11. 12. Ezech.  
12. 27. Amos 6.  
1. to 9.

<sup>b</sup> Nisi oderimus malum bonum amare non possumus. Hieron. Epist. 4. cap. 6.  
<sup>c</sup> See Chrysostome Hom. 6. in Matth. excellently to this purpose. Here, pag. 402. 403, 404.

<sup>c</sup> Psal. 38. 3, 4.  
5. Matth. 11. 19.  
21. Jer. 2. 19.  
Rom. 7. 21, 23.  
24.  
<sup>d</sup> Job 40. 4. c.  
42. 6. Iſay 6. 5.  
cap. 64. 6.  
<sup>e</sup> Ezr. 3. 9. 6, 7.  
c. 10. 1. Psal. 58.  
18. Ezech. 7. 16.  
Rom. 7. 24.

<sup>f</sup> 1 Theſ. 5. 22. Jude 23. & Matth. 6. 13. Prov. 5. 7, 9, 9. <sup>h</sup> Job 31. 1, 7. Iſay 33. 15. 2 Pet. 2. 8. <sup>i</sup> Job 21. 11, 12, 13. Lam. 5. 5.

and intangles ſoules through pleasure and delight: they are his chiefeſt instruments to expell all godly ſorrow from mens hearts, to ſtupifie, to cauterize their consciences; to baniſh the very feare and thoughts of ſinne out of their mindes; to remove the ſence, the ſting of conscience & iniquity far from their ſoules: to lull their hearts aſleepe in deepe ſecurity; <sup>a</sup> to chase away farre from them all thoughts of Hell, of death, of damnation, of the day of iudgement; to foreſtall all helps, all preparatives, all meanes, all motives to repentance, and to withhold men from it. Alas, how can he loath ſinne in the ſtreer, <sup>b</sup> who delights in it in the Play-houſe? How can hee mourne for it in his Cloſet; who ſports himſelfe with it in the Theater? How can hee weepe for it in ſecret, <sup>\*</sup> who thus laughes at it in publike? How can he looke upon it with deteſtation in himſelfe, who makes it his recreation when it is acted by others? How can he renounce, abhorre, condemne it at home; who thus applaudes, affects, admires it abroad? Certainly, hee can never make ſinne his greateſt grieve, who makes the representations of it his chiefeſt mirth: He can never make ribaldry, adultery, whoredome, inceſt, and the like, the everlaſting objects of his hatred, who makes the hearing, the ſeeing, the acting, the lively representations and pictures of them, the daily objects of his chiefe delight. Every true penitent muſt be ſenſible of ſinne; <sup>c</sup> he muſt feele the ſting, the venom of it, <sup>d</sup> ſee the ſhik of it, <sup>e</sup> bewaile the guilt of it, <sup>f</sup> hate the very appearances and reſemblances of it; ſlie & all the occasions of it, all the allurements to it, yea <sup>h</sup> utterly abhorre the very ſight and hearing of it, as a moſt execrable, horrid, and accuſed thing. And can Players, can Play-haunters then, <sup>i</sup> who ſpend their dayes in myrth, in carnall iollity, in laughing, in rejoycing, in ribaldrous ſongs, in ſcurrilous jeſts, in amorous Poems, in wanton Comedies; in lewde diſcourſes,



in adulterous representations, wallowing in the very mire of sensuality, voluptuousnesse, and such like beastly sinnes, without the least remorse, be neere to true repentance, or to the wayes, the preparatives that lead and bring men to it? O no! A penitent heart, an humbled soule, a circumcised eare, an eye that weepes in truth for sinne, <sup>k</sup> is altogether impatient of such objects, such Enterludes, and delights as these. Witnesse the practise of the *Pagan converts in the Primitive times*, <sup>l</sup> who immediately upon their baptisme, and sincere repentance did utterly renounce all Stage-plays as accursed Pleasures, not daring to returne unto them againe: Witnesse all Christian converts of latter times, who have done the like. Thus did Saint *Augustine* heretofore, as <sup>m</sup> himselfe confesseth; thus did <sup>n</sup> *M. Goffson* and the <sup>o</sup> *Author of the 3. Blast of R. trait from Stage-plays of late*; as themselves record: before their repentance and conversion they composed, they admired Stage-plays; immediately upon their repentance and reformation they utterly abandoned them, and wrote against them: Thus likewise did <sup>p</sup> *Alipius*, Sain *Augustines* convert, as himselfe relates: <sup>q</sup> thus all that heartily and sincerely turne to God have ever done: their repentance drew them first from Playes & Play-houses, and then bent their hearts, their judgements, their tongues, if not their pens against them: Thus was it with the wanton Poet *Ovid*; <sup>r</sup> his very morall *Heathenish* repentance, made him to detest and write against those Playes and Play-houses, which formerly hee commended: And will not their true Christian Evangelicall repentance much more reclaime men from, embitter their hearts, their tongues, and pens against these Heathenish, Hellish, and polluted pleasures? undoubtedly it will, as appears by all the Play-contemning Councils, Fathers, and other Christian Authors here recited, and <sup>s</sup> by the

*tullian*, De Spectaculis, c. 24. See here, Act 8. Scene 2, 3, 4. accordingly *tra jube, non cura licentia Circi est, &c.* Tristium, lib. 2. compared with his 1. Booke, De Arte Amandi, <sup>t</sup> See Act. 7. Scene 2, 3, 4. & 5,

Eee \*

CONCURRENT

<sup>k</sup> *Isay* 33. 15.  
<sup>2</sup> *Pet.* 2. 8. *Psal.*  
<sup>10</sup> 1. 3. *Psal.* 15.  
<sup>4.</sup> *Videas quod*  
*nec aspicere*  
*possit transpu-*  
*dica. Cy. rian. 2.*  
<sup>Epist.</sup> 1. 2. *Epist.* 2.  
*Donato.*  
<sup>1</sup> *Theodoret.*  
*Contra Gra-*  
*ecos Infideles.*  
*De Martyribus*  
<sup>1.</sup> 8. *Tom.* 2. p.  
<sup>390.</sup> *Concil.*  
*Arelatense. 1.*  
*Can. 4. 5. & 2.*  
*Can. 20. Eliber-*  
*tinum, Can. 62.*  
*& Constant. 6.*  
*Can. 62.*  
<sup>m</sup> *Confessionū.*  
<sup>1.</sup> 3. c. 1. 2. & 1. 4.  
<sup>c. 1.</sup> & 14.  
<sup>n</sup> *Anatomy of*  
*Abuses, and*  
*Playes Confu-*  
*ted: according-*  
*ly.*  
<sup>o</sup> *Ib' dem. pag.*  
<sup>49.</sup> to 54.  
<sup>p</sup> *Confessionū.*  
*lib 6. cap. 7. 8.*  
<sup>q</sup> See *Chryso-*  
*stom. Hom. 38.*  
*in Matth. Ter-*  
<sup>r</sup> *Tolli Thea-*

\* See Act 6.  
Scene 5, thoro-  
wout.

o The 3. Blast  
of Retrait from  
Playes and  
Theaters, pag.  
66.

7 Et necesse e-  
rat primum ut  
domus in cele-  
bri esset urbis  
loco, ad quem  
facile conveni-  
retur: deinde  
ab omni im-  
portunitate va-  
cua esset, ac  
ampla, quæ  
plurimos cape-  
ret audientium;  
nec proxima  
spectaculorum  
locis, ne turpi-  
vicina detesta-  
bilis. Anselme in  
Epist. ad Phile-  
monem. vers. 22.  
Tom. 2. p. 396. B.  
Et quia ubi-  
cunque Apo-  
stolaserat mu-  
tuo ad eum  
confluebat, ne-  
cesse erat ut  
magnam domum

concurrent suffrage of the devourest Christians in all ages, who have constantly condemned and declaimed against Stage-playes, as the very <sup>1</sup> greatest corruptions that can befall a Church or Christian State. The farther men are from Playes and Play-houses, the neerer are they (saith an <sup>2</sup> Author) to true repentance: the neerer to them, the further are they from this soule-saving grace. Hereupon some Fathers well observe, <sup>3</sup> that Saint Paul writing to Philemon to provide an house or lodging for him, (Philemon, vers. 22.) would have such an house as was not neere the Theater or place of publike Enterludes, whither lascivious persons running did follow all filthy things, lest its filthy vicinage should make it detestable. Certainly if it were not meete for an eminent Apostle to dwell neere to Playes or Play-houses, for feare their lewde vicinity should make his habitation detestable to Christian Auditors who resorted to it: much more unseemely is it for a penitent Christian (who must abstaine not onely from evill it selfe, <sup>4</sup> but likewise from all the appearancies of it) to resort to Playes and Play-houses themselves, which are farre more noxious, more contagious then the houses neere adjacent to them. As hee therefore, who would obtaine the perfect grace of remission, must withdraw himselfe from the Spectacles and Enterludes of the world; it Saint <sup>5</sup> Augustine, <sup>6</sup> Aquinas, or our owne Country-man <sup>7</sup> Alexander Fabricius write true Doctrine; so hee that would attaine the grace of true repentance must wholly <sup>8</sup> sequester himselfe from Playes and Play-houses, which are altogether incompatible with true repentance, and both hindring men from it, and indisposing them to it, to the eternall losse, the irrecoverable perdition of their dearest soules. Wherefore I shall

haberet, & quæ remota esset à Circo, à Theatro, & à Spectaculo, ubi lascivi discurren-  
tes, turpia quæq; sectabantur. Haymo Exegetis ad Philemonem & Remigij Episcopi Rbemensis  
Explanatio in Epist. ad Philemonem. Bibl. Patrum. Tom. 5. pars 3. p. 992. C. 7 1 Thes. 5. 22.  
<sup>2</sup> De Vera & falsa Penitentiali. lib. cap. 15. <sup>3</sup> Secunda secundæ. Quæst. 108. Artic. 2. 3.  
<sup>4</sup> Destructorium Vitiourum. pars 4 c. 23. sect. 2. <sup>5</sup> See Isay 52. 11. 2 Cor. 6. 17.

epitomize.



epitomize this Scene into this 39. Play-refuting Argument. Argument  
39.

That which inamors men with sinne and vanity ;  
which hardens them in their sinnes, detaines them  
in their wicked courses, and indisposeth them to  
true repentance ; must needs be utterly unlawfull,  
and execrable unto Christians : Witnesse, *Psal.*  
*101.3. Psal. 119.37. Rom. 2 4.5.*

But this doe Stage-plays, as the premises demon-  
strate.

Therefore they must needs bee utterly unlawfull, and  
execrable unto Christians.



## ACTVS 6. SCENA DECIMA-QUINTA.

**T**He 15. consequent or effect of Stage-plays is ; that  
they effeminate their Actors and Spectators ; ma-  
king them mimickall, histrionickall, lascivious, apish, amo-  
rous, and unmanly, both in their habites, gestures,  
speeches, complements, and their whole deportment :

<sup>d</sup> enervating and resolving the virility and vigor of their  
mindes, to their owne private and the publike preju-  
dice. This *Plato De Republica Dialog. 3. pag. 597. Cle-*  
*mens Alexandrinus Padagogi lib. 2. cap. 4. lib. 3. cap. 11.*  
*Terullian De Spectaculis. cap. 17. Cyprian De Spectaculis.*  
*lib. & Epist. lib. 2. Epist. 2. Donat. Lactantius, De Vero*  
*Cultu. cap. 20. & Divinarum Instit. Epist. cap. 6. Hierom.*  
*Adversus Iovinianum. lib. 2. cap. 7. Nazianzen. De Recta*

15

<sup>d</sup> Cantus &  
carmina Poe-  
tarū, & comæ-  
dorum, mimo-  
rumque urba-  
nitates & stro-  
phæ per aures  
introientes, vi-  
rilitem men-  
tis effeminant.  
*Hierom. Advers.*

*Iovinianum. lib. 2. cap. 7. Carmina Poetarum, Comædiarum & Tragædiarum*  
*actus, mimorum urbanitates & strophas & quicquid hujusmodi per aurem incedit,*  
*virilitatem mentis effeminant. Joannis Salisburiensis. De Nugis Curialium, lib. 8. cap. 6.*  
*Bibl. Patrum. Tom. 15. pag. 463. D.*

\* See Scene 4. *Educacione ad Selucum*. pag. 1063. \* *Chrysostome Homil. 6.*  
before.

& 38. in *Matth. & Oratio* 7. formerly quoted. *Augustine De Civitate Dei. lib. 1. cap. 32. 33.* *Salvian. De Gubernatione Dei. lib. 6.* *Joannes Salisburienſis, De Nugis Curialium. lib. 1. cap. 8. & lib. 8. cap. 6.* *Saxo-Grammaticus. Danica Hiſt. lib. 6. pag. 103.* The 3. Blast of Retrait from Playes and Enterludes. M. Gualther. *Hom. 11. in Nahum.* *Bodinus De Republica. lib. 6. c. 1.* *Ludovicus Vives, De Causis Corruptionis Artium. l. 2. c. 81. 82, 83.* M. Robert Boulton, in his Discourse of True Happineſſe. pag. 73. 74.

\* See Ammianus Marcellinus. *Hiſt. l. 28.* \* *Theſe effeminated the Grecians, the Romanes heretofore, reſolving their valour into ſloath and lazineſſe, and ſo making them a booty to their enemies, which made the Maſſilienſes and Scipio Africanus to ſuppreſſe them.* And if this evidence is not ſufficient, our owne experience can ſufficiently manifeſt this truth. For whence is it that many of our Gentry are lately <sup>c</sup> degenerated into a more then Sardanapalian effeminacy; that they are now ſo fantaſtique in their apparell, ſo womanniſh in their frizled Periwigs, Love-lockes, and long effeminate pouldred pounced haire; ſo mimickall in their geſtures; ſo effeminate in their lives; ſo Player-like in their deportment; ſo amorous in their ſpeeches; ſo laſcivious in their embracements; ſo unmanly, degenerous and un-English (if I may ſo ſpeake) in their whole converſation; is it not principally from their reſort to Playes, to Maſques, and ſuch like antique, aphiſh Paſtimes, the very Schooles to traine them up in all effeminacy, and fantaſtique folly? undoubtedly it is. Wherefore I ſhall briefly conclude this Scene with this 40. Play-oppugning Syllogiſme.

That which effeminates mens mindes, mens man-  
ſi muliebte aliquid in ſe habere videantur, nunc nihil turpius viris quibuſdam  
videur, quam ſi in aliquo viri viderentur. *Salvian. De Gubernatione Dei. lib. 7. pag.*  
263. 264.

mindes,



ners, and makes them womannish both in their mindes, their bodies, speeches, habites, and their whole deportment: must needs bee abominable unto Christians, intolerable in a Common-weale.

Witnesse *Act 5. Scene 3. & Act 7. Scene 5.* before.

But this doe \* Stage-plays; as is evident by the premises; and by *Act 5. Scene 3. & Act 6. Scene 5.*

Therefore they must needs be abominable unto Christians, intolerable in a Common-weale.

\* Nonne illos qui à Theatris descendunt, videtis molliores effectos? id vero in causa

est, quòd ijs, quæ ibi fiunt studiosè attendant. *Chrysostom. Hom. De S. Barlaam. Tom. 1. Edit. Parisys. 1621. pag. 893. D.*



## ACTVS 7. SCENA DECIMA-SEXTA.

**T**He 16. pernicious fruit of Stage-plays is, the incorporating of men into lewde, deboit, ungodly company, & which oft-times proves the utter ruine of their soules, their bodies, credits and estates. How many Gentlemen are there now living, who by frequenting Stage-plays, have got such intimate<sup>h</sup> acquaintance with Adulterers, Whore-masters, Adulteresses, Panders, Whores, Bawdes, Parasites, Rookes, Cheaters, Drunkards, Ruffians, Rorers, Duellers, Quarrellers, Fantastiques, Idle-bees, Fashion-mungers, Stage-players, Purfers, and the like pernicious creatures, that they have never beene able to shake them off againe, till they have beene plunged over head and eares in sinne and villany, till they have wasted their bodies, their estates, their credits, and lost themselves past all recovery? How many are there now in England that even in this respect have cause to torne

16

& Grex totus in agris. Vnius scabie cadit, &c. *Inversal. Satyr. 2.* Nil tam nocet homini quam mala societas. *Eusebius, De Morte Hieron. ad Damasum R. pistola.* This Mahomet himselfe knew: Therefore in his Alcaron, Azoara. 21. p. 76. he writes thus: Nolite

vos male gerentibus associare, &c. <sup>h</sup> See *Act 4. Scene 1. 2.* <sup>i</sup> Quis te rapit impetus? ut ad horam gaudeas unde semper doleas, ut videas semel, quod vidisse millies paniceas. *Petrarch. De Remedio Vtriusq. Fortune. lib. 1. Dial. 30.*

Quæritur  
quidem quæ  
res malos prin-  
cipes facit. Iam  
primum nimia  
licentia, deinde  
rerum copia;  
amici præterea  
improbi, satel-  
lites detestadi,  
eunuchi avaris-  
simi, aulici vel  
stulti vel dete-  
stabiles, &  
(quod negari  
non potest) re-  
rum publicarum  
ignorantia. Ni-  
hil est difficult-  
ius quam bene  
imperare. Col-  
ligunt enim se  
quatuor vel  
quinque atque  
unum consiliū  
ad decipiendū  
imperatorem  
capiunt; dicunt

the day that ever they beheld a Stage-play? How many  
tender carefull Parents are there who may with watry  
eyes and bleeding hearts cry out, that Stage-plays have  
been the utter overthrow of their beloved Children,  
by ensnaring them in the bonds of dissolute, gracelesse,  
prodigall, unchaste companions, the chiefeft instruments  
to make men wicked; and irrecoverably deboit? <sup>k</sup> *Fla-  
vius Vopiscus*, in the life of *Divus Aurelianus*, inquiring  
into the severall causes that make Princes evill; reckons  
wicked friends, and detestable or foolish Courtiers and com-  
panions as the chiefe of all the rest: intimating, that no-  
thing is more contagious, more pernicious then evill  
company: of whom we may truely say as *Seneca* doth  
of an over-indulgent friend. <sup>l</sup> *Ille amando me occidit*; that  
they kill men whiles they love them. It is storied of  
<sup>m</sup> *Carinus* the most defiled of men; that when hee came to  
the Empire hee abandoned all his best friends, retaining and  
choosng none but the very worst of all for his companions:  
Whereupon hee filled his Court with Stage-players, Harlots,  
Jesters, Singers, Bawdes; and committed most of his af-  
faires to wicked men, whom hee alwayes invited to his Feasts.  
This and no other doe our common Play-haunters; they  
abandon all religious, modest, sober, chaste, and studi-  
ous acquaintance: they fill their houses, their cham-  
bers with Poets, Stage-players, Whore-masters, Panders,  
Jesters, Drunkards, Whores, Bawdes, Rookes, Syco-  
phants, who hang like Burres, like <sup>n</sup> *Horsleeches* upon  
them, till they have suckt them drie, and then they vanish.

quid probandum sit. Imperator qui domi clausus est, vera non novit; cogitur hoc tan-  
tum scire quod illi loquuntur; facit iudices quos fieri non oportet, amovet à republi-  
ca quos debeat obtinere. Quid multa? ut *Diocletianus* ipse dicebat, Bonus, cautus,  
optimus venditur: Imperator. *Vopiscus. Ibidem. pag. 392.* <sup>1</sup> De Beneficijs. lib. 2. c. 14.  
<sup>m</sup> *Carinus* homo omnium contaminatissimus; amicos optimos quosque religavit;  
pessimum quemque elegit aut tenuit. Mimis, meretricibus, pantomimis, cantoribus,  
atque lenonibus, palatium implevit. Hominibus improbis plurimum detulit, eosque  
ad convivium semper vocavit. *Flavij Vopisei Carinus. pag. 446. 447.* <sup>n</sup> Dum juvat  
& vultu ridet fortuna sereno, Indelibras cuncta sequuntur spes: At simul into-  
nuat fugiunt, nec noscitur ulli Agminibus convitium qui modo tectus erat, *Ovid. Tristit.*  
lib. 1. Eleg. 4. pag. 140.

These



These are their onely counsellors, companions, guests, and bosome friends, who prove at last their deadliest enemies. This therefore should lesson all good Christians to refraine from Stage-playes, for feare they incorporate them into evill company, who will draw them by degrees to any wickednesse.

° *S. Augustine* relates a memorable Story of one *Alipius*, a deare friend and convert of his, whom he himselfe had dissuaded from frequenting Theaters and Cirque-playes; who \* being solicited by his friends and fellow Schollers, who met him as they returned from dinner, to goe along with them to a Sword-play, did at first earnestly refuse and withstand them; and being at last drawne along by them to the Amphitheater with a familiar violence, hee told them by the way, that though they should drag his body to that place, and set it there, yet they should never seriously fix his minde or eyes upon these Spectacles; I therefore (saide hee) will bee absent whiles I am present, and so I will overcome both you and them. Notwithstanding these words they drew him along with them to the Amphitheater, perchance to try him, whether hee could doe as hee hath said. Where when they were come, and every man had placed himselfe in such a seate as hee could get, all things growing hot with most cruell pleasures; *Alipius* shutting his eye-lids, forbade his minde, that it should not proceed on into so great evils: and I would to God (writes Saint *Augustine*) hee had likewise stopped his eares. For when as a great shout of all the people, occasioned by some P accident

° Confessionū, lib. 6, cap. 8, See cap. 7.

\* Cum enim avertiretur, & detestaretur talia, quidam ejus amici & condiscipuli, cum fortè de prandio redeuntibus obvius esset, recusantè vehementer & resistantem familiari violentia duxerunt in Amphitheatrum crudeliū & funestorum ludorum diebus, hæc dicentem: Si corpus meum in illum locum trahitis, nunquid & animum & oculos meos in illa spectacula

potestis intendere? Adero itaq; ut absens, ac sic, & vos & illa superabo. Quibus auditis, illi nihilo secius eum adduxerunt secum id ipsum fortè explorare cunctantes, utrum posset efficere. Quo ubi ventum est, & sedibus quibus potuerunt, locati sunt, servabant omnia immanissimis voluptatibus. Ille clausis foribus oculorum, interdixit animo ne in tanta mala procederet atq; utinam & aures obturavisset. *Ibidem* P. Nam quodam pugnae casu, cum clamor ingens totius populi vehementer eum pulsasset, curiositate victus, & quasi paratus, quicquid illud esset, etiam visum contemnere & vincere, aperuit oculos, & percussus est graviore vulnere in anima, quàm ille in corpore, quem cernere concupivit, ceciditque miserabilius quàm ille, quo cadente factus est clamor; qui per ejus aures intravit, & reseravit ejus lumina ut esset qua feriretur & deiceretur, audax adhuc potius, quàm fortis animus, & eo infirmior quo de se præsumperat, qui debuit de te, *Ibidem*.

¶ Vt enim vidit illum sanguinem, immunitatem simul ebibit, & non se avertit, sed fixit aspectum, & hauriebat furias, & nesciebat, & delectabatur scelere certaminis & cruenta voluptate inebriabatur. Et non erat jam ille qui venerat, sed unus de turba ad quam venerat, & verus eorum socius à quibus adductus erat. Quid plura? Spectavit, clamavit, exarsit, abstulit inde secum infaniam, qua stimularetur redire, non tantum cum il-

lis à quibus prius abstractus est, sed etiam præ illis, & alios trahens. Et inde tamen manu validissima & misericordissima eruiisti cum tu, & docuisti non sui habere, sed tui fiduciam, sed longe postea. *Ibidem*,

of the fight had vehemently beaten his eares, being overcome with curiosity, and withall being as it were prepared to contemne and overcome the fight what-ever it were, hee opened his eyes; and forth-with hee was smitten with a more grievous wound in his soule, then hee whom hee desired to see was in his body, and hee fell more miserably then hee, whose fall occasioned the shout, which entred thorow his eares, and opened his eyes, that so there might bee some thing whereby his bold, rather then as yet valiant minde (and so much the more weake, by how much hee had the more presumed of himselfe, who ought to have relied on God,) might bee smitten and cast downe. ¶ For as soone as he saw that blood, he dranke in cruelty together with it, and did not turne away himselfe, but fixed his eyes, and drew in fury; hee knew not the danger, and yet was delighted with the wickednesse of the combate, and was drunken with the bloody pleasure. And now hee was not the same man that hee came thither, but one of the company to which hee was come, and a true companion of theirs by whom hee was brought thither. What shall I say more? Hee beheld, hee shouted, hee grew outrageous, he carried away madnesse with him from thence, whereby hee was excited to returne thither againe, not onely with those by whom hee was first drawne away, but likewise before them, and drawing along others with him. And yet thou O Lord hast pluckt him thence with a most powerfull and mercifull hand, and hast taught him not to have any confidence in himselfe, but in thee; but this a long time after. From this experimental Story thus related by S. Augustine, which comes punctually to our purpose, wee may learne many good instructions: First, that lewde companions are very importunate sollicitors to draw others to Playes, and Play-houses, (as Panders, Whore-masters, and Yongsters now are, to draw yong Gentlewomen and others whom they would make their prey) that so they



may corrupt and lead them on to greater evils with more facility. Secondly, that the best remedy to avoid their importunate sollicitations, <sup>r</sup> *is peremptorily to withstand them, and not to yeeld one inch unto them.* Thirdly, that it is <sup>t</sup> *exceeding dangerous* for good Christians, especially for new converted Novices, to be drawne by any importunities or perswasions of friends or lewde companions, to a Play-house, though it be against their wills and judgements, though they goe thither with a prejudicate opinion against Playes, & with a peremptory resolution not to minde them, much lesse to be overcome or tempted by them, as this *Alpinus* did. Fourthly, that the beholding of one lascivious Stage-play, though with prejudice, disaffection, and an absolute resolution against it, is able to corrupt and vitiate the very best spectators that resort unto it : how much more then will it deprave those lewde Play-haunters who flocke unto it with delight, and are almost daily in the Play-house? Fifthly, that the sight of one onely Stage-play, though with a prepossessed opinion against it, <sup>t</sup> *will draw men onto frequent, applaud, and admire others.* Sixtly, that those who are once corrupted by seeing Stage-playes, <sup>u</sup> *are industrious to seduce, and draw others to them ; \* where-as it were farre better for such men not to have beene borne, then to be thus enrolled among the number of those, who are borne for the publike hurt of others.* Seventhly, that those who are misled by Stage-playes, though they be civill, or religious men, <sup>v</sup> *are seldome speedily reclaimed from them ;* and that onely by the strong arme and powerfull hand of God, not by any strength or goodnesse of their owne. Lastly, <sup>w</sup> *that God commonly with-drawes his preventing and perfecting grace, from such who runne* perdiderunt, ad solatium calamitatis suae, non desinunt perdit jam prava errorum pravitate intundere. *Minnius Felix, Octavius. p. 85* \* Quanto autem non nasci melius fuit, quam numerari inter publico malo natos? *Seneca De Clementia, lib. 1. cap. 18.* <sup>y</sup> Facilis descensus averni, Sed revocare gradum superasq; evadere ad auras, Hoc opus, hic labor est. *Virgil, lib. 6. Aeneidos. pag. 222.* \* Master Brimly, in his True Watch, part 3. cap. 11. Abomination 30. pag. 302, accordingly.

⁊ Moſes ſenio-  
 ri populo por-  
 cis velci prohi-  
 buit; ſignifi-  
 cans, non o-  
 portare eos  
 qui Deum in-  
 vocant, cum  
 impuris verſa-  
 ri hominibus,  
 qui porcorum  
 inſtar corpora-  
 libus volupta-  
 tibus, ebſcæ-  
 niſque cibis, &  
 impudicis titi-  
 lationibus  
 prurientes,  
 damnosa Ve-  
 neris voluptate  
 perfunduntur.  
*Clemens Alexan-  
 drinus. Pedag-  
 gilib. 3. cap. 11.*  
 ⁊ Malus enim  
 peſſimum præ  
 omnibus malis  
 homo. Vna-  
 queque beſtia  
 habet propi-  
 um malum;  
 homo autem in ſe malus, omnia habet in ſe mala: ſic pejor eſt Diabolo. *Chryſoſtom.*  
*Homil. 43. in Matth. & Alexander Fabricius. Deſtructurium Vitiſorum. pars 5. cap. 19.*

to Stage-playes, ſo that ſinne and Satan may eaſily ſur-  
 priſe them. All which are naturally deduced from this  
 Hiſtory of *Alipius*; and ſhould teach yong Gentlemen  
 and others, as they tender their owne ſafety, and the  
 eternall welfare of their owne and others ſoules; ⁊ to  
 avoyd the company of Play-haunters, yea peremptorily to  
 withſtand the very temptations and allurements unto  
 Stage-playes, and never to come neere a Play-houſe,  
 though it be with ſtrongeſt prejudice, vigilancy & reſo-  
 lution againſt the corruptions, vices, abominations that  
 attend it. How dangerous ill company are, eſpecially  
 at Play-houſes where the moſt are ſuch; how apt they  
 are to inſinuate into others by this vice of Stage-  
 playes, I have at large declared in a former Scene, (*viz.*  
*Act. 4. Scene 1. 2.* I ſhall therefore cloſe this Scene with  
 this 41. Play-encountring Argument.

That which intangles men in, incorporates them in-  
 to the company, the acquaintance, of diſſolute, le-  
 cherous, deboiſt, prophane, ungodly, vitious per-  
 ſons, who leade them to deſtruction, ⁊ muſt needs  
 be ſinfull, unlawfull, abominable unto Chriſtians, in-  
 tolerable in any Chriſtian State. Witneſſe, *Act. 4.*  
*Scene 2.*

But this doe Stage-playes; as the premiſes, *S. Chry-  
 ſoſtome. Hom. 7. 17. & 38. in Matth. & Act. 4. Scene*  
*1. 2.* doe largely teſtifie.

Therefore they muſt needs be ſinfull, unlawfull, abo-  
 minable unto Chriſtians, intolerable in any Chri-  
 ſtian State.



## ACTVS 6. SCENA DECIMA-SEPTIMA.

**T**He 17. effect of Stage-plays is, that they draw men on to <sup>a</sup> Atheisme, Heathenisme, and grosse Idolatry and prophanesse. This is evident by Clemens Romanus. *Constit. Apostol. lib. 2. cap. 65. 66.* By Tertullian *De Spectaculis. cap. 22.* where hee affirms, That many by communicating with the Devill in Stage-plays, have falne quite away from God. Lactantius, *De Vero Cultu. cap. 20. & 21.* & Cyprian & Tertullian. *De Spectaculis. lib.* By Augustine *De Civitate Dei. lib. 2. cap. 6. to 29.* De Rectitudine Catholica Conversationis. *Tract. Tom 9. pars 1. pag. 1447. 1448.* By Minucius Felix. *Octavius. pag. 70.* By Chrysost. *Hom. 6. 7. & 38. in Matth. Salvian. De Gubernatione Dei. lib. 6.* By Master Brinsly, in his *True Watch. cap. 11. Abomination 30. pag. 302.* where hee writes; that Stage-plays sow the seeds of Atheisme in mens hearts: and that Stage-players are the Trumpeters of Satan, who call men from God and his House unto the Theaters, from his heavenly Ma.esty, to his sworne enemy, and by sundry others, who exprestly testifie; that Stage-plays, (which <sup>b</sup> are commonly stuffed with the names, the histories, persons, fables, rites, ceremonies, villanies, incests, rapes, applauses, oathes, imprecations, and invocations of Pagan Idols; <sup>c</sup> with atheisticall, blasphemous, prophane, and wicked scoffes and iests; with abuses of Scripture phrases, and bitter invectives against piety, and religion; that matter to ingender atheisme, Idolatry, and Heathenisme both in the Actors, Auditors, and Spectators of them) are a ready way to draw men on to Atheisme, Paganisme, Idolatry, and all prophanesse, which are there acted and applauded. Yea <sup>d</sup> Chry-

<sup>17</sup>  
<sup>a</sup> See here, pag. 27. & Act 3. Scene 3. p. 75. to 84.

<sup>b</sup> See here, Act. 3. Scene 3, accordingly.  
<sup>c</sup> See here, Act. 3. Scene.

<sup>d</sup> Diabolus enim est ille, qui etiã in artem jocos ludosq; digessit, ut per hæc ad se traheret milites Christi

• Diabolus artifex quia idolatriam per se nudam sciebat horreri, spectaculis miscuit ut per voluptatem posset amari, &c. *De Spectaculis. lib. 1.* locosi ferme ac ridiculi sunt plæriq; mortaliū, neq; illis est cordi studiosum vitæ genus, sed fluxum potius ac remissum. Ex quo fit, ut perquam facile illis dominetur malignissimus Dæmon, neque enim eos hortatur ad rectam illam viam augustamque capeffendā, salebrosam, difficilem & acclivem; sed ad alteram quæ prona, inclinata, levis atq; expedita est; haud enim illis unquā temperantiæ, justitiæq; ullam habere rationem præcepit, sed confidenter atq; impunè cunctis flagitijs libidinibusq; incumbere, omne demū scelus impudenter audere permittit. Hinc haud difficulter quam plurimos in servitutem adduxit, fugientes enim laboriosam virtutem, legisq; divinæ difficultatem evitantes ad eum scilicet transfugerunt, qui factu facilia eademq; jucundissima imperavit, &c. *De Sacrificijs. l. 7. Tom. 2. p. 282. C. 5* See here, p. 80. l. & August. *De Civit. Dei. l. 1. 2, 3, 4* &c. thorowout. <sup>a</sup> See Act 2. thorowout, with the severall Authors there recorded. & Cicero *De Aruspicum Responsis Oratio. p. 524. to 528.* In Catilinam. *Oratio 3. p. 452.* accordingly. <sup>i</sup> Sunt qui fortunæ jam casibus omnia ponunt, Et nullo credunt mundum rectore moveri, Natura voluente vicis & lucis, & anni. Atq; ideo intrepido quæcunq; altaria tanguant. Tam facile & pronū est superos contedere restes. Si mortalis idē nemo sciat. *Juvenal. Satyr. 11. p. 119.* <sup>k</sup> Per solis radios, Tarpeiaq; fulmina juvat, Et Martis framiā, & Cirrhæi spicula vatis. Per calamos venatricis pharetramque puellæ, Perque tuum pater Ægæi Neptune tridentem: Addit & Herculeos arcus, hastamque Minervæ, Quicquid habent telorum armamentaria cœli.

*Juvenal. Ibidem.*



crations, Idolatries, superstitions, and the like; whence that open <sup>1</sup> neglect and contempt, that <sup>m</sup> denying of God in works, in actions; that ordinary <sup>n</sup> living without God in the world; those secret whisperings in many Players, and Play-haunters <sup>o</sup> hearts, that there is no God at all, at least <sup>p</sup> no God to take notice, or vengeance of their sinnes; whence all the reall atheisme and prophaneſſe that wee see in Players and Play-haunters lives: is it not principally from Playes and Enterludes; wherein, not onely <sup>p</sup> the Pagan Deities, but likewise the very God of Heaven and Earth, together with his Word, his Saints, his service are <sup>\*</sup> derided? Vndoubtedly it is. Never is there greater Atheisme, or more open desperate prophaneſſe, more notorious contempt of God, his Word, his worship, his feare, his service, then in such places, such times, wherein Stage-plays most abound. In Stage-plays (as Master Brinsly well observes) there is a continuall sowing of all Atheisme in the hearts of poore simple soules; they are the very Nurseries of Atheisme, of Paganisme, of Idolatry and prophaneſſe, as the experience of all ages testifies: Wherefore I shall conclude against them which this 42. Syllogisme.

That which ingenders Atheisme, Paganisme, Idolatry, and all prophaneſſe in Actors and Spectators, must of necessity bee altogether abominable and unlawfull unto Christians.

But this doe Stage-plays: witnesse the premises, and premised Authors.

Therefore they must of necessity bee altogether abominable and unlawfull unto Christians.

<sup>1</sup> Mal. 1. 6, 7.  
Solus Deus in  
comparatione  
omnium nobis  
vilis est. *Salvian*  
*De Guber. Dei.*  
*lib. 6. pag. 195.*  
<sup>m</sup> Titus 1. 16.

<sup>2</sup> Pet. 2. 1.  
<sup>n</sup> Ephes. 2. 12.  
<sup>o</sup> Psal. 10. 4.  
Psal. 14. 1.  
Psal. 53. 7.

<sup>p</sup> Psal. 73. 11.  
<sup>p</sup> Nunquid  
Priapo mimi,

non etiam Sa-  
cerdotes enor-  
mia pudenda  
fecerunt? An  
aliter stat ado-  
randus in locis  
sacris, quam  
procedit riden-  
dus in Thea-  
tris? Num Sa-  
turnus senex,

Apollo ephē-  
bus, ita perso-  
nae sunt histrio-  
num, ut non  
sint statuae de-  
lubrorum, &c?

*Agust. De Ci-  
uitate Dei. lib. 6.*  
*cap. 7. See lib. 2.*

*cap. 3. 20 29. lib. 4. cap. 27. 28.* \* See Act 3. Scene 5. & *J. B.* his Refutation of the  
Apologie for Actors, pag. 28. 54, 55. <sup>2</sup> True Watch 3. part. cap. 11. Abomination  
32. pag. 392.

Eff. 3.

ACTVS.



## ACTVS 6. SCENA DECIMA-OCTAVA.

18

**T**He 18. effect of Stage-playes is this; that they cause an apparant breach of all Gods Commandements: Of the first Commandement, <sup>r</sup>in honouring, applauding, invoking, naming, representing, adjuring, and extolling Pagan Idol-gods, and Goddeses, by the name of God, and in reviving their infernall ceremonies, rites and worship: and in propagating Atheisme and Idolatry. Of the second Commandement, <sup>r</sup>*in making the Images*, pictures, shapcs and statues; in representing the persons, vices, ceremonies and customes of those Pagan Deities: and in relating their histories, pedigrees, acts and monuments. Of the third Commandement, <sup>r</sup>*in prophaning and blaspheming* the Name of God by curst oathes and horrid execrations, which are frequent in our Enterludes; by traducing and prophaning the holy Name and Word of God, by inserting them into Stage-playes, and making them no better then a sport or May-game: \* *by swearing by the names of Idol-gods*: whereas \* *Polycarpus would not so much as swear by the fortune of Cæsar, though by doing it hee might have saved his life*; by deriding the sincere worship and service of God, and by taking all Gods Names, his attributes, his Ordinances in vaine. Of the fourth Commandement, <sup>r</sup>*in prophaning the Lords-day in a notorious manner*, \* *and in drawing men on to idlenesse on those other*

<sup>r</sup> See here, Act 2. & Act 3.

Scene 3. thoroughout, accordingly. & Augustine Epist. 202.

<sup>r</sup> See here, Act 1. Scene 1, Act 2. & Act 3.

Scene 3. Iosephus Iudæorū Antiqu. l. 15. c. 11, Philo Iudæus, Decalogo. lib. Cyprian & Tertullian De Spectaculis.

Augustin. De Civit. Dei. l. 2. c. 4. to 13, l. 6. c. 7. Bullingerus De Circo. lib. 2. cap. 38 p. 153. accordingly.

\* See 3. Iacobi. cap. 21 & Act 3. Scene 5. accordingly.

\* See Act 3. Scene 3. p. 77. to 87. \* Eusebius Eccles. Hist. l. 4. c. 15. Nicephorus Epist. Eccles. Hist. l. 3. c. 35. \* See 1. Caroli. cap. 1. The 3. Blast of Retrait from Playes and Theaters. M. Brinsley, 3. part of the True Watch. c. 11. Abomination 30. pag. 392. & Act 7. Scene 12. accordingly.

\* See 1. Caroli. cap. 1. The 3. Blast of Retrait from Playes and Theaters. M. Brinsley, 3. part of the True Watch. c. 11. Abomination 30. pag. 392. & Act 7. Scene 12. accordingly.

dayes



*dayes in which God commands them for to labour. Of the fift Commandement, <sup>1</sup> In dishonouring, reproaching, <sup>1</sup> Act 3. Scene controlling and traducing Princes, Magistrates, Judges, accordingly. Ministers, and others, who are the Fathers, the Mothers of Church and Common-weale. Of the sixt Commandement, <sup>2</sup> in occasioning and commending murthers, quarrels, duels; tyranny, cruelty: in murthering the good names of other men; in teaching plots to poyson, murder, betray, and ruine others: and in murthering infinite soules of men and women whom Stage-playes cause to perish. Of the seventh Commandement: <sup>2</sup> in engendring, fomenting, exciting unchaste affections in the Actors and Spectators, in drawing them on to fornication, whoredome, adultery, and all other actuall uncleannesse which Christians should abhorre to name or thinke of: and in making them ribaldrous, effeminate, wanton, lascivious in apparell, speech, gesture, haire, &c. and fit for any filthinesse or lewdnesse whatsoever. Of the eight Commandement, <sup>b</sup> in teaching men how to cheate and cozen others: how to steale away Wards from their Gardians, and Daughters from their Parents: In taking other mens purses, by receiving money for the exercise of these unlawfull, these ungodly Playes, which God never authorized as a meane to procure gaine withall; the taking of which money is plaine theft, as <sup>c</sup> Divines expressly teach: <sup>d</sup> and in occasioning much prodigall and vaine expence. Of the ninth Commandement, <sup>e</sup> in slandering, misreporting, and personally traducing particular persons and professions on the Stage; and in laying false aspersions, with tearmes of ignominy and scorne upon the Saints and service of God. Of the tenth Commandement; In causing Children and yong Prodigals to desire the death of their more rigid Parents, that so they might enjoy, and prodigally waste their Patrimonies, and Portions, on their lusts and pleasures: and in causing men to covet the Pomp, the State,*

<sup>2</sup> Act 7. Scene 10. Act 3. Scene 2. &c. accordingly.  
<sup>2</sup> See Act 3. Scene 7. Act 7. Scene 3. 4. & Act 5. Scene. accordingly.  
<sup>b</sup> Act 7. Scene 9. accordingly.  
<sup>c</sup> Augustinus. Tract. 100. in Ioan. Gratian. Dist. 86. Tostatus in 4. Regū. Tom. 7. pag. 100. C. D. B. B. Babington, M. Dod, and others on the 8. Commandement. Alvarez Pelagius De Planctu Eccle-  
<sup>f</sup> 12. Artic. 40. A. B. C. 150. <sup>d</sup> Act 7. Scene 2. accordingly. & Iosephus Antiqu. Iu-  
<sup>e</sup> dæorum. l. 16. c. 9. <sup>2</sup> Act 3. Scene accordingly.

<sup>f</sup> Act 3. Scene 1. the possessions, <sup>f</sup> the wives, the servants, the goods of other men, as Players, Whores, and others who resort to Stage-playes learne to doe. Stage-playes in these and sundry other regards forementioned by S. Chrysostome, and others in the precedent Scene occasion the breach of all the ten Commandements, and so plunge their Composers, Actors, Spectators over head and eares in sinne, involving them in the guilt of all the evils that are occasioned and produced by them. This <sup>g</sup> Authors, this

<sup>g</sup> D. L. Speculum Belli Sacri cap. 45. The Mirror for Magistrates of Cities. The 3. Blast of Re-trait from Playes and Theaters. See here, pag. 231. 232.

<sup>h</sup> Deut. 6. 1. to 20. c. 27. 1. 26. Math 5. 18. to 42. Ioh. 14. 15, 21. Iam. 2. 9, 10, 11.

the premises and experience testifie: Wherefore I shall hence deduce this 43. invincible Argument against Stage-playes.

That which commonly occasions an apparent violation of all the ten Commandements, <sup>h</sup> must needs be sinfull and utterly unlawfull unto Christians, intolerable in any wel-ordered Common-weale: No Christian can deny it.

But this doe Stage-playes: witnesse the premises. See pag. 231. 232. before.

Therefore they must needs be sinfull and utterly unlawfull unto Christians, intolerable in any wel-ordered Common-weale.



## ACTVS 6. SCENA DECIMA-NONA.

19

**T**He 19. fruit of Stage-playes is this; that they draw downe Gods fearefull judgements both upon their Composers, Actors, Spectators, and those Republiques that tolerate or approve them; as these ensuing examples evidence. It is storied of <sup>a</sup> Aeschylus, (the first inven-

<sup>a</sup> Pliny. Nat.

Hist. lib. 10. cap. 3. Opmeerus Chronogr. pag. 121. Calepini Aeschylus.



tor of Tragedies, as <sup>b</sup> Horace, <sup>c</sup> Quintilian, Tertullian, and <sup>b</sup> Post hunc  
<sup>d</sup> others write : ) that his braines were dashed out with personæ pallæ-  
the fall of a Tortois, which an Eagle soaring over him let fall que repertor  
upon his bald-pate, while hee was sitting meditating on his honestæ Æs-  
Playes in the open ayre; a sudden unparallel'd & right tra- chylus, & mo-  
gicall judgement, upon the very first inventor of tragicke dicis instravit  
Enterludes. <sup>e</sup> Euripides, the famous Greeke Tragedian, pulpita tignis  
as hee was returning in the night time from Archelaus his Et docuit mag-  
Palace, where hee supped, to his owne lodging, was torne in numq; loqui,  
pieces by Dogs, ( some write, by women ) set on, as was sup- nitiq; cothur-  
posed, by Arridaus a Poet, who malign'd him : A fearefull no. De Arte Po-  
death : <sup>f</sup> Sophocles, the very Prince of tragicke Poets, being tica. p. 305. 306  
pronounced victor by one casting voyce in a poetick combat <sup>g</sup> Instit. Ora-  
betweene him and others; died suddenly on the Stage of o- tor. lib. 1. cap. 1.  
vermuch ioy; his victory proving no other but his owne <sup>h</sup> Opmeeri  
fatall Tragædy : the like wee read of <sup>i</sup> Philippides ano- Chronogr. pag.  
ther famous Greeke Comedian, who died suddenly in the 131.  
selfesame manner, upon the same occasion. <sup>j</sup> Theodectes a <sup>k</sup> Gellius No-  
Play-poet, was smitten of God with blindnesse for inserting tiu Attic. l. 15.  
some passages of the Old Testament into one of his Tragedies. cap. 20. Suidæ  
Menander, an ancient Greeke Comedian, <sup>l</sup> & insanus mu- Euripides. Op-  
lierum amator, as Suidas stiles him, <sup>m</sup> was suddenly drow- meeri Chro-  
ned, while hee was swimming in the Pyraean Haven. nogr. p. 125.  
<sup>n</sup> Terence the eminentest Latine Comedian, was drowned Car-  
and swallowed up of the Sea, about the 35. yeere of his age, lepine & Ho-  
as hee was returning out of Greece with 108. of Menanders licke. Euripi-  
Comedies which he had translated. <sup>o</sup> Plautus, an elegant des.  
comickall Latine Poet, when as hee had scraped together in <sup>p</sup> Pausanias in  
a great masse of money by his Stage-playes, lost allos it by Attic. l. 1. Ter-  
chandise; and then returned backe to Rome, he was enfor- tullian De A-  
ced to grinde at a Bakers Mill to get his living, and so died nima. l. 1. Op-  
miserably. <sup>q</sup> Antiphanes the composer of 355. Comedies, meeri Chro-  
<sup>r</sup> Antiqu. Iude. or. l. 1. c. 2. Aristas Hist. 70. Scripturæ sacræ Interpretum. Bibl. Patrum. nogr. pag. 125.  
Tom. 1. p. 12. Eusebius De Præparatione Evang. l. 8. c. 1. M Northbrooke against Vaine Chronicon  
Playes and Enterludes. f. 32. & M. Stubbs, his Anatomy of Abuses p 102. Coc. Sabelli- Chron. Ætas  
cus. Æneid. 4.5. 8 p 641. George Alley, his Poore Mans Library. part 1. i Suidæ Menan- 5. fol. 78.  
der. <sup>s</sup> Opmeeri Chronogr. p. 133. <sup>t</sup> Opmeeri Chronogr. p. 145. <sup>u</sup> Chronicon Chro- & Gellius,  
norum. Ætas. 5. fol. 93. <sup>v</sup> Suidæ Antiphanes, Noct. Artic. l.  
3. cap. 15.  
<sup>w</sup> Iosephus Anti-

o. Iutarchu  
Alcibiades.  
lib. 3. Epist. 1.  
Ludovicus Vi-  
ves. Note in  
1. 2. c. 8. August.  
De Civit. Dei.  
See here, pag.  
121.  
P Ecclesiast.  
Hist. 1. 2. c. 27.  
See D. Rainolds  
Conference  
with Hart. c. 8.  
Divis. 4. p. 515.  
\* Witnesse  
sberly, staine  
suddenly by  
Sir Edward Bi-  
sho<sup>o</sup>, whiles hee  
was drunke; as  
most report.  
9 Natur. Hist.  
lib. 7. cap. 33.

• De Gestis  
Regum Anglo-  
rum. 1. 2. p. 67.

\* Sybaritz in  
tantum delicia-  
rum studium  
devenerunt ut  
equos etiam ad  
tibiam in sym-  
posijs tripudi-  
are assuefecerint. Sic Cardiani equos in Symposijs ad tibias saltare docuerunt, &c.  
 *Athenaeus Dipsos. lib. 12. cap. 6. vid. ibidem.*

died suddenly, being casually stricke with a Peare. ° Eupolis the Poet, for inveighing against Alcibiades in his Comedy, called Baptis, was apprehended by him, and then drowned in the Sea: Such were the sudden and untimely ends of all these ancient Play-poets, which should serve as a caveat to our moderne (of which some have likewise come to desperate ends) to deterre them from their ungodly profession. But I passe from these to Stage-players: And here I finde P Theodoret relating a notable Story of a common Actor; who comming to play a part upon the Theater, in a vestment of cloth of gold, given by Conitantine the Emperour to Macarius Bishop of Hierusalem, to weare at times of baptisme, (which vestment this Player had purchased of Cyril who succeeded Macarius;) hee fell downe suddenly on the Stage as hee was acting in it, and died. I read likewise in 9 Pliny, of one M. Ofilius Hilarus, an eminent Actor of Comedies, that after hee had acted his part with great applause upon his birth-day, and was vaunting and discoursing of this his acting at supper, hee fell downe suddenly dead at the table, whiles he was thus boasting and looking on that vizard and person which he had then sustained. William of Malmesbury a grave English Histori- an, upon the concurrent testimonies of Pope Leo, Petrus Damianus, and Aquitanicus, relates this memorable History; That a certaine Stage-player who got his living by acting, lodging about the yeere of our Lord. 1012. in the house of two old women who were Witches, situated by the high-way neere to Rome, was by their Sorceries metamorphosed into the shape of an Asse; and being thus transformed, he became so tractable that (like another Bankes his dancing Horse, or the \* dancing Horses of the Sybarites and Cardians) he would readily turne and move which way soever these Witches commanded him; which being bruited abroad he became very gainefull to these his Hoastesses, the people flocking by troopes from all places neere adioyning,



to behold the rare feates of this *Mimicall Asse*, who strucke the Spectators with great admiration of his strange gestures. The same of this *Asses* rare qualities being thus bruied abroad, induced a rich man who dwelt nigh to purchase this *Asse* at a great price of these two *Witches*; who informed their *Chapman*, that if he would have his *Asse* to practise his *histrionicall trickes* at all times, he must be sure to keepe him from water; which he did for a long space, exhilarating both himselfe and his guests with this playing *Asse*: who after a while being not so stricktly looked to as at first, brake loose at last, and running to a pond of water that was next, bathed and tumbled himselfe therein for a while, till at length hee came to his humane shape. The *Asse-keeper* in the meane time missing the *Asse*, runnes forth to seeke him, and meeting him in his humane forme, inquires of him whether hee saw the *Asse*? to which he replied, that hee was the *Asse*, and with all related to him the whole Story of this his *metamorphosis*: the *Asse-keeper* wondring at it reports it to his *Master*; and he declares it to *Pope Leo*; who convening the two old women for it, they both acknowledged the premises to be true; which I here submit to the Readers faith. If this bee but an *Ovids Metamorphosis*, or an *Apuleius his Golden Asse*; we may laugh at the conceit, and so passe it by: but if it bee a truth, as the *Historian* confidently affirms it, we may deeme it a just judgement of God upon this Actor, who for his acting of other mens parts in jest, was thus enforced to play the *Asses* part in earnest. <sup>1</sup> *Ludovicus Vives* reports from men of credit, that in a certaine City of *Brabant*, where they used to make annual Playes to their *Saints*, upon the day that their great Church was founded, as they doe in other places of that Country; some taking then upon them the vizars and persons of *Saints*, others of *Devils* for to act these Playes; one of these Actors who played the *Devils* part being enamored with a Girl which he espied at the Play, went dancing to his house, and there taking his wife as hee was in his Players robes and vizard, he cast her upon a bed, saying, that he would beget a

<sup>1</sup> Note in August. De Civit. De. lib. 12. cap. 25. C.

*Devil of her; and so hee lay with her: his wife upon this conceived, and the infant which she brought forth, as soone as ever it was borne, began to dance up and downe, being shaped as men use to paint the Devill. Loe the justice of God upon this person, that he who acted the Devils part should thus beget a Devill.*

Of Gods judgements upon Play-haunters we have sundry precedents, worthy our most serious observation; some of particular persons onely, others of whole multitudes together. For Gods judgements on particular persons onely. We read of *Philip King of Macedonia, Father to Alexander the Great; that as hee delighted much in Stage-plays, so he was slaine by Paulanias as hee was sitting in the Theater at a Play; The like wee finde recorded of Caius Caligula; who being much devoted to Stage-plays, (which hee would sometimes act himselfe in womans apparell to his inexpressible shame) was murdered by Cherea, while he was beholding the Noble-mens Children which he sent for out of Asia, acting a Play upon the Stage.* A just judgement of God upon these two dissolute Princes, who made these wicked Playes their chiefe delight. It is storied of *Herod Agrippa, that in the third yeere of his Lieutenantship hee went to Casarea Stratonis where he published Spectacles and Stage-plays in the honour of Cæsar, and ordained a solempne Feast-day for his prosperous affaires, unto which all the chiefe men of worth and great Officers of that Province resorted: on the second day of these Playes and Spectacles, he came to the Theater in a silver robe wonderfully wrought, which by the reflection of the Sunbeames yeilded so gorgeous a glistering to the eye, that the shining thereof seemed terrible and intolerable to the beholders; whereupon some flatterers (it is likeliest that*

\*Diodorus Siculus, Bibl.

Hist. l. 16, sect.

93. 9 & 95. pag.

806. to 810.

Supplementũ

Qu. Curtius l.

p. 27. Iustin.

Hist. l. 9. p. 99.

Orosius, Hist.

l. 3. c. 14. Vin-

centius Spec.

Hist. l. 3. c. 18.

19. Antonini

Chron. Tit. 4.

c. p. 2. sect. 2. 3.

cũ multis alijs,

& Sir Walter

Raleighes Hi-

story of the

World. lib. 4.

pars 1. sect. 8.

p. 138.

\* Iosephus An-

tiqu. Iudæorũ.

l. 19. c. 1. Suet-

nij Caligula.

sect. 58. Suidæ

Historica. Cai-

us Caligula.

Zonaras Annalium. Tom. 2. fol. 96. Dion Cassius, Rom. Hist. lib. 59. pag. 854.

\* Iosephus Antiquitatum Iudæorum, lib. 19. cap. 7. Eusebius Ecclesiast. Hist. lib. 1.

cap. 9. but 10. in the English. Nicæphorus Ecclesiasticæ Historiæ, lib. 2. cap. 13.

Opmeerus Chronogr. pag. 209. Baronius & Spondanus. Anno 46. sect. 2. & Acts

32. 20. to 24.

some



some Players or Play-poets were the chiefe of them) deifying him as a God, and hee rebuking them not; a little after looking about him, he beheld an <sup>\*</sup> Angell, hanging over his head, whosmote him with an extreame paine in his bowels whiles he was thus sitting in the Theater. so that he was carried desperately sicke to his Palace, where being tormented for the space of sine dayes with bitter gnawing of his bowels, he ended his life most miserably, being eaten up of wormes. Which divine judgement, though it miraculouly seised on him for his ambition, in that hee rebuked not these flatterers, and gave not God the glory; yet since this Tyrant, (<sup>\*</sup> who had built a Theater and Amphitheater in Hierusalem after the Roman manner, to advance Idolatry and Paganisme, and suppress Religion;) was thus smitten by Gods Angell in the Theater it selfe, where hee sat beholding these Playes and Spectacles which hee had then provided for Cæsars honour, and the peoples recreation, whose deifying acclamations were the cause of this his fearefull death; and since these Stage-playes were the chiefe occasion of drawing both himselfe and the people into the Theater; wee may justly behold him as a sad fatall Spectacle of Gods avenging judgement, as wel for his instituting and beholding Stage-playes, and erecting publike Theaters, as for his proude ambition. Not to speake of <sup>†</sup> Herod the great, whom the Iewes conspired to murder in the Theater which hee had built at Hierusalem whiles he was beholding Stage-playes, for that hee had brought in Stage-playes into Hierusalem contrary to Moses Law and the discipline of the Iewish Nation. Nor yet to mention the Emperour Nero, whose acting and beholding of Playes was one chiefe occasion that stirred up <sup>‡</sup> Subrius Flavius, with others, to conspire his death. <sup>‡</sup> Herodian informesus, that Commodus his excessive delight

<sup>\*</sup> Iosephus writes it was an Owle.

<sup>\*</sup> Chronicon Chron. Ætas. 6. fol. 107. Agrippa Magnus.

<sup>†</sup> Iosephus Antiqu. Iudæorū. lib. 15. cap. 11. here, p. 466.

<sup>‡</sup> Qui interrogatus à Nerone, quibus causis ad oblivionem sacramen-

ti processisset: Oderam te, inquit, nec quisquam tibi militum fidelior fuit dum amari meruisti, odisse cæpi postquam parricida matris & uxoris, auriga, histrio & incendiarius extuisti. *Tacitus. Annal. lib. 15. sect. 10. pag. 360.* <sup>‡</sup> *Historiæ. lib. 1. pag. 31. & 51. 1067.*

in Actors, Gladiators, Playes and Enterludes, and his unworthy comming on the Stage in person to play the Actor and Gladiator before the people, (from which base shamefull act his friends, together with Martia his best beloved Concubine, did earnestly dissuade him, ne Romanum Imperium contumelia alliceret, &c.) was the originall ground of his untimely death; hee being poisoned by his Martia, whom he resolved to murther, for this her good advice: and <sup>b</sup> Trebellius Pollicarpus records, that Gallienus the Emperour, was murthered by Martianus, Heraclianus, and Claudius, for this very cause, left by his lewde example in frequenting Stage-playes, and favouring Stage-players, with which hee had filled his Palace, hee should bring both himselfe and the Republike unto utter ruine: These severall Kings and Emperours Stage-delights being thus the iust occasions of their untimely deatches. A sufficient Item for all Christian Princes for ever to abandon Playes and Actors as fatall and pernicious evils both to their owne persons, and their subjects too. To passe from Kings and Emperours to some of meaner quality, <sup>2</sup> Tertullian, a Father of good credit among Schollers, informes us; That a certaine Christian woman in his time going to a Play-house to see a Stage-play, returned thence possessed with a Devill (as too too many now a dayes doe; at leastwise in a spirituall sence,) which uncleane spirit being afterwards rebuked in an exorcisme, that he durst assault a Christian woman; replied, that hee had done constantly and most iustly, in meo enim eam inveni, for I have found her in my owne Jurisdiction. If therefore you will neither believe the <sup>1</sup> forequoted Fathers and Authors, that the Play-house is the Devils Chappell; yet now believe the very Devill himselfe who claimes it for his owne, together with all such persons who frequent it. The same <sup>2</sup> Father relates; that another Christian woman who went to see a Tragedy, had the very same night a linnen sheet presented to her in a dreame; the Tragedian himselfe being likewise named to her, with an exprobration for this act

<sup>b</sup> See his Gal-  
lieni duo. pag.  
316. & here,  
pag. 485.

<sup>2</sup> De Spectacu-  
lis. lib. cap. 26.

<sup>1</sup> Act 1. Scene  
1. & Act 2.  
Chorus.

<sup>2</sup> De Spectacu-  
lis. lib. cap. 26.



all of hers; after which she lived not above five dayes: To which two examples (writes he)<sup>a</sup> I might adde some fearefull precedents of others, who by communicating with the Devill at Stage-plays, have fallen quite away from God. A dreadfull apostatie and judgement indeed. To these two former precedents, I shall annex the parallel example of a<sup>b</sup> late English Gentlewoman of good ranke; who daily bestowing the expence of her best houres upon the Stage, and at last falling into a dangerous sicknesse of which she died, her friends in her extremity sent for a Minister to comfort, counsell, and prepare her for her end, who coming to instruct her, and advising her to repent, and call upon God for mercy, she made him no reply at all; but cryed out Hieronimo, Hieronimo; O let mee see Hieronimo acted; (calling out for a Play, in stead of crying unto God for mercy,) and<sup>c</sup> so closed her dying eyes. O tragicall, O fearefull death! answerable to her former wicked life? Not to relate the various tragicall ends of many, who in my remembrance at London, have beene slaine in Play-houses, or upon quarrels there commenced: Nor yet to recite the sudden fearefull burning even to the ground, both of the Globe and Fortune Play-houses, no man perceiving how these fires came: together with the visible apparition of the Devill on the Stage at the Belsavage Play-house, in Queene Elizabeths dayes, (to the great amazement both of the Actors and Spectators), whiles they werethereprophanely playing the History of Faustus (the truth of which I have heard from many now alive, who well remember it,) there being some distracted with that fearefull sight; I shall confine my selfe onely to such printed examples of Gods judgements upon many Players and Play-haunters together, which I finde scattered here and there in sundry Authors. To begin first at home. I read in<sup>d</sup> Hollingshead, that in the eighth yeere of

<sup>a</sup> Quo utiq; & alia documenta cesserunt de his, qui cum Diabolo apud Spectacula comunicando à Domino ex-ciderunt. *Ibid.*  
<sup>b</sup> See M. Brath-wain, his English Gentlewoman, London 1631 pag. 53. 54. this Author being then present at her departure.  
<sup>c</sup> Percussus quisq; ante rapitur, quam ad lamenta pœnitentiae convertatur. Pensate ergo, qualis ad conspectum districti judicis pervenit, cui non vacat flere quod fecit. *Greg. Mag. Epist. 1b. 11 cap. 3. fol. 452. b.*  
<sup>d</sup> Anno 8. Eliz. 1567. pag. 1209. b.

Queene Elizabeths Raigne, there were three Schollers at Oxford slaine outright, and divers others hurt and maimed, with the unexpected fall of a wall, whiles they were behold-

• M. Stubbs, his  
Anatomy of  
Abuses. p. 135.  
I. G. his Refu-  
tation of the  
Apologie for  
Actors. pag. 43.  
44.

• M. Iohn Field,  
his Declarati-  
on of Gods  
Iudgement at  
Paris Garden.  
London 1583.  
Henry Cave, his  
Narration of  
the fall of Pa-  
ris Garden.  
London 1588.  
M. Stubbs, his  
Anatomy of  
Abuses. p. 134.  
135. D. Beard,  
his Theater of  
Gods Iudge-  
ments. Edit. 3.  
London 1631.  
l. i. c. 35. p. 212.  
& the Preface  
to the Practise  
of Pietie. I. G.  
his Refutation  
of the Apolo-  
gie for Actors.  
pag. 43.

ing a Stage-play: • About the yeere 1582. many people  
being assembled together at the Theaters in London to see  
the bawdy Enterludes and other fooleries there practised,  
God caused the earth on a sudden mightily to shake and trem-  
ble, as though all would have fallen to the ground: where at  
the people sore amazed, many of them leapt downe from the  
top of the Turrets, Pinacles and Towers, where they stood,  
to the ground, whereby some had their legges broken, some  
their armes, some their backs, some were hurt one where,  
some another where, and many sore crused and bruised; but not  
any but they went away sore afraid, & wounded in conscience.  
And yet (writes my Author) can neither the one nor the  
other, fray men from these devillish exercises, untill the Lord  
consume them all in his wrath: The Lord of his mercy open the  
eyes of the Magistrates to plucke downe these places of abuse  
that God may be honoured, and their consciences discharged.  
• Vpon the 13. of Ianuary, Anno 1583. being the Lords-day,  
an infinite number of people, men, women, and children, resor-  
ted unto Paris Garden to see Beare-bayting, Playes, and o-  
ther pastimes, and being all together mounted aloft upon  
their Scaffolds and Galleries, and in the midst of all their  
iollity and pastime, all the whole building (not one sticke so  
much as standing) fell downe miraculously to the ground  
with much horror and confusion: In the fall of it five men  
and two women were slaine outright, and above one hundred  
and fifty persons more, sore wounded & bruised, whereof many  
died shortly after; some of them having their braines dashed  
out, some their heads all to quashed, some their legges broken,  
some their armes, some their backs, some one hurt, some an-  
other; there being nothing heard there but wofull shriekes  
and cries which did even pierce the skies; children bewail-  
ing there the death and kiris of their Parents, Parents of  
their Children; Wives of their Husbands, and Husbands  
of their Wives; so that every way from foure of the clocke  
in the afternoone till nine at night, especially over London-  
bridge, many were carried in chaives, and led betwixt their  
friends, and so brought home to their houses with sorrowfull  
heavy



heavy hearts, like lame Cripples. A just, though terrible judgement of God upon these Play-haunters and prophaners of his holy day: the <sup>3</sup> originall relator of which, <sup>3</sup> M. Iohn Field, doth thus conclude: And therefore for a conclusion, I beseech all Magistrates by the mercies of God in Iesus Christ, that by this occasion and example, they take good heed to look to the people committed to their charge, that they take order, especially on the Sabbath dayes, that no Citizen or Citizens servants have liberty to repaire to any of those abused places, and that they keepe their stragling wantons in, that they may be better occupied. And as they have with good commendation so farre prevailed, that upon Sabbath dayes these Heathenish Enterludes and Playes are banished, so it will please them to follow the matter still, that they may be utterly rid and taken away, For surely it is to be feared, besides the destruction of body and soule that many are brought unto by frequenting the Theater and Curtin, that one day these places will likewise bee cast downe by God himselfe, and draw with them an huge heape of such contemners and prophane persons to be killed and spoyled in their bodies. Neither was he a false prophet altogether. <sup>h</sup> For <sup>h</sup> D. Beard, his in the yeere of our Lord, 1607. at a Towne in Bedford-shire called Risley, the floore of a chamber wherein many were gathered together to see a Stage-play on the Sabbath day, fell downe; by meanes whereof divers were sore hurt, and some killed. If these domestique examples, together with that of \* Thales the Philosopher, who was smothered and pressed to death at a Play will not move us; let us cast our eyes upon some forraigne Tragedies of this nature. I read in \* Munster his Cosmography, that about the yeere of our Lord, 1380. Lodovicke a Marquis of Nisina, a man not very religious, was made Arch-bishop of Magde-burge; who thereupon invited many Gentlemen, and others, together with their Wives and Daughters into a Towne called Calven, to feast and make merry with him who came accordingly: The Bishop for their better entertainment provided the Towne-hall for them to dance in (they being

in his Decla-  
ration of Gods  
Iudgement at  
Paris Garden.

h D. Beard, his  
Theater of  
Gods Iudge-  
ments, l. i. cap.  
35. pag. 212.

\* Diogenes  
Laertius. lib. i.  
pag. 33.

\* Lib. 3. c. 44.  
pag. 889.

Hh h \*

much

Booke 4. chap.  
192. 193. fol.  
243. 244. See  
the Generall  
History of  
France. p. 231.  
and D. Beard,  
his Theater of  
Gods Iudge-  
ments. lib. 2. c.  
37. pag. 435.  
436. accor-  
dingly.

much addicted to dancing and singing) and to act other vanities: and whiles they were busily turning, dancing, and playing, and every one danced merrily at the hands of their Ladies, the house being oppressed with the great weight, began to sinke, giving a great cracke before. The Arch-bishop taking the Lady who stood next him by the hand, hastned to goe downe the staires with the first: and as soone as he begun to goe downe, the stony staires being loose before fell downe, and miserably crusht to death the Arch-bishop, and his consort, with divers others. It is storied by Froyssart in his Chronicle, and by some others since, that in the Reigne of Charles the sixt, in the yeere of our Lord, 1392. at a marriage made in the Kings Court at the hostle of Saint Pauls in Paris, betweene Sir Yvan of Foiz, Bastard Sonne to the Earle of Foiz, and one of the Queene of France her Gentlewomen, the Tuesday before Candlemas day: A Squire of Normandy called Hogrymen of Gensay, provided for a Play or Mummery against night; for which purpose he had devised 6. Coates made of Linnen cloth covered with Pitch, and thereon cloth and flax like haire, and had them ready in a Chamber: The King himselfe put on one of these Coates; the Earle of Iovy, a yong lusty Knight, another; Sir Charles of Poytiers, the third; Sir Yvan of Foiz another; the Son of the Lord Lanthorillet had on the fift, and the Squire himselfe put on the sixt. Being thus apparelled and sowed fast on these Coates, which made them soone like wilde wode-houses; the King upon the advice of Sir Yvan of Foiz, commanded an Vsher of his Chamber to enioyne all the Torch-bearers in the Hall where the Ladies were dancing to stand close to the wall, and not to come neere the wode-houses for feare of setting them on fire, which he did accordingly. Soone after the Duke of Orleance, who knew nothing of the Mummery or the Kings command, entred into the Hall with foure Knights and sixe Torches, to behold the dancing, and begun himselfe to dance. Therewith the King and the five other Masquers came in, in these their disguises, five of them being fastned one to the other, the King onely being loose, who went before and



and led the device. When they entred the Hall, every one tooke so great heed to them that they forgate the Torches. The King departing from his company went to the Ladies to sport with them, as youth required, and came to the Dutches of Berry who tooke hold of him to know what hee was, but he would not shew his name. The Duke of Orleans running to the other side to discover who they were, put one of the Torches his servants held so neere the flax, that he set one of the Coates on fire, and so each of them set fire on the other, so that they were all in a bright flame; the fire taking hold of the living Coates & their shirts began to scorch their bodies so that they began to bren and to cry out for helpe. The fire was so great that none durst come neere them, and those that did, brent their hands by reason of the heate of the pitch. One of them called Manthonillet fled into the Berry and cast himselfe into a vessell of water where they rynsed pots, and so saved his life by quenching the fire, but yet hee was sore hurt. The Countesse of Berry with her long loose Gowne covered the King and so saved him from the fire: two of the other were burnt to death in the place: the Bastard of Foix, and the Earle of Jory were carried to their lodgings, and there died within two dayes after in great paine and misery.

Thus was this Comedy turned into a dolefull Tragedy. <sup>k</sup> The <sup>k</sup> The French King though he escaped was much distracted in minde (and History. p. 231.

his servants distressed with grieve) at this unhappy accident, so that he could not sleepe quiet that night. <sup>l</sup> The next day these newes being spread abroad in the City, and every man marveling at it: some said, how God had sent that token for an ensample, and that it was wisdom for the King to regard it, and to withdraw himselfe from such yong idle wantonnesse, which he had used overmuch being a King. All Lords and Ladies thorow the Realme of France and elsewhere, that heard of this chance had great marvaile thereof. Pope Boniface being at Rome with his Cardinals reioyced at it, and said, that it was a token sent from God to the Realme of France, which had taken part against him.

Sure I am it was a just judgement of God, to teach Kings

<sup>l</sup> Froyssarts  
Chronicle.  
Booke 4. chap.  
192. 193. fol.  
244.

<sup>m</sup> I. G. his Re-  
futation of the  
Apologie for  
Actors, pag. 38.  
A short Trea-  
tise against  
Stage-plays,  
printed, 1625.  
and Dedicated  
to the Parlia-  
ment. pag. 28.

<sup>n</sup> Rom. Histor.  
lib. 37. p. 101.

<sup>\*</sup> See Iudg. 16.  
23. to 31. & A-  
rias Montanus.  
Comment. in  
lib. Iudicum.  
c. 16. Antwerpia  
1592. p. 568.  
to 580. See  
Lyra, Tostatus,  
Peter Martyr.  
Ibidem.

<sup>\*</sup> Ibidem. pag.  
570. 571. 572.

<sup>\*</sup> Vulgo ut gra-  
tificentur prin-  
cipes varia ac  
plerūq; huma-  
nitati dissentione, vel edunt ipsi, vel edenda permittunt spectacula. Hinc olim Thea-  
tra cœdibus ac sanguine plena; hinc nostro tempore nostrisque moribus impura,

and great men, and not to bee Actors or Spectators of  
vanity, but wholly to lay aside such foolish Masques and  
Enterludes. <sup>m</sup> *At Lions in France, in the moneth of Au-  
gust, in the yeere 1607. whiles the Jesuites were acting a  
prophane Play of Christs comming to Iudgement. at the last  
day, to the disgrace of true Religion, the Lord from Heaven  
continued thunder and lightnings for two houres space toge-  
ther, slew twelue of the Actors and Spectators presently, and  
amazed all the rest with great terror and feare. To passe  
from France to Rome, Suetonius records, that in Julius  
Cæsar his time, there resorted such a multitude of people to  
Rome to behold his Stage-plays and Spectacles, that most  
of the strangers were forced to lodge in the Villages adioy-  
ning in Tents: there was oft-times very many people trod  
and crushed to death at these Playes by reason of the multi-  
tude, and among them two Senators: so tragicall and fatall  
were these Enterludes. <sup>n</sup> Dion Cassius records; that in  
Pompey his time. a Theater in Rome built for the acting of  
Syrian Enterludes was overturned with a sudden tempest, to  
the death and destruction of many persons. To passe by the  
memorable example of Gods avenging Iustice upon the  
\* Philistines and their Lords, many thousands of them being  
crushed to death with the fall of their Dagon's Temple,  
which Samson pulled downe upon their heads whiles they  
were there feasting, dancing, and acting Playes before their  
Idoll Dagon, and beholding Samson playing, dancing, and  
making sport before them like a Clowne in a Play, they cal-  
ling him out of the prison to that purpose. From whence  
\* Arias Montanus well observes, that it was the cus-  
tome of the Philistines and other Idolaters, to court their  
Idols with dances and Stage-plays on their solemne Festi-  
vals; their temples being built in such a manner, that peo-  
ple might conveniently behold the dances and Stage-plays  
that were acted in them: and thereupon bee iustly taxeth  
\* Christian Princes, for exhibiting Playes and such like im-  
pure.*



pure, unchristian spectacles to the people, and tolerating them in their Kingdoms, they being unsuitable and pernicious unto Christian manners, and altogether unlawfull unto Christians as originally consecrated unto Idols; the very acting and beholding of them being odious unto God, as this his iudgement on the Philistines proves. ° Cornelius Tacitus, and P Paulus Orosius, (and out of them q sundry others) relate; that about the eighth yeere of Tiberius his Raigne, there were by the iust iudgement of God, at least \* fifty thousand persons slaine and pressed to death at once, with the fall of a Theater at Fidenæ in Italy, (which Theater was built by one Atilius,) whiles they were there beholding Sword-playes, and such like Theatricall Enterludes; the dolefulnesse of which bloody Tragedy and judgement (seconded with a devouring fire, which almost burnt up that City) is at large described by Tacitus. Ioannes Aventinus in his excellent Annals, hath registred two memorable Examples for our present purpose. † The first of them hapned at Pisonium, a City of Bavaria; about the yeere of our Lord, 1200. where divers people assembling together from all quarters to behold Enterludes and Circus-playes, above three hundred of them were there slaine outright with thunder and hayle from Heaven: The latter of them ‡ fell out in Rome it selfe upon the 15. day of October, in the yeere of our Lord 1450 when Pope Nicholas the first, solemnized his famous Jubily with secular Playes: at which time, five hundred and fifty persons comming to Rome to see these secular Enterludes, which this Pope brought in contrary to the decrees of the Councell of Constance, were drowned & washed to death in the River Tiber, the Bridge upon which they were being overturned with the

& ab omni arte  
semota, scena-  
rum & comæ-  
diarū licentia,  
& gladiatorum  
eade funestio-  
ra crudelioraq;  
taurorum ac  
belluarum mu-  
nera quæ dat  
retinentibus ac  
detestatis supe-  
riorum animis  
dicata conse-  
crataque ver-  
santur, vid Ibid.  
° Annalium.  
l. 4. c. 10 p. 165.  
166.  
P Historiæ, lib.  
7. cap. 4.  
q Eutropius  
Rerum Rom.  
l. 7. Tiberius.  
Petrarch. De  
Remed. Virri-  
usq; Fortunæ.  
l. 1. Dialog. 30.  
Bodinus Me-  
thodo Histo-  
riæ. c. 7. The 3.  
Blast of Re-  
trait from  
Playes, &c. pag.  
124. D. Hack-  
wells Apologie  
l. 4. c. 4. sect. 3.  
Edit. 1. pag. 22.

A short Treatise against Stage-playes, pag. 26. with sundry others Coc. Sabellian. Ennead. 7. lib. 1. pag. 191. \* Sonorites Tacitus, others onely above 20000. yet it may both stand well together, since 50000. is above 20000. † Aventinus Annalium Bojorum. lib. 7. pag. 530. ‡ Idem Annal. Bojorum. lib. 7. pag. 668. & 138. Romæ quintadecimo Cal. Octobris pons Tiberinus corruit aquis, obruti interire quingenti sexaginta homines, qui eò secularibus ludis, quos Nicolaus contra decreta Constantiensis Senatus aperuerat, confluerant.

\* In Vita Beati  
Gregorii, pag.  
312, 313. Edit.  
Basileæ. 1571.

\* See Act 1.  
Scene 1. 2. &  
Act 2. Est enim  
ludus turpis &  
inhonestus qui  
in se deformi-  
tatem impor-  
tat, & tales fa-  
cerunt Genti-  
les coram dijs  
suis in Thea-  
tris & templis:  
& illa est sim-  
pliciter inhibi-  
tus Christiani-  
tis. Holkot.  
Lectio. 173. in  
lib. Sapientie.  
fol. 133.

u Eorum qui  
concurrerant  
Theatrum  
plenum erat,  
& eorum qui  
postremo af-  
fluxerant mul-  
titude subel-  
lijs undique

superfundebatur, atque omnibus ad spectacula atque acroamata orchestram intueri cupientibus: plena scena tumultus & trepidationis, irrita præstigiatoribus, mirabili-  
lunisque spectaculorum artificibus ostentatio erat, tumultu sese mutuo constipantium  
non modo oblectationem sanctæ impediende, sed ne circulatoribus quidem & præ-  
stigiatoribus suas artes ostentanti tempus erat, &c. *Greg. Nyssen. Ibidem.* \* Hac  
autem ab eo voce tanquam tristi quadam sententia prolata pestilentia frequentem  
ferius agentium, & ludos celebrantium conventum excipit, ac statim tripudiantium  
choris lamentatio miscebatur adeo ut in luctus & calamitates eis voluptates con-  
verterentur, quum pro plausibus & cantu tibiarum, aliæ super alias nœniæ cantus-  
que lugubres urbem passim iruissent, &c. *Ibidem.*

waters, To these I shall adde one Tragical Story more  
which Gregory Nyssen, in the life of Gregory the wor-  
ker of miracles, hath registred to posterity: The Citizens  
of Casarea, and well might all the people of that Province  
accustomed to meet together at Casarea once a yeere, upon a  
publike solemne Festivall which they dedicated to a certaine  
Devill-Idol, which that Country worshipped; at which  
feast they \* alwayes celebrated some publike Stage-plays  
to the honour of this their Idoll, and to delight the people: It  
fortuned that the whole Country and City assembled thus  
together after their wonted manner, when Saint Gregory  
was newly made Minister of that City: and being thus  
assembled they presently flocked to the Theater; \* which be-  
ing filled with those who first hasted thither, those who came  
after climbed up by troopes upon the Scaffolds that were  
built about it. At last the crowde of the people; who were  
very desirous to behold these Enterludes, grew so great, that  
they left no roome at all upon the Stage, either for the Play-  
ers or Musicians to act their parts; whereupon the whole  
multitude cryed out to that Devill whose festivall they then  
solemnized, with one united voyce; O Iupiter make us  
roome; Which Saint Gregory over-hearing, hee presently  
sends one who stood by to the Theater, to tell the people that  
that they should forth-with have more roome and ease then  
they desired. \* No sooner was this message delivered to  
them, like a dolfull sentence passed against them, but a de-  
vouring pestilence suddenly seised upon that great assembly,  
which were there sporting and beholding Playes, and pre-



sently a lamentation was mingled with their dancing, in so much that their pleasures were turned into sorrowes and calamities; and funerall dolefull Elegies one upon another were heard thorowout the City instead of acclamations and musicke: 1 For as soone this pestilent disease had seised upon men, opinion and conceit did propagate it the faster, it consuming whole houses at once, like a fire: in so much that flying from their houses to their Temples for succour and recovery, their very temples were even filled up with the carcases of such who there fell downe dead of this disease: whose extremity was such, that all the Cisternes, Fountaines and pits of water neere the City were covered with the dead corps of such who resorted to them for to quench their thirst; in so much that many went voluntarily to their graves to die there, because the living were not sufficient to bury the dead. Neither did this pestilence surprise men suddenly, but a certaine Ghost or Spirit came first unto these houses over which destruction hovered, and then certaine perdition followed after. At last when the people came to know the cause of this their sicknesse, they renounced their former Idolatrous sacrifices, rites and Enterludes, and resorting with their whole families to Saint Gregory, they intreated him both to instruct them and to pray unto God for them, that so they might escape this pestilence. By which meanes they all abandoning their Idol-worship were drawne to the profession of Christs Name: part of them being led as it were by the hand unto the truth by the disease that was then upon them; others of them embracing the faith of Christ, as a defensive to secure them from the plague; 2 their sicknesse being more effectuall to convert them then their health. For those who were so weake in their health that they could not bee wonne by reasons to approve the truth, were made whole in faith, by this their corporall disease. Loe here a man-eating pestilence sent by God from Heaven upon these Pagan Play-haunters; Answerable to which I finde another

Qui enim in sanitate ad approbationem mysterij rationibus infirmi essent, corporali morbo ad fidem convalescerunt, *Ibidem*,

Cum enim semel morbus homines invasisset, opinione citius propagabatur atque scilicet, ignis in modum domos depascens, adeo ut ædes quæ ipse sanationis atque remediij confugebant, ipsi, qui morbo peribant repleta: fontes verò, aqueductus, scaturiginesq; ac putei eorum, quos atrocitate morbi sitis exurebat, referti essent, &c. multi item ultro transierunt ad sepulchra eò quod superstities sepelendis mortuis non amplius sufficerent.

*Ibidem.*

2 Adeò illis hominibus sanitate morbus validior erat.

\* Pestis Roma  
grassata omnes  
ad unum sce-  
næ administros  
extinxit. *Plu-  
tarchi. Questio-  
nes Romanæ.*

*Quest. 107 pag.  
600.*

<sup>a</sup> 14 Eliz. c. 5.

<sup>39</sup> Eliz. cap. 4.

<sup>b</sup> De Civ. Dei.

lib. 1, cap. 32.

<sup>c</sup> Historiæ. lib.

3, cap. 4.

<sup>d</sup> Gualther.

Hom. 11. in

Nahum. and o-

thers forequo-

ted. at p. 67, 68.

& Act 6, Scene

5. Hermannus

Schedell.

Chronicon

Chronicorum.

Ætas 5, fol. 83.

• Pædagog.

lib. 3, cap. 11.

<sup>f</sup> De Spectacu-

lis. lib. c. 27. &

Hom. 8. de Pœnitentia.

& Hom. 6. 7. & 38. in Matth.

See before p. 67.

68. & Act 6, Scene 5.

<sup>h</sup> See before, p. 17. 18.

<sup>i</sup> Nec tamen ludorum primum initium

procurandis religionibus datū, aut religione animos, aut corpora morbis levavit, &c.

*Livy. Hist. l. 7. scēt. 2. 3.*

<sup>k</sup> Dij propter sedandam corporum pestilentiam ludos sibi sceni-

cos exhiberi jubebant. Pontifex autem vester Scipio propter animorum cavendam pesti-

lentiā, ipsam scenam constrai prohibebat. Neq; enim & illa corporum pestilentia

ideo conquievit, quia populo bellicoso, & s. lis antea ludis Circensibus assueto, ludorū

scenicorum delicata subintravit insania, sed astutia spiritū nefandorū prævidens illā

pestilentiam jam sine debito cessuram, aliam longè graviolem qua plurimū gaudet,

ex hac occasione, non corporis sed moribus curavit immittere: quæ animos misero-

Story in *Plutarch*, who relates; \* *that in the Consulship of Caius Sulpitius, and Licinius Solon, the great plague then raining in Rome, devoured not only sundry Play-haunters, but even all the Stage-players then in Rome, so that there was not so much as one of them left alive: A just judgement of God upon these pestiferous miscreants.* And may we not then suspect, that their toleration of, and our great resort to Stage-plays, hath beene a great occasion of those devouring Plagues, which formerly and now of late have seized, not onely upon London and her Suburbs, (where divers publike standing Play-houses are every day frequented,) but on other Townes and Cities too, where stragling wandring Players (though <sup>a</sup> *Rogues by Statute*) doe oft-times act their parts? Sure I am that Saint <sup>b</sup> *Augustine*, <sup>c</sup> *Orosius*, and <sup>d</sup> *others* truly stile Stage-plays; the very plague and pestilence of mens mindes and manners; and that <sup>e</sup> *Clemens Alexandrinus*, <sup>f</sup> *Tertullian*, and S. & *Chrysostome*, call the Play-house; the very seate and chaire of pestilence; no wonder therefore if they produce a plague in those Kingdomes, & the Cities which permit them. Indeed the <sup>h</sup> *ancient Pagan Romanes* when as Rome was exceedingly pestered with the plague; sent into Tuscany for Stage-players, to assuage its rage: but both <sup>i</sup> *Livy*, <sup>k</sup> *Augustine*, and <sup>l</sup> *Orosius* assure

lis. lib. c. 27. & Hom. 8. de Pœnitentia. & Hom. 6. 7. & 38. in Matth. See before p. 67. 68. & Act 6, Scene 5. <sup>h</sup> See before, p. 17. 18. <sup>i</sup> Nec tamen ludorum primum initium procurandis religionibus datū, aut religione animos, aut corpora morbis levavit, &c. *Livy. Hist. l. 7. scēt. 2. 3.* <sup>k</sup> Dij propter sedandam corporum pestilentiam ludos sibi scenicos exhiberi jubebant. Pontifex autem vester Scipio propter animorum cavendam pestilentiam, ipsam scenam constrai prohibebat. Neq; enim & illa corporum pestilentia ideo conquievit, quia populo bellicoso, & s. lis antea ludis Circensibus assueto, ludorū scenicorum delicata subintravit insania, sed astutia spiritū nefandorū prævidens illā pestilentiam jam sine debito cessuram, aliam longè graviolem qua plurimū gaudet, ex hac occasione, non corporis sed moribus curavit immittere: quæ animos misero- rum tantis occurravit tenebris, tanta deformitate sedavit, ut etiam modo, quod incredibile forsitan erit, si a nostris posteris audietur, Romanā urbe vastata quos pestilentia ista possedit, atq; inde fugientes, Carthaginem pervenire potuerunt, in Theatris quotidie pro histrionibus insistent. *De Civit. Dei. lib. 1. cap. 33.* <sup>l</sup> *Histor. lib. 3. cap. 4.* See here, Act 6, Scene 5.



us; that they were so farre from mitigating this plague which seised on mens bodies, which they did rather aggravate; that instead of it, they brought in among them, a far more pernicious and perpetuall pestilence of their soules and manners (to wit, their wicked pestiferous Stage-plays) which they could not shake off. In the first yeere of Queene Elizabeths Raigne, <sup>m</sup> all Stage-plays were prohibited by publike proclamation from the 7. of Aprill till Allhallor-tide, of purpose to cease that plague which was then begun; and so in all great sicknesses since that time, all publike Enterludes have beene suppressed for the selfesame reason. If then the inhibiting of publike Stage-plays hath beene such a common antidote to assuage those fearefull Plagues, which God in justice hath inflicted on us; we may then conclude from the rule of contraries, that our resort to ribaldry Stage-plays (which God without all question, as appears by all the new recited judgements, <sup>n</sup> cannot but abhorre,) is a grand occasion both of the engendring and propagating these late, these present plagues which yet wee feelee, and suffer. As therefore we would flie and feare this dreadfull fatall sickness, which hath a long time hovered over our heads, and hath almost quite depopulated some particular places of this Kingdome (and God knoweth how soone, how fast it may increase to sweepe us all away) let us henceforth cast out these our lewde pestiferous Enterludes, and rase downe these our Leprous Play-houses, which may involue us in the selfesame miseries, that these *Casarians* here sustained, to our utter ruine. But if all these former examples will not deterre us from these Spectacles, let us consider what generall Nationall judgements they have oft procured. To passe by Gods judgements upon <sup>\*</sup> *Sodom* for her *Cirques* and <sup>\*</sup> *Theatra*, *Theaters*, as *Prudentius* poetically expresseth it; who as- Circum cum plebe sua madaſque popinas. Quicquid agunt homines Sodomorum, incendia justis Ignibus involuunt & Christo iudice damnant. Hæc fugisse semel satis est, non respicit ultra, Lot auster, &c. *Prudentius*, *Hamertigenia*. *Bibl. Patrum*. Tom. 4. pag. 907. D.

• De Gloria  
Athenienſium.  
lib. & Iuſtin.  
Hiſt. lib. 6. pag.  
79.  
¶ Nec ſatis hæc  
culpa eſt, etiam  
mimis & ſcurri-  
libus ludicris  
ſanctiſſimorū  
perſonæ inter-  
ponuntur Deo-  
rum. Et ut ſpe-  
ctatoribus va-  
cuis riſus poſ-  
ſit atq; hilari-  
tas excitari, jo-  
culatoribus  
feriuntur cavil-  
lationibus nu-  
mina, concla-  
mant & aſſur-  
gunt Theatra,  
cavæ omnes  
concrepant fra-  
goribus atque  
plauſibus, &c.  
Et audetis poſt  
iſta mirari, unde oriantur hæc mala, quibus inundatur & premitur ſine ulla intermiſ-  
ſione mortalitas? *Adverſ. Gentes l. 4. p. 150. vid. ibid. 9 De Civit. Dei. l. 1. c. 3. 1. 32. 33. &  
l. 2. c. 4. to the end of that Booke. ¶ Amentes, amentes, quis eſt hic tantus non error,  
ſed furor, ut exitium veſtrum, ſicut audivimus, plangentibus Orientalibus populis, &  
maximis Civitatibus in remotiſſimis terris, publicum lactū mæroremq; ducentibus,  
vos Theatra quæreretis, intraretis, impleretis, & multo infaniora quàm fuerant antea  
faceretis? hanc animorum labem ac peſtem, hanc probitatis & honeſtatis everſionem  
vobis Scipio ille metuebat, quando conſtitui Theatra prohibebat, &c. neque enim  
ceſſebat ille ſalutem eſſe rempub. tantibus mænibus, ruentibus moribus: Sed in vobis  
v. luit quod Dæmones impij ſeduxerunt quàm quod homines providi præcaverunt.  
Hinc eſt, quod mala quæ facitis, vobis imputari non vultis; mala verò quæ pati-  
mini, Chriſtianis temporibus imputatis. Neque enim in veſtra ſecuritate pacatam  
rempub. ſed luxuriam quæritis impunitam; qui depravati rebus proſperis, nec cor-  
rigi potuiſtis adverſis. De Civit. Dei. lib. 1. cap. 33.*

firmes with all that Chriſtians after their converſion, retur<sup>n</sup>e  
backe no more to Playes and Theaters. The exceſſive expences  
of the Athenians on their Stage-playes (if <sup>o</sup> Plutarch or Ju-  
ſtin may be credited,) was the very overthrow and deſtru-  
ction of their State, and the occaſion of their bondage to the  
Macedonians. ¶ Arnobius informes the Gentiles, againſt  
whom he wrote; that all the evils, the miſeries with  
which mortality was overwhelmed and oppreſſed from day  
to day, without intermiſſion, originally ſprang from Stage-  
playes, with which theſe Heathen Gentiles were beſotted.  
Saint Auguſtine ¶ at large demonſtrates; that the bring-  
ing in, and tolerating of Stage-playes, which vitiates the  
mindeſ and manners of the Romanes, was the principall  
cauſe of the very ruine of their Common-weale and of all  
thoſe fatall miſeries which beſell them. Whereupon hee  
breakes out into this patheticall exclamation. ¶ O foolles!  
O mad men! what is this your extreame I ſay not error, but  
frenſie, that when as all the Eaſterne Nations, as wee have  
heard, and the very greateſt Cities in the remoteſt Countreſ  
doe publickly grieve and ſorrow for your deſtruction; that  
you ſhould runne after Theaters, enter into them, fill them,  
and make them much more unruly and outrageous then be-  
fore? This plague and peſtilence of mens mindeſ; this over-  
throw of honeſty and goodneſſe did worthy Scipio feare would  
beſall you, when he prohibited Theaters to be erected; when



be discerned that you might be easily corrupted and overturned with prosperity; when as hee would not have you secure from feare of enemies: neither did he thinke the Common-weale could be happy, when as the walls of it onely stood, but the manners fell to ruine. But in you that hath more prevailed which wicked Devils have seducingly suggested, then that which provident men have laboured to prevent. Hence is it, that the evils, which you doe, you will not have them to be imputed to you; and the evils, which you suffer, you impute onely to the Christian times. Neither in your security doe you seeke for a peaceable Common-wealth, but an unpunished luxury, who being depraved with prosperity, cannot yet be amended by adversity. Saint Chrysostome, as hee records; <sup>r</sup> that Stage-playes had brought great mischiefs upon Cities, both in respect of sinne and punishment; so hee with all relates: <sup>c</sup> That the very Heavens were made Brasse, and the earth Iron; that the very elements themselves did proclaime Gods wrath against men for their Stage-playes. How long therefore O sonnes of men will yee be slow of heart? Why (writes he) doe yee love vanity in Enterludes, and seeke after lies in Stage-players? Holy Salvian writes expressely; That the very sacking of Rome, the destruction of all Italy, the spoyling of Ravenna, Trevers, Marselles, Agrippina, Moguntia, and a great part of France and Spaine by the Goathes and Vandals, was but a iust iudgement of God inflicted on them for their frequenting and maintaining Playes and Theaters; whose execrable filthinesse, whose inconsistency with Christianity, and whose odiousnesse in Gods eye-sight, hee most elegantly discyphers. If wee observe all the passages of the Roman History, we shall easily discover that the Roman Common-weale had never so bad Emperours and Magistrates, and the greatest plagues that can befall a people, that it was never so ill governed, never so much disordered and corrupted: and

<sup>r</sup> Magna Civitatibus mala ferunt Theatra magna. Hom. 62. ad Pop. Antioch. Tom. 5. Col. 347. B. <sup>c</sup> Vel ipsa signa agnoscite, quia æream factum est cælum, & terra ferrea. Iracundiam Dei ipsa elementa loquuntur. Filij hominum quousque graves corde? ut quid deligitis vanitatem in spectaculis, & queritis mendacium in histriionibus.

Homilia ult. in

Psal. 118. Tom. 1. Col. 1031. A. De Gubernatione Dei. lib. 6. & 7. the

you want.

\* See for this purpose: Arnobius Contra Gentes. l. 4. & 7. August. De Civit. Dei. lib. 1. & 4. Salvian. De Gub. Dei. l. 6. 7. Orosius. Hist. l. 7. c. 5. 6. Tacitus Annal. lib. 14. c. 1. 2. 3. Herodian Historia. l. 1. Suetonij. Tiberius, Caligula, Claudius, & Nero. Elij Lampridij Heliogabalus & Commodus. Flavij Vopiscii Carinus. Eutropius Rerum Rom. lib. 8. 9. Dion Cassius. Rom. Hist. lib. 57. 59. 60. Grimstons Imperiall History. Tiberius, Caligula, Claudius, Nero, Heliogabalus, Commodus, & Carinus. Zonaras Annaliu. Tom. 2. with sundry others. \* See Iosephus Antiq. Iudæorum. l. 15. c. 11. 12, 13. & l. 16. c. 9. \* See 2. Maccabees. c. 4. v. 9. to 18. 7 De Remed. Vtriusq; Fortunæ. l. 1. Dial. 30. \* Against Vaine Playes and Euterludes. fol. 32. 36. \* Anatomy of Abuses. p. 102. 106, 107. \* Master Goffson, his Schoole of Abuses. l. G. his Refutation of the Apologie for Actors. A short Treatise against Stage-playes. pag. 26. 27, 28. with sundry others. Gualther. Hom. 11. in Nahum. \* The True Watch, part 3. chap. 11. Abomination 30.



Blasts, being once a Play-poet, writes; <sup>d</sup> *That sinne did* <sup>d</sup> Ibidem. pag. 55. 56.  
 so abound at Stage-plays, and was there so openly committed, that when he gave himselfe first to observe the abuse of common Playes, he looked, when God in iustice should presently in his wrath have confounded the beholders. <sup>e</sup> *And* <sup>e</sup> Ibidem. p. 53.  
*I am verily perswaded (saith hee) that if Players may bee* <sup>e</sup> So writes Master Gualther too, in his 11.  
*still permitted to make sale of sinne, wee shall pull on our* Homily upon Nahum.  
*heads Gods vengeance, and to our Realme bring an utter* <sup>i</sup> *Deus et si*  
*confusion. And no wonder that it should bee so: For* <sup>i</sup> *quædam long-*  
<sup>i</sup> *where ever sinne goes before, Gods wrath and vengeance* <sup>i</sup> *animiter to-*  
*will certainly follow after; where all wickednesse and* <sup>i</sup> *lerat, quædam*  
*prophanesse super-abound, <sup>k</sup> Gods Judgements cannot* <sup>i</sup> *tamen etiam*  
*but abound at last. Now Playes and Play-houses, (as the* <sup>i</sup> *in hac vita fla-*  
*precedent Scenes doe manifest,) are the fruitfull nurse-* <sup>i</sup> *gellar: & hic*  
*ries, and fomenters of all wickednesse, all lewdnesse* <sup>i</sup> *nonnunquam*  
*whatsoever: they likewise <sup>1</sup>harden mens hearts thorow* <sup>i</sup> *ferire inchoat,*  
*the deceitfulnesse of sinne, and undiſpose them to repentance;* <sup>i</sup> *quos æterna*  
*they so ripen and prepare men for Gods judgements,* <sup>i</sup> *damnatione*  
<sup>m</sup> *that they have neither providence to foresee, nor any spiri-* <sup>i</sup> *consummat.*  
<sup>m</sup> *tuall wisdom to prevent them: no wonder therefore if* <sup>i</sup> *Gregor. Magnus.*  
*Gods judgements seise upon them to their just destru-* <sup>i</sup> *Moral. lib. 36.*  
*ction, <sup>n</sup> even in the ruffe of all their carnall iolity and feare-* <sup>i</sup> *cap. 18.*  
*lesse security. You have now seene a short survey of Gods* <sup>k</sup> *2 Chron. 36.*  
*tragicall judgements upon Play-poets, Players, Play-* <sup>i</sup> *15, 16. Ier. 7.*  
*haunters, and those States and Cities wherein they are* <sup>i</sup> *20. Ezech 21.*  
*tolerated and approved, together with the reason of it,* <sup>i</sup> *30. 31, 32.*  
*which must needs stand firme, as long as God is just to* <sup>i</sup> *1 Hebr. 3. 13.*  
*punish sinne. These few examples therefore of Gods iudge-* <sup>i</sup> *See Act 7.*  
*ments (which <sup>o</sup> should be warnings unto all) should lesſon* <sup>i</sup> *Scene 14.*  
*all Play-poets, to give over their composing; all com-* <sup>m</sup> *Sopor quip-*  
*mon Actors, to renounce the acting; all voluptuous* <sup>m</sup> *pe infunditur*  
*Play-haunters, to abandon the sight and hearing, of all* <sup>m</sup> *ut perditio sub-*  
*Theatricall Enterludes; all Christian Princes, Cities,* <sup>m</sup> *sequatur. Cum*  
*eat, providentia ab eo tollitur ne periturus evadat. Salvian, De Gubernatione Dei. lib. 6.* <sup>m</sup> *enim comple-*  
*pag 234. <sup>n</sup> Matth. 24. 38, 39, 49, 50, 51. 1 Thel. 5. 2, 3, 4. Luke 12. 19, 20. Dan. 5.* <sup>m</sup> *tis iniquitati-*  
*3, 4, 5, 6. Amos 6. 1. to 9. <sup>o</sup> 1 Cor. 10. 5, to 12. Præbentur cunctis exempla cum* <sup>m</sup> *bus suis quis*  
*uerint quibusdam irrogata supplicia. Cyprian De Sing. Clericorum Tom. 2. pag. 202.* <sup>m</sup> *meretur ut pe-*

Potestas  
quippe maxi-  
ma & potentis-  
sima quæ inhi-  
bere maximum  
scelus potest,  
quasi probat  
debere fieri, si  
scienis patitur  
perpetrari: In  
cujus enim  
manu est ut  
prohibeat, ja-  
bet agi si non  
prohibet ad-  
mitti. *Salvian.*  
*De Gubernatione*  
*Dei. l. 7. p. 266.*  
Facientis cul-  
pam proculdu-  
bio habet, qui  
quod potest  
corrigere, ne-  
gligenter dare:  
Et negligere  
cum possis per-  
turbare per-  
versos, nihil est  
aliud quam fo-  
vere. *Gratian.*  
*Distinctio 86.*

States and Magistrates ( & whose connivency at any evils  
that they might suppress, doth make them deeply guilty of  
them ) for ever to exile all Playes, and demolish all Play-  
houses whatsoever; for feare they pull Gods judge-  
ments downe upon them, as they have done on others.  
Alas, why should any Christian Play-poet, Player, or  
Spectator; any Christian State or City where Playes  
have publike countenance, be so desperately secure, as  
to conceit; that though Playes have brought Gods  
judgements upon others, & yet they shall scape unpunished,  
his wrath shall never seise on them: what ground, what  
warrant is there for any such unchristian surmise? Is  
not Gods avenging justice towards sinne and sinners,  
still the same? and are not Stage-playes, Play-poets,  
Actors, Play-haunters, and those places where they are  
tolerated, as execrably vicious, as sinfull, as odious now  
to God as ever? Is not the selfesame punishment alwayes  
due unto the selfesame sinnes and sinners? and is not the  
selfesame sinne as sinfull, as peccable; & yea more execra-  
ble, more damnable in Christians, then in Pagans? God  
hath most severely punished Pagan, yea and Christian  
Play-poets, Stage-players, Play-haunters, and such States  
as tolerated them, for Stage-playes heretofore, as the  
forequoted examples testifie; and shall hee not much  
more avenge himseife on such like Christians for their  
Stage-playes now? And yet alas, such is the infidelity

¶ Ut sit magna, tamen certe lenta ira Deorum est. Si curant igitur cunctos punire nocer-  
es, Quando ad me venient? sed & exorabile numen Fortasse exorior, solet his ig-  
noscere: multi Committunt eadem diverso crimina fato. Ille crucem pretium sceleris  
tulit, Hic diadema. Sic aut nudi trepidum formidine culpæ Confirmant. *Iuvenal.*  
*Satyr. 13. p. 120.* ¶ Oportet ut una pœna teneat obnoxios quos similis error invenerit  
implicatos. *Concil. Toletanum. 4. Can. 74.* ¶ Criminosior enim culpa est ubi honestior sta-  
tus: si honorosior est persona peccantis, peccati quoque major invidia. Itaque nos qui  
Christiani catholici esse dicimur, si simile aliquid Barbarorum impunitatis facinus  
gravius erramus. Atrocius enim sub sancti nominis professione peccamus: ubi sublimior  
est prærogativa major est culpa. *Salvian. De Guber. Dei. l. 4. p. 125, 126, 130.* ¶ Hæc semper  
est incredulitas humanæ duritiæ, ut non solū audiendo sed etiam videndo non credat  
alios interisse, nisi & seipsam viderit interire: nec sociorum mortibus quatitur, dum  
illos immeritos aut invalidos opinatur, &c. *Cyprian. De Singular. Clericorum. Tom. 2. p. 202.*

such



such the security of mens obdurate hearts; that not onely when they heare, but likewise when they visibly behold Gods vengeance seising upon others, for compoling, acting, frequenting, countenancing these vaine delights of sinne; yet they really believe not, either that these have perished, or that themselves shall perish for the selfesame things, unlesse they likewise see themselves destroyed too: neither are they any whit affected with the sudden fearefull deaths of others, till such a death hath seised on themselves. O therefore now at last (as weetender our owne private or the publicke safety,) "let other mens wounds bee our cautions; let these mens deaths, prove our life; let their judgements be our medicines. \* Hee (saith Saint Cyprian) is too audacious, who strives to passe over there, where he hath seene another to have fallen: he is outragiously unruly who is not stricke with feare when he sees another perish in that course which he is running. He onely is a lover of his owne safety, who takes warning by anothers death: And he onely is a provident man, who is made solicitous by the ruines of other men: which Solomon approveth, saying, The prudent seeing the evill man punished, is greatly instructed. And againe, When wicked men fall, the iust will bee much affrighted. † It is an adverse hurtfull confidence, which certainly commits its life to dangers, as to a certaine thing: And that is but a slippery hope, which presumes it shall be safe amidst the fomentations of sinne. It is an uncertaine victory to fight amidst the enemies weapons; and it is an impossible deliverance to be compassed about with flames, and not to burne. Wherefore let not a peradventure, that we may escape Gods judgements, though we still resort to Stage-playes; overpoyse, a peradventure, that they may seile upon us, as they have done on others. Neither let

"Aliorum vulnus nostra sit cautio. Hierem.

Epist. 10. cap. 4.

\* Meruite quantum potestis ejusmodi casus exitia; & in ista subversione labentiu vos experimenta perterreant. Nimum princeps est qui transire contendit, ubi alii conspexerit cecidisse: & vehementer infrenis est, cum non incutitur timor alio pereunte. Amator vero est salutis suæ, qui evitat alienæ mortis incursum: Et ipse est providus, qui

solicitus sit cladibus cæterorum: sicut Solomon approbat, dicens; Astutus videns malum puniri, vehementer erudietur: Et iterum: Cadentibus impijs iusti vehementer terrebuntur. Cyprian. De Singularitate Clericorum. Tom. 2. pag. 199. † Adversa est confidentia, quæ periculis vitam suam, pro certo commendat. Et lubrica spes est quæ inter fomenta peccati salvari se sperat. Incerta victoria est, inter hostilia arma pugnare. Et impossibilis liberatio est, flammis circumdari, nec ardere, &c. Cy. rian. Ibid.

Gods.

<sup>a</sup> Rom. 2. 4.

<sup>a</sup> Divina severitas eo iniquius acrius punit, quo diutius pertulit. Greg.

Magnus. Moral. lib. 25. cap. 1.

Non contemnās, quod jam non hodie in opera peccantium vindicta Christus. Quāta enim patientia sustinet,

tanta severitate restituet. Chrysostom. De Militia Christiana Hamil. Tom. 5. Col. 633. C.

<sup>b</sup> Major est enim pœna dilata quam subita: molestius supplicium quod præmissio terrore differtur: gravior pœna, quæ ad hoc tardat, ut diutius feriat. Subita enim citò

percutiunt, dilata sæneratam pœnam restitunt. Chrysostom. ex Varijs in Matth. locis. Hom. 24. Tom. 2. Col. 1040. C. <sup>c</sup> Quanto tardaverit Dominus, tantò sit sollicitior servus. Quanto diutius supervenit Christus, tantò sit paratior Christianus. Non est providus servus, quem imparatū invenerit Dominus. Chrysostom. Ibid. <sup>d</sup> Hebr. 12. 5. to 12. <sup>e</sup> Eccles. 8. 11, 12, 13. <sup>f</sup> Hebr. 11. 25. Deliciæ temporariam habent voluptatem, pœnam autem sempiternam. Chrysostom. Hom. 54. ad Pop. Antioch. <sup>\*</sup> Par pœna perditionis constringat, quos in perniciæ prava societas copulat, Concilium Toletanum. 4. Can. 74. Suring. Tom. 2. Can. 737.

Gods long-suffering towards Play-poets, Players, Play-haunters, and such Republiques as approve them, (<sup>a</sup> which in truth should lead them to repentance; ) make all or any of them or us secure against the feare of his avenging hand. <sup>a</sup> For the longer Gods iudgements are delayed, the greater will they be at last. <sup>b</sup> That punishment is most troublesome, which is deferred with a foregoing terror: that torment is more grievous, more intolerable which is delayed for this onely purpose, that it may strike the longer, the deeper: For sudden evils quickly strike us thorow; whereas delayed iudgements bring a multiplied, and usurious punishment with them. Wherefore the <sup>c</sup> longer the Lord hath deferred to punish, by so much the more solicitous let the servant be: by how much the longer Christ is ere he come, the more prepared let a Christian be. He is no provident servant, whom his Lord when he comes shall finde unprepared. God hath a long time spared many Play-poets, Players, Play-haunters, States and Cities where Playes are harbored, though some of these have smarted for them: he hath mercifully forborne many such of us at home; and though he hath a long time <sup>d</sup> chastised us as a Father, yet he hath not as yet wholly consumed us, as an avenging Iudge; but how soone he is likely to doe it, if wee repent not speedily, wee may all conjecture: O therefore let not the long suffering of our gracious God, <sup>e</sup> harden any of us in the love, the exercise or approbation of these ungodly Enterludes, or of any other <sup>f</sup> pleasures of sinne which are but for a season: But let these judgements of God, which Playes have brought on Pagans, on Christians heretofore, and for ought <sup>\*</sup> we know upon our selves,



benow at last a warning-peale to us, with speed, with care and conscience to abandon them: and thus to syllogize against them in the 44. place, with which I shall close up this Scene. *Argument*

That which drawes downe Gods judgements, wrath and vengeance, both upon the Composers, Actors, and Spectators of it; and likewise upon those Magistrates, States, and Cities, which foster and approve it: must needs be sinfull, (*since God never inflicts his indgements but for sin*) yea altogether to be avoyded of all good Christians, and not tolerable in any Christian Common-weale. *44.*

But this doe Stage-plays; as the premises demonstrate.

Therefore they must needs be sinfull, yea altogether to be avoyded of all good Christians; and intolerable in any Christian Common-weale.

*Isay 1.2. to 9. cap. 3. 1. to 12. cap. 5. 24. to 30. cap. 9. 18, 19. Ier. 2. 13. to 20. cap. 4. 17, 18. Ifay 50. 1. Psal. 107. 17. Lam. 3. 33, 34. 39.*

## ACTVS 6. SCENA VICESSIMA.

The last effect of Stage-plays, which ariseth as a necessary consequent from all the former, is this; *20*

That without sincere repentance *\* they eternally damne mens soules.* A fruit, a consequent with a witnesse, which should cause all Players, all Play-poets, all Play-haunters to looke about them. And this must needs be so: *\* Quomodo enim cū Christo & Angelis ejus regnabunt in celis, qui cum Diabolo & ministris*

*ejus societatem habent in terris? Quomodo gaudebunt in convivio perenni sanctorum, qui non respuunt convivia nefanda Paganorum? Aut quomodo in luce perpetua possunt laudes Deo dicere cum Angelis, qui hic Diabolo exhibent funestos ludos in idolis? H. Rabanus Maurus. Homil. Contra Paganicos Errares. Tom. 5. Rom. 6. 23. Hebr. 2. 2. Eccles. 12. 14. Matth. 12. 36, 37.*

Kkk.

lamented,

\* I Cor. 6. 9,  
10. Gal 5. 19,  
20, 21. Ephel. 5.  
4, 5, 6.  
1 Psal. 9. 17.  
m See Act 3.  
thorowout.

n Ovid. Tristitium. l. 1. and the Pagan Emperours, States & Authors quoted here, in Act 6. Scene 3. 4, 5, & 6.  
q See here, Act 3. Scene 1. & Act 6. Scene 5. accordingly.  
r Chrysostom. Hom. 6. & 7. in Matth. See here, Act 1. 2. & Chorus: & Act 6. Scene 1. accordingly.  
s See Act 6. Scene 3, 4, 5, 6, 12, & 19. accordingly.  
\* Bibliotheca Patrum Tom. 3. pag. 16, 17.

*lamented, idle, vaine, or sinfull action, word and thought, shall receive a iust recompence of reward: It<sup>k</sup> the unrighteous, the adulterous and unchaste, shall not inherite the Kingdom of God and of Christ: If<sup>l</sup> the wicked shall be turned into Hell and all the people that forget God, then certainly the wages of Stage-playes, (which<sup>m</sup> abound with many idle sinfull speeches, actions, and representations, directly sinfull in sundry different respects, as I have manifested by the premises; and therefore cannot but exclude their unrighteous, adulterous, unchaste Actors and Spectators out of Heaven, and tumble them headlong into Hell for all eternity, unlesse they prevent this danger by sincere repentance) must be eternall death. Stage-playes, (as not onely the best, <sup>a</sup> but even the worst of men confesse,) are the <sup>o</sup> very sinkes, the seminaries, food, and treasures of all wickednesse and lewdnesse whatsoever: they are the very <sup>p</sup> baites, the snares, the engines, the sweet Syrenean enchantments of the Devill, with which he sweetly allures men to destruction; by which he insinuates all kinde of viciousnesse into their soules; and steales away their hearts from God and heavenly things: <sup>q</sup> they are the principall instruments to intice, to enthrall men unto sinne, to enamor men with sinne; to detaine men under the commanding power of sinne; and to keepe them off from all true contrition for sinne: Needs therefore must they drowne their Actors, their Composers and Spectators in everlasting perdition both of soule and body, if they repent not of, and utterly renounce them as they have vowed in their baptism. Hence is that memorable passage of Hippolitus an ancient Martyr, in his <sup>\*</sup> Oration, *De Consummatione mundi & Antichristo*, about the yeere of our Lord, 220. where he informes us; that Christ shall say thus to Play-haunters and wicked men, at the last day: Depart from me ye workers of iniquity, I know you not: you are become the workemen of another Master, that is, of the Devill. To possesse with him darknesse and fire, which is not put out, and the worme that sleeperb not, and gnashing of teeth &c.*

\* For.



\* For I have made your eares that you should heare the Scriptures; but you have prepared them for the songs of Devils, for harpes and ridiculous things. I have created your eyes that you might behold the light of my precepts and thorowly performe them; but you have called for whoredomes and uncleanneses, and have opened them to all other filthinesse: I have made your mouthes to glorifie and praise the Lord, to sing Psalmes and Spirituall Songs, and to utter the continuall meditation of what you read: but you have applyed it to rayling, to swearing, to blasphemies, whiles you did sit and backbite your neighbours. I have formed your hands that you should stretch them out to prayers and supplications; but you have reached them forth to rapines, murders, and mutuall slaughters. I have ordained your feet, that you should walke in the preparation of the Gospell of peace, both in Churches and in the houses of my Saints; but you have taught them to runne to adulteries, whoredomes, Stage-playes, dances, vaultings. Now the publike assembly is dissolved; the spectacle of this world is ended; the fashion and deceit of it is passed away, &c. Depart therefore into everlasting fire prepared for the Devill and his Angels. And then alas poore wretches, what will become of them, when as Christ shall thus upbraide and charge them with their resort to Playes and Play-houses, and their imploying both of their eyes, their eares, their hands, their feet, their mindes and times about them, at the last? Perish they must, and that irrecoverably, for all eternity. This sundry Fathers testifie. *The profession and following of Stage-playes (writes Chrysostom) is a way of the world which leads unto the Devill, the generall way of perdition: Therefore he exhorts his Auditors, to avoyd the pestiferous Fish-pond* in domibus sanctorum meorum: at vos docuistis currere ad adulteria, stupra, spectacula, saltationes, in sublimi jactationes. Iam solutus conventus publicus, spectaculum desijt mundi hujus, praterijt species & deceptio illius. Discedite a me, &c. *ibidem.* *Professio ludorum, altera via est mundi, quæ ducit ad Diabolum, generalem viam perditionis. Chrysostom. Hom. 41. in Matth. Tom. 2. Col. 882 B. Hom. 7. in Matth. Tom. 2. Col. 60. B. See here, pag. 46. H.*

of the Theater; for this is that, which drownes its Spectators in the fiery Sea of Hell, and kindles the very bottome of

<sup>e</sup> Hom. 27. pag. 212. See here, <sup>1</sup> those who are delighted with Spectacles and Stage-plays, shall never enter into Heaven without repentance, paine, and

<sup>u</sup> Placetne tandem vitam æternam peti aut sperari à dijs poeticis, Theatricis, ludicris, scenicis?

Abst; imò avertat Deus verus tam immanem sacri-  
legamque demeritam. Nun-  
quid ab ijs Dijs quibus hæc  
placent, & quos hæc placant,  
cum eorum illic crimina  
frequentantur vita æterna  
poscenda est? Nemo, ut arbi-  
tror, usque ad tantum præci-  
pitium furio-  
sissimæ impietatis insaniit.

De Spectaculis. Lactantius De Vero Cultu. c. 20. Clemens Romanus Constit. Apostol. lib. 2. cap. 66. Augustine De Civitate Dei. lib. 2. cap. 29. & <sup>u</sup> lib. 6. cap. 6. De Symbolo ad Catechumenos. lib. 2. cap. 1. 2. & 1. 4. cap. 1. Confessionum. lib. 3. cap. 1. 2. & lib. 6. cap. 7. 8. Salvian. De Gubernatione Dei lib. 6. write as much: Yea <sup>\*</sup> all those Fathers and Councels which excommunicated Players and Play-haunters from the Church, till they had repented, renounced the acting, the beholding of all Theatricall Enterludes, affirme the same, since those can never be deemed worthy the society of the Saints in Heaven, who are not fit to communicate with the Saints on earth. Certainly <sup>y</sup> that which the Church doth lawfully binde on earth is bound in Heaven; those therefore who are justly excluded out of, cōdemned by the militant Church, <sup>z</sup> as Players and Play-haunters ought to be, are excluded likewise out of Heaven, are condemned in Heaven, unlesse they doe repent. This all the moderne Christian Authors, together with <sup>a</sup> two penitent relenting Play-poets of our owne who have <sup>b</sup> written against Stage-plays, doe likewise joyntly testifie: And indeed they should all have written in vaine against these Enterludes, did they not bring perdition to mens soules. There are but three things that

Nec fabulosa igitur nec civili theologia sempiternam unquam adipiscitur vitam: Illa enim de dijs turpia fingendo festinat, hæc favendo metit, &c. Ambæ turpes, ambæque damnabiles. Hincinē vita æterna sperabitur unde ista brevis temporalisque polluitur? An vero vitam polluit consortium nefariorum hominum q̄ se inferunt affectionibus & attentionibus nostris, & vitam non polluit se cietas Dæmonum qui coluntur criminibus suis? Si veris, quam mala: si falsis, quam male. Ibidem. <sup>\*</sup> See Act 7. Scene 2, <sup>y</sup> Math 16. 19. Ioh. 20. 23. <sup>z</sup> See Act 7. Scene 2. <sup>a</sup> M. Goffon, and the Author of the 3. Blast of Retrait from Playes. <sup>b</sup> See here, Act 7. Scene 5.

have



have moved all the Fathers, Councils, and Christian Authors which I shall here recite, to write against Stage-plays so frequently, so abundantly as they have done.

\* The first is the dishonour, the injury that Stage-plays do to God: <sup>d</sup> The second the prejudices, mischiefs, and inconveniences they bring upon the Church and State: <sup>e</sup> The third, the guilt, the finnes, the damnation they procure to mens soules: the last of which is a necessary consequence from the former, which are meere-

ly false, if this be not true. Since therefore it is evident by the Confession of all these Fathers, Counsels and Christian Writers, who have censured Stage-plays:

<sup>f</sup> by excommunicating Players and Play-haunters in the Primitive Church till their sincere repentance; by all the foregoing Acts and Scenes; and by the practise of Players, Play-poets, Play-haunters of ancient, of moderne times, (<sup>g</sup> who alwayes upon their true conversion and repentance have utterly discarded, and renounced Playes and Play-houses) that Stage-plays without sincere repentance damne mens soules: Let this \* teach all Players,

Play-poets, and Play-haunters whatsoever, as they tender the eternall welfare of their soules and bodies; as they desire to avoyd <sup>h</sup> the unsupportable wrath of God, the \* everlasting torments of Hell; and to participate of the eternall joyes of Heaven, even seriously to \* bewayle, and cordially to repent their former penning, acting, and beholding of all forepast Stage playes and for ever to abandon all such Enterludes for time to come, as the certaine contrivers, the infallible consummators of their just damnation, unlesse they seriously repent. Yea let this lesson all them when ever they are tempted to Playes or Play-houses by any lewde companions, by

cum iudex iustorum iniustorumque venerit, suo unusquisque impius consilio precipitatur, quia per hoc quod hic appetere pravis cogitationibus elegit, in æterni supplicij tenebras mergitur. *Greg. Magnus. Moral. lib. 4. cap. 4.* \* Unusquisque ergo nostrum ad penitentiae lamenta confugit, dum flere ante percussionem vacat. Revocemus ante oculos mentis quicquid errando commisimus, & quod nequiter egimus, flet; puniamus. *Greg. Mag. Epistolarum. lib. 11. cap. 2. fol. 452. B.*

\* See Act 1. 2. & Chorus. Act 3. Scene. Act 6. Scene 3. 4, 5, 12, 14, 17, 18.

<sup>d</sup> See Act 6. Scene 5. 6.

<sup>e</sup> See Act 6. Scene 3, 4, 17, 18, 19.

<sup>f</sup> See Act 6. Scene 12. & Act 7. Scene 2.

<sup>g</sup> Act 6. Scene 12. & 14. accordingly.

\* Act 7. Scene 2.

<sup>h</sup> Ifay 33. 14. Psal. 1. 6. Psal. 90. 11. Ifay 2. 20, 21. Joel 2.

11. Mal. 3. 2.

\* Habet nunc consilium omnis iniquus presentia appetere, æterna deferere, injusta agere, iusta deridere: sed

*Argument*  
45.

Satan, or by they owne sinfull lusts, to answer these temptations, with this 45. Play-confounding Argument, from which there is no evasion,

Those things which without sincere repentance bring eternall destruction and damnation on mens soules and bodies, must needs be sinfull, abominable, and eternally execrable unto Christians.

But this doe Stage-playes; as all the premises testifie. Therefore they must needs be sinfull, abominable, and eternally execrable unto Christians.

1 Rom. 6. 23.

Iohn 3. 18.

Marke 16. 16.

2 Thes. 2. 12.

Matth. 25. 41.

42. 43.

k Lam. 5. 1, 5.

Rev. 18. 6, 7.

Prov. 14. 12, 13

Luke 6. 25.

Qui nunc ma-

lè se in volup-

tatibus dilatat,

eum post in

supplicijs pœna

coangustat.

Qui hic in vo-

luptate lætatur

est, illic perpe-

tua ultione læ-

tatur. Greger.

Magnus. Moral.

lib 14. cap. 4.

1 Matth. 5. 29,

30. cap. 18. 8.

Mark. 9. 47. 48

See Chrysost.

Hom. 17. in

Matth. & Opus imperfectum in Matth. Homil. 12.

\* Mortem morte dissolvere,

occisione occisionem dispargere, tormentis tormenta discutere, supplicijs supplicia

evaporare, vitam auferendo conferre; carnem lædendo juvare, animam eripiendo

perire; perversitas quam putas ratio est, quod sævitiam existimas gratia est. Errorum

operis fructus excusat. Tertul. Adversus Gnosticos. Tom. 2. pag. 425. 426. m Matth. 16.

26. See Chrysostom, Hom. 55. in Matth.

Damnation, <sup>i</sup> as it is a fruit of sinne, so it is that which every man should labour to avoyd, though it were with the losse of his very dearest members, much more of his unprofitable and sinfull pleasures, <sup>k</sup> which alwayes end in griefe. Our Saviour Christ himselve hath given us this advice, <sup>l</sup> that if our right hand, or our right eye offend us, we should cut off the one, and plucke out the other: for it is profitable for us, that one of our members should perish, rather then that our whole bodies and soules should be cast into Hell; where the worme dyeth not, and the fire is not quenched: If a man to avoyd damnation must thus offer <sup>n</sup> violence to, and even with indignation cut off, pull out, and cast away, his right hand, his right eye, the usefullest, the profitablest, the dearest, best-beloved of all his other members; should he not much more abandon, abominate these unprofitable, expensive, and pernicious Stage-playes, that so he might escape it? Alas, who would be so desperately prodigall of his owne salvation; who would so vilifie, so undervalue Heaven, or his owne immortall Soule, (<sup>m</sup> the losse of which cannot be recompenced with the gaine of all the world,) as to set to hazard, to forfeit them for a Stage-play? and yet how many thou-



sands daily doe it? O that such men would consider but a while, <sup>n</sup> *what damnation*, what eternall, eternall damnation, accompanied <sup>o</sup> *with the everlasting wrath and vengeance of an Almighty provoked & sinne-revenging God, is!* this certainly would cause them, as it should cause us all, for ever to detest these sugered toppes of Satan, which without sincere repentance prove nought else but eternall <sup>q</sup> *bitternesse* both to soule and body. <sup>r</sup> *Damnation is in truth the only argument to rouse voluptuous and secure persons*, who lie rotting in the dregges of sinfull pleasures: O that the terror, and alarum of it would now at last awaken those miserable gracelesse Play-poets, Actors, Play-haunters, who lie sleeping in the very brinke of Hell, without any suspicion or feare of danger; that so it might cause them with care and conscience perpetually to divorce themselves from Stage-plays; which as <sup>t</sup> *they had their originall beginning, growth, and progresse from the Devill*; so they <sup>u</sup> *alwayes have their end in Hell*, damnation, and eternall torments with the Devill, unlesse Gods infinite mercy, and mens true repentance interpose. A sufficient motive to withdraw all men, all Christians from them: and with that holy Father Saint *Augustine* in his most pious *Confessions* (where he <sup>v</sup> *oft bewailes with teares his running unto Stage-plays before his true conversion*) for ever to renounce them.

<sup>n</sup> See Gregor. Mag. Moral. lib. 15. cap. 14. Matth. 25. 41. <sup>o</sup> D. n. 12. 2. Matth. 18. 8. cap. 25. 41. 46. Mark. 9. 48. <sup>p</sup> Joh. 3. 36. c. 5. 29. Isay 66. 24. <sup>q</sup> Isay 13. 11. Exod. 34. 7. Nahum. 1. 3. <sup>r</sup> Prov 5. 4. Jer. 2. 19. 2 Sam. 2. 26. Dulcia se in bilem vertunt, &c. <sup>s</sup> Mark. 16. 16. John 3. 18. 36. Propterea de gehenna judicium audiamus, ut ex huius minis & timore multum emolumentum capiamus Nam si Deus peccantes in eam de-

jecturus hujus minas non præmisset, in eam multi ceciderunt. Si nunc enim timore animas nostras concutiente sunt aliqui tam facile peccantes, tanquam nec ipsa sit: si nihil horum dictum fuisset, neque intentatum quid mali non fecissemus? *Chrysost.*  
Ad Pop. Antioch. Hom. 55. Tom. 5. Col. 318. A <sup>t</sup> See Act 1. 2. & Chorus. <sup>u</sup> Job 21. 11, 12, 13. Isay 5. 11, 12, 13. Iam 5. 1, 5. Rev. 18. 7. Chrysost. Hom. 6. & 7. in Matth. <sup>v</sup> Confessionum, lib. 3. c. 1. 2. & 14. l. 4. c. 1. 2. l. 6. c. 7. 8.

## CHORVS.

**Y**OU have seene now Christian Readers, the severall bitter fruits, and pernicious effects of Stage-plays, most

▪ Matth 7. 16.  
17, 18, 19, 20.

\* See Act 6.  
thorowout.

\* Citius ad  
prece[m] iudex  
flectitur, si à  
pravitate sua  
petitor corri-  
gatur. Immi-  
nente ergo  
tantæ animad-

versionis gladio nos importunis flectibus insistamus. Qui simul omnes peccavimus, simul omnes mala quæ fecimus, deplem[us]; ut districtus Iudex dum culpas nostras nos punire considerat, ipse a sententiæ propositæ damnationis parcat. *Greg. Magnus. Epist. ex Registro. lib. 11. cap. 3. Indict. 6. fol. 252. C. D.*

most copiously anatomized in the precedent Act: and certainly *if ever any tree were discovered to be evil by its evil fruits*, then Stage-plays, (whose variety of evil products surmounts all others) must be as bad, if not farre worse, then any. The fruits of Stage-plays (as is evident by the premises) are bad in respect of God, whom they sundry wayes dishonour: bad, in regard of Church and State, whom they exceedingly prejudice and corrupt; *\* bad in regard of the Composers, Actors, Spectators, and upholders of them*, whose sinnes they multiply, whose manners they corrupt, whose time they waste, whose mindes they effeminate and deprave, whose hearts they harden, whose soules they contaminate, whose repentance they anticipate or deferre, whose lusts they foster, whose damnation they hasten, whose everlasting torments they accumulate, and without repentance really procure. As therefore we tender the honour, love, and worship of our gracious God; the happinesse, the welfare of our Church and State, the purity, tranquility, salvation of our owne poore soules, of the soules of our brethren, our posterity, which succede us; Let us henceforth passe an irrepealable sentence of condemnation against all popular Stage-plays, and bid an everlasting farewell to them; *\* that so wee may avoyd these severall cursed fruits*, and dangerous consequences which they alwayes constantly produce, together with all these imminent plagues and judgements which now without your speedy repentance they are likely to pull downe on us, both to our temporall and eternall ruine.



## ACTVS 7. SCENA PRIMA.

**H**Aving thus at large related the various grounds and reasons of the unlawfulness of Stage-plays in such a perspicuous manner, as I hope will satisfie the judgement, the conscience of every impartial Reader; I come now to a particular summary enumeration of those Authorities, that concur together with me in condemning Playes and Enterludes, which I shall marshall into seven distinct Squadrons.

The first Squadron consists of such texts of holy Scripture, as are produced by the Fathers and latter Writers against Stage-plays: some of them oppugning them in one kinde, some in another. If we survey the originall Authours, Patriots, Frequenters, Actors; together with the primary use of these theatricall Enterludes; (*a*) which were at first invented, acted, fostered, frequented by Diuel-Idols, Pagans, Idolaters, lascivious dissolute gracelesse persons; and devoted wholly to Idolatry, Idols, Divels, and the lusts of carnall wicked worldly men; wee shall finde these severall Scriptures that oppugne them, condemne them: viz. *Levit*: 18. 30. *Deutr*: 7. 2, 3, 4, 16, 25, 26. *c*: 12. 3, 29, 30. *c*: 20. 16, 17, 18. *Iosh*: 7. 12. *c*: 11. 12. *Judges* 2. 2. *Numb*: 33. 52. *Psal*: 16. 4. *Ier*: 10. 1, 2, 3. *Acts* 15. 20. 29. *Rom*: 12. 2. *c*: 13. 12, 13, 14. *1 Cor*. 8. 1. to 11. *c*: 10. 7, 20, 21. *2 Cor*: 6. 14, 15, 16. *Ephes*: 2. 2, 3. *c*: 4. 17. to 25. *c*: 5. 3, 4, 11. *Col*: 2, 8, 20, 21, 22. *Titus* 2. 13, 14. *c*: 3. 3. *1 Pet*: 4. 2, 3. & *1*. 14, 15, 18. *Iam*: 1. 21, 26. 27. *c*: 4. 7, 8, 9, 10. *c*: 5. 1, 5. *2 Pet*: 2. 7, 8, 10, 13, 14, 19, 20, 22. *1 Ioh*: 2. 15, 16. *c*: 3. 8. *c*: 5. 21. *Iude* 4, 7, 8, 12, 13, 16, 18, 23. *Rev*: 2. 20. *c*: 21. 8, 27. *c*: 22. 11. 15. All which, though they condemne not Stage-plays in precise tearmes, (*c*) (*which no Canonickall Scripture*

Aaaa

I.

The Canonickall and Apocryphall Scripture condemns Stage-plays.

(*a*) See *Act*. 1. 2 and 3. *Act*. 6. Scene 3, 4, 5. & *Act*. 4. Scene 1, 2.

(*b*) See *Act*. 1. 2, 3.

Where these Scriptures are quoted and applied at large.

(*c*) Plane nusquam invenimus ita aperte prohibitum in sacris Scripturis, non in Circumibis, non in Theatrum, quemadmodum non occides, non mactaberis, non mactamur occulte prohibentur: in *Ps*: 1. v. 1, & c. nam specialiter quædam prolata generali er sapiant. *Tertul*: *De Spectaculis* lib: cap: 3, 4: *Vide ibidem*.

(d) See Tertul.  
de Spectac c. 3.  
to 25. Cyprian  
de Spectaculis  
lib. Chrysost.  
H 6, 7, 38, &  
69, in Matth.  
With the mo-  
derne Writers,  
Act. 1, 2, 3, &  
Act. 6. Scene 5.

(e) Scriptura,  
inquam, om-  
nia ista specta-  
culorum gene-  
ra damnavit,  
quando idolo-  
latriam sustulit  
ludorum om-  
nium matrem;  
unde hæc va-  
nitatis et levi-  
tatis monstra  
venerunt. Cys-  
prian. De Spe-  
taculis lib. Edit.  
Pamelij Colonia  
Agrip. 1617, p.  
243, 244. Vide  
ibid.

(f) De Specta-  
culis lib. c. 3. to  
22. De Corona  
militis lib. &  
de Idololatria  
lib.

(g) De Vero  
Cultu l. 6, c. 20.

(h) Catechesis  
Mystagoga 1.

(i) Hom. 6, 7, 38, & 69 in Matth Hom. 15, 21, & 62, ad Pop. Antiochiæ; & Hom. 8 de Pœnitentia. (k) De Civit. Dei, l. 2, c. 3, to 15, 28, 29. De Symbolo ad Catech. umenos, l. 2, c. 1, 2 & l. 4, c. 1. (l) De Gubernatione Dei lib. 6. (m) See Act. 1, 2, 3, & Chorus. (n) See Act. 1, 2, 3, 4, 5, 6, throughout. (o) See Act. 3, 5, and 6.

doth: ) yet they positively prohibit and censure them under the names, of Idolatry: things consecrated unto Idols: the Cup and Table of Devils: the monuments, reliques, ceremonies, customes, rites, delights, of Idols and Idolaters: the way and fashion of the Heathen: the will of the Gentiles: the things, the course, and custome of the world: carnall worldly lusts and pleasures: the lusts of our former ignorance, and our vaine conversation received by tradition from our Fathers: revellings, banquettings, and abominable idolatries: the rudiments, traditions, or-  
dinances, sports and customes of the world, of worldly sensuall men: the workes, the will, the lusts of the Divell, &c. (d) under which these Stage-playes are as really, as absolutely comprised as any part is under the whole, or any Species under its proper Genus. Hence Saine Cyprian peremptorily concludes, (e) That the Scripture hath everlastingly condemned all sorts of Spectacles and Stage-playes, even then when it tooke away Idolatry the Mother of all playes, from whence all these monsters of vanity, of lewdnesse have proceeded. Which assertion of his is seconded by (f) Tertullian, (g) Lactantius, (h) Cyrill of Ierusalem, (i) Chrysostome, (k) Augustine, (l) Salvian, with (m) others of ancient and moderne times, who doome all Stage-playes from these very Scriptures. If wee consider the nature, the materials, the circumstances, the concomitants, the effects, the fruites and ends of Stage-playes; together with the manner, the circumstances of their Action; the quality of the persons that act, or else frequent them: all which I have at large displayed in the (n) foregoing Acts: (where (o) their obscenity, vanity, effeminacy, lasciviousnesse, prodigality, and lewd pernicious consequences are laid open to the full: ) wee shall soone discover, that not onely



the seventh commandment, (as (p) most moderne Expositors of it witness;) but even, *Exod.* 32.6.19. c. 23.13. *Deutr.* 22.5. *Iosh.* 23.7. *Iob* 21.11,12,13. *Numb.* 15.39. *Psal.* 16.4. *Psal.* 101.3. to the end. *Psal.* 1.1. *Psal.* 2.3,4. *Isay* 3.16,17. cap. 5.12. cap. 33.15,16. cap. 55.2,7. cap. 58.3. *Hosea* 2.17. *Ecclesiastes* 2.2. cap. 7.4,5,6. c. 11.9. *Prov.* 12.11. c. 14.9. c. 21.17. *Amos* 6.1. to 11. *Zech.* 13.2. *Matth.* 12.36,37. *Rom.* 13.12,13,14. *I Cor.* 5.7. to 12. c. 6.8,9. *Gal.* 5.16. to 26. *Ephes.* 2.2,3,4. c. 4.29,31. c. 5.1. to 18. *Luke* 1.74,75. *2 Cor.* 12.21. *Phil.* 3.17,18,19,20. *Col.* 3.1. to 11. c. 4.5,6. *1 Thes.* 5.15. to 24. *2 Thes.* 3.6,11,14. *1 Tim.* 4.7. c. 5.6. *2 Tim.* 3.4. *Hebr.* 11.25. *1 Pet.* 1.13,14,18. c. 2.11,12. *Gal.* 6.8,14. *1 Ioh.* 2.5,15,16,17: with infinite other Scriptures, condemne all Stage-playes in regard of their subject matter, circumstances, fruites and manner of Action, &c. as I have more particularly demonstrated in the precedent Scenes. Hence *Tertullian* positively informes us, (q) *That the Scripture hath interdicted all Playes and Enterludes under the prohibitions of lewdnesse and lasciviousnesse: and that (r) those texts of Scripture which condemne all worldly concupiscence, all idle words, all scurrility, all foolish filthy talking and jesting: all standing in the way of sinners, and sitting in the seate of the scornfull: (t) together with hypocrisie and dissimulation; the making of any Idols image or likenesse, and (v) the putting on of womens apparell by men: doe expressly inhibit and condemne both Playes themselves, resort to Play-houses, and the very acting and beholding of all theatri-call Enterludes.* If we peruse (x) *St. Hilary, St. Ambrose, Chrysostome, Cyril of Ierusalem, St. Augustine, and others*, wee shall finde them encountring Stage-playes with that of *Psalme* 119. v. 37. *Turne away mine eyes from beholding vanity, and quicken me in thy word.* If we reflect on (y) *Clemens Alexandrinus, Lactantius,*

(p) *Bp. Babington, Perkins, Lod, Elton, Downham, Brinsly, L. ke, Williams, Bp. Andrewes and others, quoted Aët, 6, Scene 3, 4 & 5.*

(q) *Similiter impudicitiam omnem amoliri iubemur; hoc etiam modo a Theatro separamur, quod est privatum consistorium impudicitiae, &c. Habes igitur et Theatri interdictionem de interdictione impudicitiae. De Spectaculis lib. cap. 17.*

(r) *De Spectaculis lib. cap. 3, 4, 14, 17, & 23.*

(s) *See here, Aët, 5, Scene 1, p. 160*

(v) *See Aët, 5, Scene 6, p. 187.*

(x) *In their Enarrations and Commentaries on Psal 118.*

*Ostona 5, v. 37, & Cyrillus Hierusol. Catechesis Mystagogica 1. See Aët 3, Scene 7, p. 128, 129.*

(y) *See Aët 6, Scene 3, 4, 5;*

7 Lectio. 77. in  
Proverb. Salo-  
monis.

8 Lectio 172.  
in Lib. Sapientie.

9 See Rabanus  
Maurus & Ly-  
ra on this  
chapter; and  
Iosephus Anti-  
tiqu. Iudæo-  
rum l. 12. c. 6.

c See Ier. 44.  
17. 25.

\* Which was  
prohibited ex-  
pressly, by Deut.  
12. 30, 31, 32. &  
condemned, by  
2 Kings 17. 15.  
to 20. 2 Chron.  
33. 2. & 36. 14.  
Psal. 106. 35.  
Ier. 10. 2. Ezek.  
11. 12. c. 23. 30,  
21. c. 25. 8.

\* See likewise  
the 2. of Mac-  
cabees, c. 6. v. 7,  
8, 9.  
8 Antiq. Iudæ-  
orum l. 12. c. 6.

Nazianzen, Basil, Hierom, Salvian, (2) Thomas Gua-  
lesius, Gualther, Petrarcha, (a) Holkot, Bishop Babing-  
ton, Mr. Northbrooke, Dr. Reinolds, Mr. Stubs, and  
all the rest which I have formerly quoted in the 1, 2, 3,  
4 and 5 Scenes of the foregoing Act; we shall see them  
battering downe Playes and Play-houses, with the se-  
venth commandment: Ephes. 5. 3, 4. Deutr. 22. 5. Prov.  
14. 9. c. 21. 17. Eccles. 1. 2. c. 7. 3, 4, 5. Rom. 13. 13, 14, 15.  
1 Thes. 5. 22. 1 Ioh. 2. 14, 15: and all the forequoted  
Scriptures: which (if all their judgements may be cre-  
dited) doe either directly, or by way of consequence,  
conclude all Stage-playes to be sinfull, yea utterly un-  
lawfull unto Christians. If we adde *Aposchryphall Scrip-  
tures* unto these *Canonicall*, we shall finde such expresse  
authoritie against Stage-playes, as must needes put all  
their Patriots, their Actors and Spectators to eternall  
silence: For in the (b) first Booke of the Maccabees, c. 1. v.  
11, 12, 13, 14: we reade thus: *That in the dayes of Anti-  
ochus Epiphanes there went out of Israel wicked men, who  
perswaded many, saying; Let us goe and make a covenant  
with the Heathen that are round about us, for (c) since  
we departed from them we have had much sorrow: so this  
device pleased them well. Then certaine of the people were  
so forward therein, that they went to the King, who gave  
them licence to doe after the (\*) ordinances of the Heathen:  
Whereupon they built a place of exercise at Ierusalem, ac-  
cording to the customes of the Heathen, and made them-  
selves uncircumcised, and forsooke the holy covenant, and  
joynded themselves to the Heathen, and were solde to doe  
mischiefe. Which storie is thus further \* amplified, and  
more particularly related in the 2. of the Maccabees, cap.  
4. v. 7. to 18. Where we reade; That Iesus, who stiled  
himselfe Iason, and symoniacally purchased the High-  
priest hood of Antiochus Epiphanes, promised to assigne this  
wicked King 150 talents of silver, if he might haue licence  
to set him up a place of Exercise, (d) Iosephus stiles it,  
*γυμνασίον*, and the Latine translations render it *Gymna-  
sium*,*



sium, which as (e) Calopine, Holioko, and before them both, (f) Isidor Hilpalensis, witnesseth, signifieth, a public-like place, where vaulting, wrestling, running, dancing, throwing of the stone, and all kinde of (g) Playes and Enterludes were practised: ) for the training up of the Jewish youth in the fashions of the Heathen, which when the King had granted, and hee had gotten into his hand the rule, he forthwith brought his owne Nation to the Greekish fashion: and putting downe the governments that were according to the Law, hee brought up new customes against the Law: For hee built gladly a place of Exercise (in (h) nature of a Theatre, where Playes and sports were acted) under the Tower it selfe; and brought the young men under his subjection. Now such was the height of Greeke fashions and increase of heathenish manners through the exceeding profanesse of Iesus, that ungodly wretch; that the Priests had no more courage to serve any more at the Altar, but despising the Temple, and neglecting the sacrifices, hastned to be partakers of the unlawfull allowance in the place of Exercise, after the game of Discus called them forth: (i) (which one kinde of Exercise is put for all the Gracian Playes and Pastimes) not setting up the honours of their Fathers, but liking the glory of the Gracians (who \* were much devoted unto Stage-playes) best of all. By reason whereof sore calamitie came upon them; for they had them to be their enemies and avengers, whose customes they followed so earnestly, and unto whom they desired to be like in all things: for it is not a light thing to doe wickedly against the Law of God: Which Apochryphall passage, (k) the Papists allowing to be Canonickall Scripture, and (l) Protestants

In their Dictionaries, Gymnasium, & Gymnica ars.

f Originum l. 18. c. 16. to 25.

& l. 15. cap. 21.

g See Clemens Constit. Apost. l. 2. c. 65, 66.

Cyprian de Spectaculis lib.

Chrysost. Hom. 6, 7, 38, & 69.

in Matth. & Hom. 15, 17,

18, 19, 21, 62.

ad Pop. Antiochie accor-

dingly. b See e, and f, before.

i See Isidor. Hilpalensis Originum, l. 18.

cap. 16. to 25.

Cælius Rhodiginus Antiqu.

Lectio num l. 13. c. 17.

Alexander ab Alexandro lib. 3. c.

21. Adrianus Turnebus Ad-

versariorum l. 7. c. 9.

\* See Plutarch adversus Græ-

cor. August. De Civit. Dei lib. 2. cap. 10, 11, 13, 14. & lib. 4. cap. 28.

k Sixtus Senensis Bibl. Sanct. l. 1. p. 2. 2. to 34.

l Dr. Reinolds, Whitaker, Danaus, Willet and others, De Libris Apochryphis et Canone Script.

Controversiæ. Bp. Mortons Protestants Appeale lib. 3. cap. 2. Dr. Field Of the

De Gloria Atheniensium. Cyprian de Spectaculis. Tatianus Oratio

m See Act. 1.  
 Scene 2. p. 17.  
 Horace de Arte  
 Poetica. Dio-  
 nysius Halli-  
 carn. Antiqu.  
 Rom. l. 7. sect.  
 9. & 2 Mac.  
 6. 7, 8, 9.  
 n See Iosephus  
 Antiqu. Iudæ-  
 orum lib. 12.  
 cap. 6.  
 o Iosephus An-  
 tiqu. Iudæo-  
 rum l. 15. c. 11.  
 See cap. 13. &  
 lib. 16. cap. 5.  
 f 1 Mac. I. 11,  
 15.  
 g 2 Mac. 4. 8.  
 10. to 16.  
 h 1 Mac. 1. 15.  
 & 2 Mac. 4. 11,  
 14, 17.  
 i 2 Mac. 4. 15,  
 16, 17. &  
 1 Mac. 1, 2, 20,  
 to 64.  
 k Constit. Apo=  
 stol. l. 2. c. 65, 66  
 & l. 8. c. 38.  
 l Clemens Ro=  
 manus Con-  
 stitutionum  
 Apostolica-  
 rum lib. 8. cap.  
 38. apud Suri-  
 um Concil.  
 Tom. 1. p. 120.  
 the Title of  
 which 38  
 chapter is this;  
*Canones Vary Pauli Apostoli.* See Scene 3. towards the end.

approving to be an undoubted storie, though not canonicall Text, infallibly assures us; First, that these Playes and Enterludes had their originall from the Idolatrous dissolute Pagan Greekes; and that they were the exercises, ordinances and customes of the Heathen. Secondly, that they were never in use among the Iewes till this wicked Iasons time, (n) who is the first wee reade of that erected a Theatre or place of exercise for these and such like pastimes in Ierusalem, about 174 yeares before our Saviours Nativitie; where (o) Herod likewise set up a Theatre and Amphitheatre for stage-playes, sword-playes, cirque-playes, and such other Roman sports, about some 25 yeares before our Saviours birth; till which times the Iewes were utterly unacquainted with these heathenish spectacles. Thirdly, that those who brought in these Playes among the Iewes, were (f) desperate wicked men, who made themselves uncircumcised, forsooke the holy covenant, and joyned themselves to the Heathen, being solde to doe mischief. Fourthly, that the (g) bringing in of these Playes withdrew the Iewes from God, and from his Law, to open, yea, professed Paganisme and Idolatry: Fifthly, that these Playes are (h) directly against the holy covenant, and good Law of God, and that those who practise or approve them doe wickedly against Gods Law. Lastly, that (i) the introducing of Stage-playes was the cause of Gods bringing in of sore calamity upon the Iewes, and of those sundry judgements and afflictions which they suffered. If we adde to this the apocryphall (k) Constitutions of the Apostles, recorded by Clemens Romanus; we shall finde them expressly condemning and prohibiting Stage-playes, with all those Gracian Enterludes which Iason introduced; commanding all Christians to withdraw themselves from them, yea wholly to renounce them as the very inventions and pompes of the Diuel: nay we shall see (l) St. Paul himselve, expressly excommunicating and



casting out of the Church, all Stage-players, and Play-haunters, whether male or female, till they shall utterly renounce their profession, and take their everlasting farewell of Stage-plays. It is evident then by all these Canonick and Apochryphal Scriptures, & by the Apostles constitutions; that Stage-plays are directly contrary to, and condemned by the very sacred Law and word of God; which administers unto us this 46. Play-condemning argument, against which there can be no averment, from which there can be no evasion.

*That which is fully and really condemned by sundry sacred texts both of canonick and apochryphall Scripture, (m) must certainly be sinfull, and altogether unlawfull unto Christians, who (n) must never allow, or practise that which the very word of God condemnes.*

*But Stage-plays are fully and really condemned by sundry sacred texts both of canonick and apochryphall Scripture; as is undeniably evident by the premises.*

*Therefore they must certainly be sinfull, and altogether unlawfull unto Christians:*

Who if for no other reason, yet for this alone, should now at last (o) without more delays, renounce, suppress all Stage-plays, which the sacred Scripture (the very (p) ground and object of our faith, the (p) very rule, the square both of our lives and thoughts) hath thus condemned.

m Deut. 27. 26  
2 Kings 17. 15.  
Deutr. 12. 30.  
31. 32. Rom. 14  
23.  
n Exod. 15. 26.  
Gen. 39. 9.  
Levit. 18. 5.  
Deutr. 1. 6. 40.  
c. 5. 1. c. 6. 3. c. 7.  
12. Dan. 3. 12.  
to 19. Iosh. 24.  
15.  
o De quibus a-  
pertissime di-  
vina Scriptura  
sanxit, non dis-  
ferenda senten-  
tia est, sed po-  
tius exequen-  
da. Concil. A-  
quisgranense  
sub Ludovico Pio  
can. 61.  
p Rom. 10. 8.  
17. Luke 24.  
25.  
q Psal. 119. 9.  
Gal. 6. 16.

## ACTVS 7. SCENA SECVNDA.

**T**He second Squadron of Play-oppugning Authori-  
ties, is the venerable hoary resolution of the whole  
primitive.

2.

The whole  
 primitiue  
 Church both  
 before and un-  
 der the Law  
 and Gospell  
 condemned  
 Stage-plays.  
 (r) Deut. 14. 2.  
 c. 16. 18. Psal:  
 147. 19, 20.  
 Rom. 3. 1, 2.  
 (f) Antiqu. Iudæorum l. 12,  
 c. 6, l. 15, c. 11,  
 13, & l. 16,  
 c. 9.  
 (t) 1 Mac. 1. v.  
 12, 13, 14.  
 2 Mac. 4. v. 7. to  
 18.  
 (v) Exod. 20. 4.  
 Levit. 26. 1.  
 Deut. 4. 15. to  
 26. c. 5. 8. c. 16.  
 22 Psal. 97. 7.  
 1 Ioh. 5. 21. See  
 the Homelies  
 against the pe-  
 ril of Idolatry.  
 (x) Exod. 2. 13.  
 See Act. 3.  
 Scene 3. 77,  
 78. (y) See Ter-  
 tullian and Cy-  
 prian de Spe-  
 ctaculis. Dio-  
 dorus Siculus  
 Bibl. Hist.

l. 16. f. 93. Iosephus Antiqu. Iudæorum l. 15. c. 11. & Bulengerus de Circo, &c. cap. 38.  
 (z) See Exod. 2. 14. c. 24. 1. Levit. 26. 30. Deut. 7. 5. 2 Kings 10. 26, 27. c. 11. 18. c. 18.  
 4. c. 23. 14, 24. 2 Chron. 11. 1. c. 33. 22. c. 34. 3. to 8. (a) Iosephus Antiqu. Iudæorum  
 l. 15. c. 11. (b) See Act. 1. Scene 1, 2. Jer. 10. 1, 2, 3, & the Scriptures quoted pag. 18, 19.  
 (c) See Act. 1, 2.

primitive Church both under (if not before) the Law and Gospell; which hath passed such an irrepealable sentence of condemnation against all Stage-plays, Players, and Play-haunters, as no true member of the holy Catholicke Church shall be ever able to gainsay. That the whole Church of God under the Law (*consisting* (r) *onely of Iewes and Iewish Proselytes*) abominated and rejected Stage-plays, it is most apparant by these ensuing reasons. First, because we finde no mention at all of any such Playes or Enterludes in any canonicall Scripture, or ancient Iewish Authours, nor any intimation that the *Iewes* approved them. Secondly, because Stage-plays (as (f) *Iosephus*, and the (t) *Bookes of Maccabees* informe us; were most directly opposite both to the *Iewish lawes, their government, manners, rites and customes*: For first the *Iewes* (and so all Christians) were expressly enjoyned by Gods Law, (v) *to make no image, likenesse or representation of any Idol, nor* (x) *yet to make mention of any Idols name*. Now Stage-plays were alwayes fraught with the pictures, images, representations, and names of Pagan idols, which the (z) *Iewes could never brooke: and thereupon they* (a) *wistood Herod when he would have brought his Stage-plays into Ierusalem, because of the images, visours and pictures that attended them*. Secondly, the (b) *Iewes were commanded to abandon all monuments, rites and reliques of Idols and Idolatry: all customes, fashions, vanities, exercises and pastimes of the Heathen round about them; whose wayes and customes they were not for to learne, much lesse to practise*. Now (c) *Stage-plays were the very monuments, rites and reliques of Idolatry, of Pagan Divell-Idols: the customes, fashions, vanities, exer-*



cises, wayes and pastimes of the Heathen Greekes and Romanes, who bordered on them, and subdued them; as (d) Iosephus, (e) Philo Iudeus, the (f) Bookes of Macabees, and others witnesse: therefore the Iewish Church must of necessitie condemn them, never practise them. Thirdly, because the Authour of the (g) Bookes of Macabees informes us; that wicked Iason, and his profane confederates were the first that brought in these Playes and Grecian Exercises among the Iewes, who never practised them before; which Playes though divers of the Priests and people embraced, apostatizing wholly from their religion and Gods worship; yet the Iewish Church, with all those Iewes who claue close to their religion did utterly abandon and condemne them, as directly contrary to the holy covenant and Law of God. Fourthly, Iosephus, that famous Iewish Historian, as (h) hee condemneth Iason for this fact of his: so hee informes us likewise, (i) that when as Herod would have introduced Stage-playes, Sword-playes and such like Roman Spectacles into Ierusalem, where he had built a stately Theatre and Amphitheatre for the exercise of those theatricall Entertainments; of purpose (as it seemed) to draw the Iewes to Paganisme, and overturne their ancient discipline; to which end he likewise erected another Theatre at (k) Casarea Stratonis: the whole Iewish Nation, and the gravest wisest men among them, were much offended with it; and thereupon withstood these Playes of his, as (l) being contrary to their lawes, their received discipline and customes; pernicious to their manners, prejudicial to their Republique, opposite to their Religion, and offensive to their God: Which Playes when Herod resolved to bring in by force whether the Iewes would or no, there were certaine Iewes confederated together to murder him in the Theatre it selfe, out of the detestation which they bare to Playes, of purpose to prevent those mischievous consequences which these Stage-playes would occasion both to their religion, discipline, state, and Country manners, which they were

d Antiq. Iudæorum l. 12. c. 6. & l. 15. c. 11. 13.  
e De Agricultura lib.  
f 2 Mac. 4. v. 7. to 16.  
g See 1 Mac. 1. & 2 Mac. c. 4. & 6.

b Antiqu. Iudæorum l. 12. cap. 6.  
i Antiqu. Iudæorum l. 15. c. 11. See Act. 6. Scene 5.

k Antiqu. Iudæorum l. 15. c. 13. & l. 16. cap. 9.  
l See Antiqu. Iudæorum l. 15. c. 11.

m Antiq. Iudæ-  
orum lib. 18.  
cap. 18.

n Ecclesiastica  
Hist. l. 2. c. 4, 5.

o De Scripto-  
ribus Ecclesia-  
sticis lib. Philo.

p Contra Fau-  
stum Manichæ-  
um l. 12. c. 2.

q Trithemius,  
Posservine, &  
others.

r De Agricul-  
tura lib. Opera.  
Basileæ 1558.

Tom. 1. p. 271,  
272. & de Ju-  
dice lib. Tom. 2

p. 976. See A. &  
6. Scene 1. & 3

s Hanc ob rem  
ille maximus  
Moses æquum  
censuit, ut om-  
nes ascripti e-  
ius civitati ius  
naturæ sequen-  
tes, celebrarent  
hunc diem  
mundi nata-  
lem, otio, fe-  
stisq; hilarita-  
tibus, intermis-  
sis laboribus  
et opificiis

quæstuariis, negotiisq; victum comparantibus, ablegata etiam tantisper, seu per in-  
ducias solitudine anxia, ut vacarent, non ludicris (sicut quidam) ridendisq; spectacu-  
lis mimorum, saltatorumque, quæ insanum vulgus amat perditæ, et per præcipuos sen-  
sus, visum auditumque captivat animam suapte ingenio liberam ac dominam: sed soli  
veræ philotopiæ, quæ constat ex his tribus, consiliis, diætiis, factisque in unam spe-  
ciem coaptatis, ut quæ sita fruantur felicitate. De Vita Moysi Enarrati. lib. 3. Tom. 2.  
p. 932. De Vita Contemplativa lib. Tom. 2. pag. 1208, to 1226.



in they sounded out Gods praises. All which sufficiently manifests, that the whole Church of the Iewes condemned Stage-plays. Sixthly, *St. Chrysostome* in his 56. *Homily upon Genesis*, discoursing of the marriage of *Iacob* to *Labans* daughter, (even long before the Law was given) informes us: (v) *That the Saints of God in those times had no Musicians, no diabolicall dancing at their marriages; that they sent for no Players from the Play-house to their houses, to corrupt the chastity of the married Virgin with their unseasonable expence, and to make her more impudent and incontinent ever after: A custome too frequent in his and our times, which this godly Father much condemnes.* Seventhly, *Origen*, (who (x) much inveighes against Playes, against Players and Play-haunters, as the very broode and bondslaves of the Divell, who have no part at all in *Christ* or in his Church) records: *That Moses tooke away all such things as conduced not to the benefit of mankind; embracing and cherishing those things onely which might be usefull and profitable unto all men: whence he permitted and instituted no such Playes and gymnicall Exercises as the Gentiles used, in which naked men wrestled together, or contended with one another on horsebacke, or in which women were prostituted to the lusts of all men, that so they might deduce nature by their lewdnesse. But this verily was principally intended among the Iewes, that from their very cradles they might learne to transcend all nature, to overcome what ever was sensible, and to beleeve, that God resided not in any part of sensible nature, whom they did seeke*

v. *Vidisti cum quanta olim honestate nuptias egerint? Audite qui Sathanicas pompas admiramini, et statim ab initio nuptiarum honestatē dedecore afficitis. Num tunc tibiae? num tunc cymbala? num tunc choreæ diabolicæ? Quare enim (dic mihi) tantum statim ab initio damnum inducis in domum tuam, et eos qui in scenis et orchestris operam locant, vocas, ut cum intempestivo sumptu virginis lædas continentiam, et iuvenem impudentiorē facias, &c. Tom. I. Col. 367. B. Vid. Ibid.*

x *Homil. 11. in Levit. Hom. 8. in Isaïam, & Hom. 2. in Hieremiam. See Act. 6. Scene 3. Siquidem Moyses illa universa sustulerit, quæ hominum generi nihil conducere: Susceperit vero duntaxat et foverit, quæ utilia forent et omnibus profutura; ita ut nec certamina essent apud Indæos hos instituta qualia apud Gentiles, in quibus nudi homines decertarent, vel ex equis contenderent, prostituerenturque omnium libidinis feminæ, ut per impudicitiam naturæ illuderetur. Sed illud profectio erat apud Indæos præcipuum, ut vel a teneris unguibus excedere naturam omnem, et superare sensibilem discerent, et nulla eius in parte residere Deum existimare, ut quem in supernis et extra corpora conquirebant, &c. *Origen contra Celsum* 1. 5. Tom. 4. fol. 67. C. Vid. Ibid.*

¶ Porro beatus ille Iob plenissime nomen et officium liberalitatis implebat, qui nihil indulgensebrietati et crapulæ, nec sequens huius vitæ vanitates et insanias falsas, se totum pauperum necessitatibus impendebat. Non alebat leones, ursos, aut simias; non confluebant ad eum histriones, dulcorarii, fabularum aut augurum inanium concentores, sed ex pura liberalitatis conscientia, dicebat; humerus meus a iunctura sua cadat, et brachium meum cum ossibus avellatur, si negavi pauperibus quod volebant, si oculos viduæ expectare feci, &c.

O quam meliorem per omnia commendabilior est, mæsta, honesta et sobria hæc liberalitas, quæ ad vitam æternam fructificat, quam illa quæ subvertit animam, rationem hebetat, corpus destruit, & ædificat ad gehennam. *Petrus Blesensis Epist. 85. Bibl. Patr. Tom. 12. pars 2. p. 769.*  
 7. Hebr. 2. 2, 3. & c. 10. 28, 29. a Hæc sancta Catholica et Apostolica Ecclesia reprobatur omnes fornicationes, et adulteria, et petulantiam et idololatram, et eadem, et omnem iniquitatem, &c. Prohibet theatra et ludos equestres, venationem, musicos item, &c. *Contra Hæreses l. 3. Tom. 2. near the end. Edit. Lutetie Paris. 1612. Col. 922, 923.*

only in things above, and without all bodies. Lastly, *Petrus Blesensis* Archdeacon of *Bathe*, about the yeare of our Lord, 1160. speaking of that holy man *Iob*; informes us: (y) *That he nourished no Lyons, beares or apes; that no Stage-players, no singers of fables and vaine idle toys resorted to him; that he gave not himselfe to the pleasures and vanities of this life, upon which many spend their estates; but that hee bestowed his revenues in the charitable relieving of the poore.* All which being laid together, is an undeniable prooffe; that the whole primitive Church and Saints of God both before and under the Law, did utterly abandon and condemne all Stage-playes, Players, and such other Spectacles as sinfull and pernicious; not giving the least allowance to them. And shall we Christians under the Gospell, be worse than these were under the Law, and so make our (z) *condemnation farre more terrible, our sinne more out of measure sinfull?* God forbid.

That the whole primitive Church under the Gospell hath reprobated, abandoned and condemned Stage-playes, is more than evident. First, by the expresse testimony of *Epiphanius*, Bishop of *Constans*, in *Cyprus*, a learned ancient Father: who in his *Compendiary Summe of the faith and doctrine of the Catholike and Apostolike Church*, informes us, in positive termes: (a) *That the Catholike and Apostolicall Church doth reprobate and forbid all Theatres, Stage-playes, Cirque-playes, and such like heathenish spectacles:* An evidence so full, so pregnant, that we need no other. Secondly, by the suffrage



of *Tertullian*, who in his *Apologie for the Christians against the Gentiles*; writes thus in the name and person of all the primitive Christians of his age : ( *b* ) *Wee renounce your Spectacles and Stage-plays, as farre forth as we reject their originalls; which we know to have had their conception from superstition. We have nothing at all to doe with the furie of the Circus: with the dishonesty or lewdnes of the Theatre, with the cruelty of the Arena: with the vanity of the Xystus or Wrestling place, wee come not at all unto your Playes.* Loe here a professed publike Protestation of all the primitive Christians, against these Playes and Spectacles which we so much admire; whose detestation of Playes was so notoriously knowne to the Pagans, that *Tertullian* in his Booke, *De Spectaculis*, affirms : ( *c* ) *That the Heathen Gentiles did most of all discern men to be Christians by this, that they abandoned and renounced Stage-plays.* And shall this which was the eminentest badge of a *Christian*, heretofore, be nothing else but the ignominious brand of a *Puritan*, now? Certainly its a strong argument, that those whom the world now brands for *Puritans*, are in truth no other but the sincerest *Christians*; and that those who stile them so (especially for condemning or renouncing Stage-plays) are little better, (I had almost said as bad, nay worse) than Pagans : *since he manifestly denies himselfe to be a Christian, who takes away this speciall marke by which hee is knowne to be a Christian*; as the same *Tertullian* there inferres. Thirdly, this truth is evident by *Theophilus Patriarke of Antiochia* about the yeare of our Lord 170 : Who in the person of all the Christians of that age, writes thus unto *Autolycus* : ( *d* ) *Wee*

*pudico spectaculorum. Itaque negat manifeste qui per quod cognoscitur tollit. De Spectaculis. cap. 24. Tom. 2. p. 420. d* Monomachias nobis spectare interdicitum est, ne videlicet participes huiusmodi cædium reddamur. Nec cætera spectacula spectare audemus, ne oculi nostri inquinentur, et aures nostræ hauriant profana, quæ ibi decantantur carmina. Neque dum Thyestis tragica facinora commemorat &c. Nec fas nobis est audire adulteria Deorum hominumque, quæ suavi verborum modulantur mercede, &c. *Theophilus Antiochenus ad Autolicum l. 3. Bibl. Patr. Tom. 2. p. 170. G. H.*

*b* *Æque Spectaculis vestris in tantum renunciamus in quantum originibus eorum, quas scimus de superstitione conceptas. Nihil nobis dictu, visu, auditu cum insania Circi, cum impudicitia theatri, cum Xysti vanitate; Spectaculis non convenimus. Apologia Advers. Gentes c. 38. & 42. Operum. Tom. 2. Parisiis 1566. p. 693, 704. c* Numquid ergo superest ut ab ipsis ethnicis responsum flagitemus? Illi iam nobis renuncient, an liceat Christianis spectaculo uti? Atquin hinc vel maxime intelligunt factum Christianum, de re-

e Alieno ab his Spectaculis animo sumus. *Athenagoras, pro Christianis Legatio. Bibl. Pairum. Tom. 2. p. 170. G. H. f* Vos vero suspecti interim ac solliciti honestis voluptatibus abstinetis, non Spectacula visitis, non pompis interestis. *Minutius Felix Octavius Oxonia 1627. p. 34. g* Nos igitur qui moribus et pudore censemur, merito malis voluptatibus vestris et pompis vestris et spectaculis abstinemus, quorum et de sacris originem novimus, et noxia blandimenta damnamus. *Ibidem p. 123. Vid. Ibid. h* Epistolarum lib. 1. Epist. 10: Edit. Erasmi Antwerpiae 1541. Tom. 1. pag. 56, 57. See Act. 5. Scene 3. pag. 168, 169, Where his words are quoted at large. & Act. 6. Scene 3, 4.

are all prohibited to beholde Duells, lest wee should bee made partakers of such murthers. Neither dare wee beholde those other Playes and Spectacles, lest our eyes should be defiled, and our eares should draw in those prophane verses that are there uttered: neither dare wee so much as to heare Thyestis whiles hee commemorates tragicall villanies, &c. Neither is it lawfull for us to heare the adulteries of the Gods and men, which they modulate with a sweete straine of words, being allured unto it by rewards. Farre be it, farre be it, I say, from Christians, with whom temperance and modesty flourish, and chastity beares sway, that wee should so much as thinke, much lesse behold or act such villanies as these. What fuller, what plainer declaration against Stage-playes can we desire than this? Fourthly, *Athenagoras*, the famous Christian Philosopher, in his *Apologie or Embassie for the Christians*, to *M. Aurelius Antoninus*, and *Aurelius Commodus*, two Roman Emperours, about the yeare of our Lord 180; writes thus in the behalfe of the Christians of that age: (e) *We utterly disaffect and condemne your gladiatory Spectacles, Playes and Enterludes.* Fifthly, *Minutius Felix*, that famous Christian Lawyer, who flourished about 200 yeares after Christ, in his incomparable Dialogue, stiled *Octavius*, in the defence of the Christians; brings in (f) *Calpurnius a Pagan*, taxing the Christians, for that they resorted not to Stage-playes, neither were they present at publike shewes: to which *Octavius*, in the behalfe of all the Christians gives this reply: (g) *We therefore who are valued by our manners and chastity, deservedly withdraw our selves from your evill pleasures, Playes and spectacles, whose originall we know to have proceeded from idolatry, and which we condemne as pernicious allurements unto sinne.* Sixthly, *St. Cyprian*, that godly Martyr, Bishop of Carthage, about the yeare of our Lord 250. informes (h) *Eucratius*, in an Epistle purposely written to him to this end; that it would not stand with



the Majesty of God, nor the discipline of the Gospell, that the chastity and honour of the Church should be contaminated with so filthy a contagion, as to permit a Stage-player, either to act his Playes, or to traine up others for the Stage, though he had given over acting himselfe. A pregnant evidence, in what tearmes of opposition the primitive Church and Christians stood with Stage-players, and their filthy Enterludes, which they could upon no tearmes brooke. Seventhly, (i) the 3. Councell of Carthage, about the yeare of our Lord 394. *Can. 11.* which prohibits the sonnes of Bishops and Clergie men from exhibiting and beholding Stage-playes; informes us; that all Christians had beene alwayes inhibited from resorting to such places where Players and blasphemers came. If all Christians then have alwayes beene prohibited from resorting unto Stage-playes, as this ancient Councell affirms; it is certaine, the primitive Church and Christians did evermore condemne them: and can we yet approve, applaud, frequent them now? Eighthly, *St. Chrysostome*, about 400 yeares after Christ, in his 15. *Homely* to the people of *Antioch*; and in his 38. *Homely* upon *Matthew*, writes: (k) That all the Christians of *Antioch* in the time of their feare and danger, had of their owne accord shut up the Play-house doores, and stopped up all passages to the Circus, running hastily with zeale and earnestnesse to the Church to praise the Lord, in stead of resorting to the Theaters; (l) which as to us, and all good Christians, (in whose person hee speakes) lie desolate and ruined long agoe. Ninthly, *Saint Augustine* about the yeare of our Lord 410. records: That when the

i Hoc etiam placuit, ut filii Episcoporum vel Clericorum, spectacula secularia non exhibeant, sed nec spectent, quandoquidem ab spectaculo et omnes Laici prohibeantur. Semper enim Christianis omnibus hoc interdicitur: Est enim ubi blasphemii sunt, non accedant. *Council. Carthag. 3. Can. 11. apud Suringium Concil. Tom. 1. p. 304. Cicerus. Magd. Tom. 4. cap. 6. Col. 458.*  
k Sed nunc tacentibus nobis, et nihil de hoc dicentibus, sponte Orchestram obstruxerunt, et Circus inaccessibilis factus est. Et ante hac nos Arorum multi ad illos cur-

rebant: nunc autem illinc omnes ad Ecclesiam confugerunt, et nostrum laudant Deum. *Homil. 15 ad Pop. Antioch. Tom. 5. Col. 118. C.* l Diruemus igitur omnium loca ludorum? inquit. Vtinam iam diruta essent, quamvis quantum ad nos attinet, iam pridem desolata iacent. *Chrysostom. Homil. 38. in Matth. Tom. 2. Col. 299. C.*

(m) Gospell

Deinde quod de felicitatis rerum humanarum diminutione per Christiana tempora conquerruntur, si liberos Philosophorum legant, ea reprehendentium quæ nunc eis etiam recusantibus et murmurantibus subtrahuntur, tuxi vero magnam laudem reperient temporum Christianorum. Quid enim eis minuitur felicitatis, nisi quod pessime luxurioseque abutebantur in magnam Creatoris injuriam? Nisi forte hinc sint tempora mala, quia per omnes præne Civitates cadunt theatra, caveæ turpitudinum et publicæ professiones

(m) Gospel was spread abroad in the world, Stage-plays and Play-houses, the very caves of filthinesse, and professions of wicked persons, went to rhine almost in every City, as inconsistent with it: whence the Gentiles complained of the times of Christianity, as evill and unhappy seasons.

An apparant demonstration, that the truth and power of Religion, the true Church and servants of Christ were as opposite to Stage-plays, to Theatres in the primitive times, as the (n) Arke to Dagon, (o) Christ to Belial: and shall we now yoke them both together?

Lastly, St. Bernard, about the yeare of our Lord 1130. instructs us: (p) That all the faithfull souldiers of Iesus Christ abominate and reject all dicing, all stage-players, south-sayers, tellers of fables, all scurrilous songs and stage-plays, as vanities, and false frensies. Neither delight they in the ravenous sport of hauking. They cut their haire and weare it short, knowing according to the Apostle, that it is a shame for a man to nourish his haire.

All which concurring testimonies infallibly cleare this undoubted truth: That the whole primitive Church and all godly Christians that lived in it, have unanimously, constantly and professedly with greatest detestation, abominated, renounced and condemned Stage-plays. For the further manifestation of which; I shall desire you to consider but these particulars more. First, that the Scriptures both Canonick and Apochryphall, together with the Apostles, the Whole Nation of the Jewes, the Saints and Church of God both before and under the Law, rejected and abandoned Stage-plays, as I have largely proved in the precedent Scene: therefore the primitive

licæ professiones flagitiosorum Sec De Consensu Evangelistarum l. i. c. 33. Tō. 4. pars 1. p. 530. 1 Sam. 5. 2, 3, 4. 2 Cor. 6. 15 p Milites Christi scacos et aleas detestantur, abhorrent venationem, nec ludrica illa avium rapina (ut assolet) delectantur. Mimos et Magos, et fabulatores, scurrilesque cantilenas, aut ludorum spectacula, tanquam vanitates et insanias falsas respuunt et abominantur. Capillos tondent, scientes iuxta Apostolum, ignominiam esse viro si comam nutrierit, Bernard, ad Milites Templi Sermo. cap. 4. Opera Antiquaria 1616. Co/8 32. L. M.



Church and Christians under the Gospell, could not but censure and oppugne them too. Secondly, the most, the chiefeſt Fathers and Councils in the primitive Church have abundantly, unanimouſly, profeſſedly condemned Stage-playes, in the higheſt ſtraine of oppoſition; as the premies, and two next enſuing Scenes will manifeſt: the primitive Church and Christians therefore did undoubtedly condemne, reject them; whoſe judgement remains upon record to all poſterity in the laborious writings of theſe Fathers, and in the Canons of theſe moſt famous Councils. Thirdly, the primitive Church under the Goſpell, as *ſundry (q) Councils, (r) Fathers,* and *(ſ) others teſtifie, excommunicated all Stage-players, all Play-haunters; thruſting them out both from the Church, the Sacraments, and all Christians ſociety, as noyſome, putred, contagious, unworthy graceleſſe perſons, till they had utterly abjured Stage-playes, and ſolemnly proteſted to returne unto them no more: this therefore is infallible, that they rejected Stage-playes. Fourthly, If any Pagan who was a profeſſed Stage-player or Play-haunter, deſired to turne Chriſtian, he was firſt to renounce his art of Stage-playing, and to abandon all reſort to Playes, before hee could be baptiſed or admitted into the Church, as the *(t) marginall authorities fully evidence: This therefore is an infallible evidence, that the primitive Church and Christians abominated Stage-playes. Laſtly, every Chriſtian that was baptizd in the primi-**

*q* Concilium  
Eliberinum  
Can. 62. Arc-  
latenſe 1. Can.  
4. and 5. Arcla-  
tenſe 2. Can.  
20. Conſtanti-  
nop. 6. Can. 62.  
Carthagenen-  
ſe 4. Can. 88.  
Clemens Ro-  
manus Con-  
ſtit. Apoſtolic.  
l. 8. c. 38. Ter-  
tul. De Pudici-  
tia cap. 7. Cy-  
prius. Epiſt. l. 7.  
Epiſt. 10. Eu-  
cratio: Chry-  
ſoſt. Hom. 3. De  
David. et Saule  
Ioannis Sariſ-  
berienſis De  
Nugis Curia-  
lium l. 1. c. 8.  
Gratian. Di-  
ſtinctio 32. &  
48. & de Con-  
ſecratione Di-  
ſtinctio 7. A-  
lexander De  
Hales Summa  
Theologiæ,  
part. 4. Quæſt.

17. Artic. 2. ſect. 4. p. 394. Aluarus Pelagius, de Planctu Eccleſiæ lib. 1. Artic. 49. Aſtexasus  
de Caſibus l. 4. Tit. 7. Artic. 4. Ioannis de Burgo Pupilla Oculi pars 4. c. 8. J. Phocius  
Monocanonis Tit. 1. c. 11, 22. Summa Angelica Hiſtric. Toſtatus in Matth. Tom. 3. fol.  
40. E. Centur. Magd. Tom. 3. Col. 142. Baronius & Spondanus Anno Chriſti 206. ſect. 2.  
& 371. ſect. 10. Dr. Reynolds, Mr. Northbrook, & Mr. Goſſon in their Treatiſes againſt  
Stage-playes. Bulengerus de Theatro l. 1. c. 51. The 3. Blaſt of Retrait from Playes and  
Theatres p. 116. with ſundry others. See Act. 4. Scen. 1. p. 133, 134. Concil. Eliberinum  
Can. 62. Theodoret Contra Græcos Infideles lib. 8. De Martyribus Tom. 2. p. 390. Pri-  
maſius Comment, in Epiſt. ad Rom. c. 10. fol. 53. Antonini Chronicon. pars 2. Tit. 15. c.  
10. ſect. 13. fol. 132. Baronius & Spondanus Anno Chriſti 371. ſect. 10. Codex Theodo-  
ſii l. 15. Tit. 7. Lex. 1. See here Act. 6. Scene 12. & 14.

v See Baronius  
 & Spondanus  
 Annal. Eccles.  
 Anno Christi  
 206. sect. 2. 4.  
 x Act. 2. Cho-  
 rus: page 48. to  
 57. & Act. 6.  
 Scene 12.  
 y Impudenter  
 in Ecclesia dæ-  
 monia exorci-  
 zat, quorum  
 voluptates in  
 Spectaculis  
 laudat: et cum  
 semel illi re-  
 nuncians, re-  
 cisa sit res om-  
 nis in baptis-  
 mate, dum post  
 Christum ad  
 Diaboli Spe-  
 ctaculum va-  
 dit, Christo  
 tanquam dia-  
 bolo renunciat.  
 D. Spectaculis  
 lib. Edit. Pame-  
 ly Colonie A.  
 grip. 1617. p.  
 244.  
 z Originum l.  
 18. c. 41. Sec.  
 Act. C. Scene 12  
 a Episcopi et  
 Clerici vel hi  
 qui modo re-  
 cens initiati  
 sunt et adoran-  
 dis mysteriis  
 dignati, prædi-  
 cant, ut renuncient adversarii dæmonis cultui et omnibus pompis eius, quarum non  
 minima pars Spectacula sunt: Corpus Juris Civilis. Lugduni 1604. Tom. 4. fol. 162.  
 Vid. ibidem.

tive Church, did solemnly renounce (v) all Stage-plays, dancing, with such like sports and spectacles, as the very workes and pompes of the Divell, under which all Stage-plays, Spectacles and dancing are included, as Clemens Romanus, Tertullian, Cyrill of Hierusalem, St. Augustine, Chrysostome, Salvian, Isidoror Hispalensis, HRabanus Maurus, and other Fathers expressly testifie, in their (x) forequoted places: to which I shall here annexe some other testimonies to make the point more plaine; that Stage-plays, and dancing are those very pompes of the Divell, which Christians in the primitive Church, (and Wee now as well as they) renounce in baptisme, however we most perjuriously reassume them, against our sacred vovves. St. Cyprian in his Booke *De Spectaculis*, is most punctuall to this purpose; where thus he writes: (y) He impudently exorciseth the Divel in the Church, whose pleasures hee commends in Stage-plays; and when as by renouncing him once in baptisme, all his pompe and furniture is lopped off; whiles that after this profession of Christ he goeth to the spectacles of the Divel, he renounceth even Christ himselfe as a Divell. Which dreadfull sentence, together with that of (z) Isidoror Hispalensis formerly quoted: (That he who after baptisme agreeth either to act or see a Stage-play, denieth God, and becomes a prevaricator of the Christian faith; since hee againe desires that which hee had long since renounced in his baptisme; to wit, the Divell, his Pompes and Workes: which is likewise seconded by HRabanus Maurus de *Universo* l. 20. c. 38) me thinkes should shake the very heart and reines of every Play-haunter and make his very soule to weepe even teares of blood. Iustinian, that godly Christian Emperour, (a) *Codicis lib. 1. Tit. 4. De Episcopali Audientia. Lex 35.* expressly informes us: That Stage-plays, Cirque-plays, Dicing, and such like



Spectacles are not the least part of that worship, of those pompes of the Divell which Christians renounce in baptism, when they are first initiated and admitted to the sacred Mysteries: whence he prohibits all Christians, especially all Clergy men, either to act, or beholde such Enterludes and Spectacles as these, or (b) to pollute their hands, their eyes and eares with such damned and prohibited Playes. St. Chrysostome, as in sundry places before quoted; so in his 21. Homely to the people of Antioch, and his 69. Homely upon Matthew, he stiles stage-playes, cirque-playes, and dancing, the Divells Pompes and Lectures: his words in the first of these places are remarkable. (c) Remember (saith hee) this speech which thou hast uttered when as thou wast baptised, I renounce thee Satan, thy Pompes, and thy service: say alwayes, I renounce thee Satan. Nothing will be safer than this speech, if wee expresse it by our workes. For this speech is a confederation with the Lord. And as we when we buy servants, demand of them first, whether they will serve us yea or no: even so doth Christ, when as he ought to receive thy service, he first demands of thee, whether thou wilt first forsake that mercileffe and cruell tyrant, and then he receives thee into covenant: for his dominion is not forced. And though hee hath redeemed us wretched and ungratefull servants with such a price, the greatnesse whereof the reason and minde of man is not able to comprehend; even with his owne most precious blood: (d) yet after all this he exacts no witness nor writings from us, but is contented with a word a-

6 Polluere etiã suas manus, et oculos, et aures sic damnatis et prohibitis ludis &c Ibidem.

c Vocis illius recorderis, quam dum sacris initiare, emisisti: Abrenuncio tibi Satanz, & Pompæ tuæ, & cultui tuo: Circa Margari, tantum enim cultum infamia, est Pompa Satanica. Aurum enim cepisti, non ut corpus vincias, sed ut pauperes solvas, et euntias. Dic igitur continue, Abrenuncio tibi Satana. Nihil hac tutius voce, si ipsam per opera exhibeamus. Hæc enim vox confœderatio cum Domi-

no est. Et sicut nos servos ementes, ipsos qui venduntur, primo interrogamus, an nobis servire velint: ita facit et Christus: quando debet te in servitutem capere, prius interrogat an velis illum crudelem tyrannum dimittere, et inmittem, et ad fœdera suscipit: non enim coactum est ipse imperium, &c. Homil. 21. ad Populum Antioch. Tom. 5. col. 166. C. D. d Et post hæc omnia, non testes a nobis, non chirographa exigit, sed sola contentus est voce: et si dicas ex corde, Abrenuncio tibi Satana, et pompæ tuæ, totum recepit. Hoc igitur dicamus, Abrenuncio tibi Satana, tanquam in illa die huius vocis rationem reddituri, et ipsam custodiamus, ut salvum tunc reddamus depositum. Pompa vero Satanica sunt, theatra, circenses, et omne peccatum, et dierum observatio, et prælagia, et omina &c. Ibidem col. 167.

e Sine verbo  
hoc nunquam  
in foru n pro-  
deas, sed cum  
es ianua vesti-  
bula transgres-  
surus, hoc prius  
loquere verbū,  
Abrenuncio ti-  
bi Satana, et  
coniungor tibi  
Christe. Ne un-  
quam absque  
hac voce excas;  
hæc erit tibi  
baculus, hæc  
armatura, hæc  
tutris inexpug-  
nabilis; sicut  
non tantum  
homo occur-  
rens, uerum nec  
ipse Diabolus  
te quicquam  
lædere poterit,  
cum hie cer-  
nens armis u-  
bique apparen-  
ter. *Ibidem* Col.  
167 D. 168. A.  
f Act. 2. Chorus  
p. 49, 50.  
g Si te pompa  
illa, figura ca-  
equorum, com-  
positio, orna-  
tus et aurige  
superstantis, equos regentis, vincere cupientis &c. Si hæc te, ut dixi, pompa dele-  
ctat, nec hanc tibi denegavit, qui pompis Diaboli renunciare præceit; habemus et  
nos spirituales et nostram aurigam &c. Fugite dilectissimi Spectacula, fugite caveas  
turpissimas Diaboli ne vos vincula teneant maligni. *Ibidem* Tom. 2. pars 1. p. 139, 139A.  
h Novissime, et omnibus pompis eius. Quæ sunt, inanis iactantia, canora musica,  
in quibus sæpe solvitur et molitur Christianus vigor, spectacula turpia, vel super-  
flua et reliqua. *Ibidem*, Opera Lutetia Paris. 1617. Col. 155B.



i De Sacra-  
mentalibus  
præcibus et  
Ritibus Bap-  
tismi, Tit. 5.  
cap. 49. sect. 7.  
Operum. Torr.  
3. Venetiis  
1571. fol. 94.  
vid. ibid. sect.  
2, 3, 4, 5, 6.  
& Quoted by  
Alexander Fa-  
britius De-  
struct. vitiorum  
pars 3. c. 10.  
Destruct. vi-  
tiorum pars 3.  
c. 10. See Act. 5  
Scene 8. p. 256,  
257.  
m. History of  
the Waldenses,  
p. 3. cap. 9. p. 25.  
See Act. 5.  
Scene 8. p. 230.  
n. Pompis Dia-  
boli rennuci-  
ant, quæ sunt  
spectacula, lu-  
di, choreæ, or-  
natus vestium  
vel aliarum re-  
rum, et quæq;  
superflua.  
De Antiquo Rî-  
tu Missarum. 3.  
c. 58. Bibl. Patr.  
Torr. 2. pars 3.  
pore baptismi solita  
fideles moris fuisse  
boli quibus renun-  
OMNES ALII in-  
et 2. & 4. r. In theci

*f* Pædagog. l. 2. c. 10. & l. 3. c. 11  
*r* De Spectaculo lib. v. Advers. Gentes lib. 7.  
*x* De Corona Militis c. 3. & l. 1. & de Spectaculis lib. 7  
*y* De Recta Educatione ad Seleucum. 7  
*z* Hom. 3. de Davide et Saule. Hom. 7. 38, & 69. in Matth. Hom. 4. 2. in Acta Hom. 15. 21. ad Pop. Antioch. & Oratio 6. Tom. 5. Col. 1471. B.  
*a* De Symbolo ad Catechumenos, l. 2. c. 2. & l. 4. c. 1.  
*b* De Gubernat. Dei. l. 6.  
*c* De Aureo Asino l. 10. p. 282.  
*d* Contra Symmachum l. 1. & 2.  
*e* Isidor. Hisp. Originum l. 18. c. 41. Minutius Felix Octavius p. 34. 123. *f* De re Equestri lib. 9 Epist. In Verrem l. 3. Ad Atticum l. 13. Ep. 28. 43. *h* Controvers. l. 1. Præfatio. *i* Hist. Rom. l. 12. 30. *k* Antiqu. Rom. l. 2. & l. 7. sect. 9. *l* Fastorum l. 4. p. 64. & Amorum l. 3. Eleg. 2.  
*m* De Gloria Atheniensium lib. 7. *n* Iulius c. 37. *o* Miles Gloriosus et Mostellaria. *p* Dipsosoph. l. 5. c. 4. & l. 11. *q* Bibl. Hist. l. 16. *r* Saturnalia l. 1. c. 6. *s* Historiæ l. 1. & 3. *t* Lucan Pharsal. lib. 1. *u* See Bulengerus De Triumphis lib. c. 24, 25, 26. De Ludis Circensibus, cap. 39. Godwins Roman Antiquities, l. 2. sect. 3. cap. 2. p. 85. See Iosephus Antiqu. Iudeorum l. 7. c. 16. & here page 89. Concilium Eliberinum Can. 57. *x* Act. 1. 2. & Chorus Ibidem. *y* Apostolorum Canones, Can. 17. Surius Concil. Tom. 1. p. 23. Gratian Distinctio. 34. See here Scene 3. towards the end,



taking holy Orders, or any Ecclesiasticall preferments whatsoever) thus solemnly abominated and renounced Stage-plays in their Baptisme, as the \* very Pompes and pastimes of the Divell; it is most undeniably certaine, that they reprobated and condemned Stage-plays in the very highest degree. And to put this out of all further question; we have the (z) *Century-Writers*, in the behalfe of Protestants, and (a) *Cardinall Baromius* and *Spondanus*, in the behoofe of the Papists, upon the serious perusal of all the severall records, and Writers of the primitive Church, proclaiming this as an indubitable truth; That all the Christians, Fathers and Councils in the primitive Church, have wholly abandoned, yea utterly condemned Stage-plays, as diabolically, heathenish, unchristian Spectacles; excommunicating all Players, all Play-haunters both from the Church, the Sacraments, and the Society of Christians, till they had abjured, renounced these lewd accursed Enterludes, which they did most detest. And shall we then who (b) *professe our selves the undoubted progenie, followers, successours of the primitive Churches, Saints and Christians*, so farre degenerate from their piety, purity, zeale and Christian discipline; as not onely to tolerate, but even patronize, admire, honour Players, Play-Poets, Theaters, Stage-plays which they so severely censured, so diligently suppressed? and which is worse, to hate, abominate, revile, condemne, and ignominiously traduce all such for (c) *Puritans, Precisians, Humorists, Cynicks, Novellers, Factionists*, & I know not what besides; (d) (an apparant

\* Saltantium virorum choris Diabolus adest in medio, adest enim a meretriciis cantilenis, a verbis obscenis, a diabolica pompa vocatus. Attu omni huiusmodi pompæ nuntium remissi, teq; Christi cultui participasti die illo quo sacris mysteriis dignus habitus es. Recordare itaque verborum illorum pacti conventi, et ne illud vides, cave. *Chrysost. Hom. in S. Iulianum, Tom. 1. Edit. Fronte. Ducal. Parisiis 1621. p. 613.* z *Centuriæ Magd. Cent. 3. cap. 6. De Disciplina et moribus, Col. 141, 142. Cent. 4. cap. 6. Col. 458.*

& cap. 9. Col. 837. Cent. 5. c. 6. Col. 721. & Cent. 6. c. 6. Col. 359. a *Annal. Ecclesiast. Anno Christi 206. sect. 2. 4. Anno 399. sect. 5. Anno 469. sect. 2. & Anno 371. sect. 10.* b A Christo Christiani sunt cognominati. Non se autem gloriatur Christianum, quoniam nomen habet, et facta non habet. Vbi autem nomen sequutum fuerit opus, certissime ille est Christianus, quia se factis ostendit Christianum, ambulans sicut et ipse ambulavit, a quo et nomen traxit. *Isidor. Hispal. Originum. 7. c. 14.* c See the 3. Epistle to my Perpetuity, The Epistle to the Reader before Healths Sicknesse; and Healths Sicknesse, Edit. 2. p. 79, 80. d Nihil nisi grande aliquod bonum a Nerone damnatum est; Et argumentum recti est malis displicere. *Seneca, De Vita beata, cap. 24.*

argument

<sup>c</sup> Nonnulli pef-  
fime loquuntur  
de optime mer-  
itis. *Seneca De*  
*Beneficijs lib. 2.*  
*cap. 24.*

<sup>f</sup> 2 Cor. 5. 10.

Iam. 5. 8, 9.

Jude 14, 15.

<sup>g</sup> See Hyppo-  
litus De Con-  
summatione  
mundi Oratio.  
Bibl. Patrum  
Tom. 3. f. 17.  
A. D.

<sup>b</sup> Christiani  
esse dicuntur,  
et non sunt,  
qui per flagi-  
tia et turpitu-  
dines suas no-  
men religionis  
infamant, qui,  
ut scriptum est,  
ore fatentur se  
nosse Deum,  
factis autem  
negant; per  
quos, ut legi-  
mus, via veri-  
tatis blasphem-  
atur, et sacro-  
sanctum Do-  
mini Dei no-  
men sacrilego-  
rum hominum  
maledictione  
violatur. Et  
ideo hoc ipso  
Christiani de-

teriores sunt qui meliores esse deberent. Non enim probant quod fatentur, et im-  
pugnant professionem suam moribus suis; magis enim damnabilis est malitia, quam  
titulus bonitatis accusat; et reatus est impij pijs nomen. *Salvian De Gubern. Dei,*  
*lib. 3. p. 139, 140, 142.*

argument of their grace and goodnesse when such vi-  
tious persons thus revile them) who either write or  
speake against them, or out of piety and conscience re-  
sort not daily to them? Alas, where is our Christiani-  
ty, our piety, our godly discipline; where is our claime,  
our title, our conformity to the primitive Church:  
where our affinity, our cognation to the primitive  
Christians, whose children, successours and disciples  
we professe our selves, whiles that we thus tolerate,  
harbour, justifie these Diabolicall Pompes and Specta-  
cles, which they so seriously renounced as extremely  
opposite to, as inconfisted with the very practise and  
profession of a Christian, and thus (*e*) *causelessly revile*  
all those who speake or write against them? When we  
shal all appeare before the dreadful tribunal of our most  
holy Saviour, as (*f*) *we shall doe ere long*: and when we  
shall there behold those blessed Patriarkes, Apostles,  
Fathers, Bishops, Saints and holy Martyrs in the pri-  
mitive Church, who have so zealously anathematized,  
renounced Stage-playes, as the very Pompes of the Di-  
vell, which they and we have solemnly abjured in our  
baptisme; passing an eternall doome of condemnation  
on us for our perfidious resort unto them, against our  
sacred vow; alas, (*g*) *what can we pleade* to justifie, to  
extenuate this our fact, or to intitle our selves to the  
triumphant Church in heaven, whose discipline wee  
thus reject on earth? Can wee alledge for our selves,  
that we are pious Christians, when as our daily Play-  
house-haunting (*b*) *proclaimes us worse than Pagans*?  
or can we pleade we are members of the holy Catho-  
licke Church of Christ, when as our frequent presence  
at Playes, at Play-houses, and the diametrall contrariety  
of our lives, our actions to all the primitive Christians,

proves



proves us the very limbes, the bondslaves of the Divell? Certainly we must needs stand silenced, amazed, confounded, condemned then, for justifying, for frequenting Stage-playes now, against the unanimous execration, voice and sentence of the whole primitive Church and Saints of God, both under the Law and Gospell: who as they (i) shall judge and doome us at the last, so they must needs abominate and condemne us now. O therefore let no Christian now be so impioussly shamelesse, so preevishly absurd, as to apologize for Playes or Players, (by pen, by tongue or practise,) as tollerable, as usefull among Christians; or ignorantly, much lesse (k) maliciously (out of an implacable detestation to all grace, all goodnesse) to condemne all such for (l) Puritans, Novellers, or factious Male-contents; the common voice and clamour of our dissolute gracelesse times, wherein many turne professed Atheists, or incarnate Divels; to avoid the jealousy of (m) being reputed Puritans: But since the whole Catholicke Church both before and under the Law and Gospell, with all the primitive Christians, Fathers, Councils, of all Nations, all places, have thus unanimously proclaimed an everlasting professed hostility, and passed such a finall doome and execration against Players and Stage-playes; let this eternally convince our conscience, close up our mouths, alter our resolutions, reforme our Play-haunting lives, & cause us readily to subscribe to this 47. Play-confounding Argument, against which there can be no resistance, with which I shall conclude this Scene.

*That which the whole Church of God, both before and under the Law and Gospell, together with all the Jewes and faithfull Saints before, and primitive Christians in & since our Saviours time, have professedly abominated, rejected, condemned in the very*

*diſbus veſtris conſertis, nec intelligitis quanto id veſtro detrimento audeatis. Nam ſi illi qui virtutem ſequuntur, avari, libidinoſi, ambicioſiq; ſunt, quid vos eſtis, quibus ipſum nomen virtutis odio eſt? Seneca De Vita beata cap. 24.*

D d d

. highest

i Cor. 6. 2, 3.  
Iude 14. 15.  
k Malicia ita  
inſecit corda  
multorum, ut  
cum ſuperatos  
damnaſque  
ſe eſſe ſentiant,  
tamen venen-  
amentum non  
amittant, et  
quod ſolum  
poſſunt nos o-  
derint, per  
quos putant  
ſe libertatem  
hæreſeos do-  
cendi perdi-  
diſſe. Hieron.  
Epiſt. 79.  
l At nos virtu-  
tes ipſas inver-  
timus atque  
ſincerum cupi-  
mus vas incur-  
ſare: Probus  
quis nobiſcum  
vivit? multum  
eſt dimiſſus  
homo, &c. Ho-  
race Serm. l. 1.  
Satyr. 3. p. 169,  
170.

m Expedit vo-  
bis neminem  
videri bonum,  
quaſi aliena  
virtus expro-  
batio delicto-  
rum veſtrorum  
ſit. Inviti ſplen-  
dida cum ſor-

highest degree, even as the very workes and Pomp<sup>s</sup> of the Divell, must undoubtedly be extremely sinfull and utterly unlawfull unto Christians: as is evident by 1 Cor. 10. 32. Phil. 4. 8. Rom. 12. 16, 17. 1 Cor. 1. 10. cap. 14. 23, 24, 25, 32: with sundry other Scriptures.

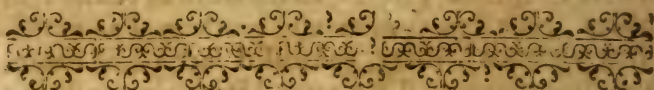
¶ Ea Ecclesijs  
displicent, quæ  
omnibus bonis  
non placent.  
Hieron. Epist. 1.  
cap. 1.

But the whole primitive (n) Church of God, both before and under the Law and Gospell, together with all the fewes and faithfull Saints before, and primitive Christians in and since our Saviours time, have professedly abominated, rejected, condemned Stage-playes in the very highest degree, even as the very workes and pompes of the Divel; as is evident by the premises.

Therefore they must undoubtedly be extremely sinfull and utterly unlawfull unto Christians.

\* Prov. 2. 20.  
Neb. 6. 12.

Let us therefore henceforth \* walke in the way of these good men, and keepe the pathes of the righteous: becoming followers of these blessed primitive Christians, as well in renouncing Stage-playes as in points of faith.



## ACTVS 7. SCENA TERTIA.

3.  
54 Councels &  
Synods, toge-  
ther with sun-  
dry Canonickall  
Constitutions  
against Play=  
ers, Play-hau-  
ters and Stage=  
playes.

**T**He third Squadron of Authorities, is made up of 54 ancient and moderne, generall, nationall, provinciall Councels and Synodes, both of the West and Easterne Churches: of divers Ecclesiasticall and imperiall Constitutions, which either expressly or by way of necessary consequence prohibit Stage-playes; excommunicating and censuring all Stage-players, all Play-haunters; and inhibiting all manner of Christians, (especially Clergy men) to act any theatricall Enterludes, or to be present at them, under severe penalties. To begin with



with Councils and Synods; I shall here enumerate them in their Order, according to their severall antiquities, without any variation from their Latine names, which I shall still retaine for greater certainty, since I finde them variously englished: setting downe their severall Canons both in Latine & English for the Readers better satisfaction; inserting likewise here and there some other Canons not altogether impertinent to this Discourse.

The first Councell against Stage-playes, Players and Play-haunters, is, *Concilium Eliberinum* in Spaine, about the yeare of our Lord 305, consisting of 19. Bishops: Where I finde these three subsequent Canons most pertinent to our purpose: viz. Canon: 57. 62. 67.

(o) Canon: 57. Matronæ, vel earum mariti, vestimenta sua ad ornandam seculariter pompam non dent. Et si fecerint, triennij tempore abstineant.

Canon: 62. Si Augur aut Pantomimi credere voluerunt, placuit, ut prius artibus suis renunciarent, et tunc demum suscipiantur, ita ut ulterius non revertantur. Quod si facere contra interdictum tentaverint, proijciantur ab Ecclesia.

Canon: 67. Prohibendum, ne qua fidelis vel catechumena, aut Comicos, aut viros scenicos habeat; quæcumque hæc fecerit, a communione arceatur.

A sufficient evidence, how execrably detestable all

Can: 57. Matrons, or their husbands may not give (or lend) their garments, to adorne any secular Playes or shewes: If they doe, let the be excommunicated for 3 yeares.

Can: 62. If any Southsayer or Stage-player will beleeve, we ordaine, that they first renounce their Arts, & then after a while they may be received, so that they retorne unto them no more. But if they shall attempt to doe contrary to this injunction, let them be cast out by the Church.

Can: 67. We prohibit, that no beleeving woman or catechumenist entertain or marry any Comedians or stage-players; who ever shal doe it, let her be excommunicated.

Apud Laurentium Surin. Concil. Tom. 1. Colonia Agrip. 1567. p. 366, 367. Binius Concil. Tom. 1. Nicolinus Concil. Tom. 1. Petrus Crab. Concil. Tom. 1. Colonia Agrip. 1551. p. 285. & Carranza Summa Concil. Parisiis 1624. fol. 37, 38. Centuriæ Mag. Cent. 4. cap. 9. Col. 700.

Stage-players and Play-patrons, together with their Stage-playes were unto the primitive Church and Christians, who would neither admit them into the Church, nor permit them to continue in the Church being admitted, till they had utterly renounced Stage-playes; the very lending of clothes to act Stage-playes in, and the very marrying with, or harbouring of a Stage-player incurring three yeares excommunication both from the Church, the Sacraments, and the very society of Christians.

2.

p Eodemq; tē-  
pore et illud sa-  
cratissimum  
Concilium a-  
pud Areleten,  
sexcentorum  
Episcoporum  
colligitur. A-  
donis Chronicon.  
AEtas. 6. Bibl.  
Patr. Tom. 9.  
pars 2. p. 280. G.

See Baronius & Spondanus Anno Christi 314. sect. 7. q Surius Concil. Tom. 1. p. 368. Crab. Tom. 1. p. 281. Carranza fol. 39. Centur. Magd. 4 Col. 702.

The second Councell, is *Concilium Arelatense* 1. held under *Constantine the Great*, in the City of *Narbo* in *France*, about the yeare of Christ 314, consisting of 600 *Bishops*, as (p) *Ado Viennensis* informes us: where I finde this Canon against Stage-players, intituled: *De his qui conveniunt in Theatris*: and so by consequence against Stage-playes too.

(q) Canon: 5. De Theatricis, et ipsos placuit, quamdiu agunt, a communione separari.

Can: 5. Concerning stage-players, we have thought meet to excommunicate them, as long as they continue to act.

3.

7 See Surius 16.  
1. p. 379, 376.  
f Surius Tom. 1  
p. 375, 377.  
Crab. Tom. 1.  
p. 294. Carranza fol. 44. Cent.  
Magd. 4. Col.  
705. Binius  
Concil Tom. 1.  
pars 1. p. 565.

The third, is, *Concilium Arelatense* 2. about the yeare of our Lord 326. at which there were present some (r) 38 *Bishops*, and some 50 *Elders and Deacons*: where this Canon was promulgated.

(f) Canon: 20. De agitatoribus sive theatricis, qui fideles sunt, placuit, eos, quamdiu agunt, a communione separari.

Can: 20. Concerning Actors or Stage-players, who are Christians, we decree them to be excommunicated as long as they persevere to Play.

4.

7 See Centur.  
Magd. Tom. 4.  
Col. 933. Baro-  
nius & Spondanus Anno Christi 314. sect. 12, 13.

The fourth, is, *Concilium Laodicense*, in *Phrygia Pacatiana*, about the yeare of our (t) Lord 364. as some affirme, others placing it sooner, others later; at which most of the *Bishops* in *Asia* were present: where I

meete



meete with these two Canons, against Dancing and Stage-playes.

(v) *Canon: 53.* Non oportet Christianos ad nuptias euntes vel balare vel saltare; sed castè canare vel prandere, sicut competit Christianis.

*Can: 53. Christians going to weddings ought neither wantonly to sing, nor yet to dance; but to suppe or dine soberly as becommeth Christians.*

v Surius Tom. 1. p. 48. Crab. Tom. 1. p. 380. Binius Tom. 1. pars 1. p. 247. Carranza. fol. 59. Centur. Magd. 4. Col. 837. Gratian. De Consecratione Distinctio 5. \* Surius Concil. Tom. 2. p. 358.

Which Canon extending principally to dancing, is ratified and revived by \* *Concilium Ilerdense Can. ult:* which hath this title: *Vt in Christianorum nuptijs non saltetur.*

*Canon: 54.* Non oportet Ministros Altaris, vel quoslibet Clericos spectaculis aliquibus quæ aut in nuptijs, aut in scenis exhibentur, interesse: sed antequam thylemici ingrediantur, surgere eos, et de convivio abire.

*Can: 54. Ministers of the Altar, or any other Clergy men, ought not to bee present at any stage-playes that are acted either at marriages or in play-houses: but before the Players or Fiddlers enter, they ought to arise, and depart from the feast.*

Which latter Canon though it extends onely to Clergy men in words, yet the equity of it reacheth indifferently to all Christians, as the former Canon doth in positive tearmes.

The fifth, is, *Concilium Hipponense, Anno 393.* where there were divers Bishops: in which there were (x) two Canons made against Stage-playes and Actors; to wit, *Canon: 13. & 35.* being the very same with the 11. & 35. *Canons of the 3. Councell of Carthage* next ensuing, to which I shall refer you: wherein all the Canons of this Councell of Hippo were abbreviated and confirmed.

The sixth, is, *Concilium Carthaginense in Africa,* about the yeare of our. (y) *Lord 397, or 399: consisting of* 866. *Baronius et Spondanus Anno Christi 397. sect. 14. 15. Prosperi Chronicon Anno 399.*

5.  
\* See Surius Tom. 1. p. 510. & Centuria Magd. 4. Col. 871, 872.

6.  
y Centuria Magd. 4. Col.

44 Bishops, of which St. Augustine, then Bishop of Hippo, was one: where these two Canons were composed out of the 13. and 35. Canons of the forementioned Council of Hippo.

\* Surius Tom.

1. p. 504, 505.

Crab. Tom. 1.

p. 428, 429. Bi-

nius Tom. 1.

pars 1. p. 575.

Carranza. fol.

66. Centur.

Magd. 4. Col.

867, 869. Gra-

tian. De Con-

secrat. Distinct.

2.

\* See Codex  
Theodosii. 15.  
Tit. 7. Lex. 1.

(2) Canon: 11. Vt filij Episcoporum vel Clericorum, spectacula secularia non exhibeant, sed nec spectent, quandoquidem ab spectaculo et omnes Laici prohibeantur. Semper enim Christianis omnibus hoc interdictum est, ut ubi blasphemii sunt, non accedant.

\* Canon: 35. Vt scenicis atque histrionibus, ceterisque hujusmodi personis vel apostaticis, conversis vel reversis ad Dominum, gratia vel reconciliatio non negetur.

Which Canon admits Stage-players into the Church upon their conversion and renouncing of their ungodly profession, but not before.

The seventh, is, Concilium Carthaginense 4. (a) Anno Christi 401: at which 214 Bishops were present: Which as it makes all flattering, all scurrilous Clergy men, who delight in filthy jests, or sing or dance publickly at any feasts, liable to a small degradation: (See Can: 56. 60. 62.) So it provides thus against Playes, and Playhaunting.

(b) Canon: 86. Neophyti à lautioribus epulis et spectaculis abstineant.

Can: 11. That the sonnes of Bishops and Clergy men shall neither exhibit, nor yet so much as beholde any secular Enterludes, since that even all Lay-men are prohibited from stage-playes. For this hath alwayes beene straitly forbidden all Christians, that they come not where blasphemers are.

Can: 35. That grace or reconciliation shall not be denied to Stage-players and Actors, and such like persons, or to apostates, who shall convert, and retorne againe to the Lord.

Can: 86. Those who are newly baptized or converted to the faith ought to abstaine from costlier feasts and stage-plaies.

Canon:

7.  
a Centur. Mag.  
4. Col. 873.

b Surius Tom.

1. p. 515. Petr.

Crab. Tom. 1. p.

441. Carranza

fol. 73. Grati-

an. De Consec-

erat. Dist. 5. &

De Consecrat.

Dist. 7. Centur.

Magd. 4. Col.

878.



*Canon: 88.* Qui die solenni, prætermisso solenni Ecclesiæ conventu, ad spectacula vadit, excommunicatur.

*Can: 88.* Hee who upon any solemn feast-day, omitting the solemn assembly of the Church, resorts to stage-plays, let him be excommunicated.

Stage-plays then in this Councils judgement are no meet pastimes for any solemn Christian festivals.

The eighth, is, *Concilium Africanum, Anno Christi 408:* to which 238 (c) Bishops subscribed their names, *St. Augustine* being one of that great number: where I finde these severall Canons to our purpose.

(d) *Can: 12.* Vt Scenicis atque Histrionibus (id est conversis vel reversis ad Dominum) cæterisq; hujusmodi personis, reconciliatio non negetur.

*Can: 12.* That reconciliation shall not bee denied to Stage-players and common Actours, and such like persons; in case they repent and abandon their former professions.

*Canon: 27.* Illud etiam petendum, ut quæ contra præcepta divina convivia multis in locis exercentur quæ ab errore gentili attracta sunt, vetari talia jubeant, et de civitatibus, et de possessionibus, imposita pæna, prohiberi: maximè, cum etiam in natalibus beatissimorum martyrum per nonnullas civitates, et in ipsis locis sacris talia committere non reformident. Quibus diebus etiam (quod pudoris est dicere) saltationes sceleratissimas per vicis at-

*Can: 27.* That also is to be desired, that those feasts which are used in many places contrary to Gods precepts, which were drawne from the error of the Gentiles, should be prohibited by command, and excluded out of citties and villages: especially, since in some citties men feare not to keepe them even on the birth-dayes of the most blessed Martyrs, and that in the very Churches. On which dayes also (which is a shame to speake) they use most wicked dances through the villages and streetes, so that the marro-nall honour, and the chasti-

8.

c Surias Tom. I  
p. 587, 588.

d Surias Tom. I  
p. 574, 577,  
587. Gratian.  
De Consecrar.  
Dist. 2. Crab.  
Tom. I. p. 503,  
506, 507.

que plateas exercent, ut matronalis honor et innumerabilium fæminarū pudor, devotè venientium ad sacratissimum diem, injurijs lascivientibus appetatur, ut etiā ipsius sanctæ religionis penè fugiatur accessus.

Canon: 28. Necnon et illud petendum, ut spectacula theatrorum cæterorumq; ludorum die Dominico, vel \* cæteris Christianæ religionis diebus celeberrimis amoveantur; maximè quia sancti Paschæ octavarum die, \* populi ad Circum magis quàm ad Ecclesiā conveniunt; et debere transferri devotionis eorum dies si quando occurrent: nec oportere etiam quenkum Christianorum, cogi ad hæc spectacula: maximè, quia in his exercendis QVÆ CONTRA PRÆCEPTA DEI SVNT, nulla persecutionis necessitas à quoquam adhibenda est: sed (uti oportet) homo in libera voluntate subsistat sibi concessa. Cooperatorum enim maximè periculum considerandū est,

QV

ty, the modesty of innumerable women devoutly comming to the most holy day, is assaulted with lascivious injuries in such manner, that even the very access to the holy exercises of religion is almost discontinued and chased away.

Can: 28. And this also is to be requested, that Stage-plays and such other Playes and Spectacles should be wholly abandoned and laid aside on the LORDS day, and other solemn Christian festivalls, especially because on the Easter holydayes people runne more to the Cirque or Theatre, than to the Church; laying aside all their holy-day devotion, when these Spectacles come in their way: Neither ought any Christian to be compelled to these Enterludes or Stage-plays: chiefly, because in practising these things \* WHICH ARE AGAINST THE COMMANDEMENTS OF GOD, no necessity of persecution or violence ought to be used by any man: but every man (as hee ought) may abide in that freedome of will which is granted to him. For the danger of the co-actours ought principally to be considered,

WHO

\* Therefore they are no fit Christmas pastimes.

\* Nota.

\* Nota.



QVI CONTRA PRÆ-  
CEPTA DEI MAGNO  
TERRORE COGN-  
TVR AD HÆC SPE-  
CTACVLA CONVE-  
NIRE.

WHO AGAINST THE  
PRECEPTS OF GOD  
ARE COMPELLED  
TO COME VNTO  
THESE STAGE-  
PLAYES.

Stage-plays therefore by this whole Councils reso-  
lution, are no fit sports for Lords-dayes and holy-dayes:  
yea they, and the resort unto them, are directly contrary  
to the commandements of God, and exceeding dangerous  
to those mens soules, who allure or enforce any others to  
them.

Canon: 30. Et de his  
etiam petendum, ut si  
quis ex qualibet ludicra  
arte ad Christianitatis  
gratiam venire voluerit,  
ac liber ab illa \* macula  
permanere, \* non eum li-  
ceat a quoquam iterum  
ad eadem exercenda re-  
duci vel cogi.

Can: 30. And this also is  
to be desired, that if any man  
of any ludicrous art whatsoe-  
ver will come and turne a  
Christian, and continue free  
from that pollution; that hee  
ought not to bee reduced or  
compelled by any man to pra-  
ctise the same arts againe.

\* Which ma-  
nifests the  
lewdnesse of  
their profes-  
sion.

\* See Codex  
Theodosii l. 15.  
Tit. 7.

Canon: 96. Item pla-  
cuit, ut omnes \* infamiae  
maculis adpersi, id est,  
histriones ac turpitudi-  
nibus subjecti personæ,  
ad accusationem non ad-  
mittantur, nisi in prop-  
ris causis.

Can: 96. Also, it is de-  
creed, that all infamous per-  
sons, that is to say, Stage-play-  
ers & persons inthrall'd to fil-  
thinesse or lewdnesse, shall not  
be admitted to accuse any per-  
son, but in their proper can-  
ses.

\* Which  
shewes the  
infamy and  
baseness of  
Stage-players.

The ninth, is, (e) Concilium Carthaginense 7 of 38 Bi-  
shops, about the yeare of our Lord 419. Canon 2. where-  
by all Stage-players are declared to be infamous persons,  
and unable to beare any testimony. Which Canon is ver-  
batim the same with the 96 Canon of the Council of A-  
ricke here recited, to which I shall here referre you.

9.  
e Surlus Cons-  
cil. Tom. 1. p.  
570. Gratian.  
Causa 4. Quæst  
1. & 6. Crab.  
Tom. 1. p. 499.

The tenth, is, Concilium Agathense, in France,  
Eccc (f) Anno

10.

f Baronius & Spondanus Anno 506. sect. 1.

g Surius Tom. 1. p. 713. Gratian. Distinct. 34. Centur. Magd. 4. Col. 929. Crab. Tom. 1. p. 617, 618.

(f) *Anno Domini 506.* there being 35 Bishops present at it : where this Canon was promulgated.

(g) *Canon: 39.* Presbyteri, Diacones, Subdiacones, etiam alienarum nuptiarum evitent convivium : Nec his cætib; immisceantur ubi amatoria cantantur et turpia, aut obscæni motus corporum choreis et saltationibus efferuntur, ne auditus et obtutus sacris mysterijs deputati, turpium spectaculorum atq; verborum contagione poluantur.

*Can: 39. Presbyters, Deacons and Subdeacons, ought to avoid the marriage feasts of other persons: Neither may they be present in these assemblies where amorous and filthy things are sung, or where obscene motions of the body are expressed in rounds or dances: lest the hearing and sight deputed unto the holy mysteries should be defiled with the contagion of filthy Spectacles (or Stage-plays,) and words.*

h See *Can. 41.* Which Councell, as it prohibits Clergy men from be-  
55.70. holding Playes or dancing: so it also inhibits (h) them from drunkenness; from keeping either haukes or bounds: and from all scurrilous mirth or jesting, under paine of excommunication and suspension.

II. The eleventh, is, *Concilium Arclatense 3.* in the yeare of our Saviour 524. subscribed by 15 Bishops; where *Ludi funebres*, or funerall Playes (which (i) were frequent among the ancient Romanes) are thus condemned; the reason of which condemnation trencheth upon Stage-playes.

(k) *Laici qui excubias funeris observant, cum timore et tremore, et reverentia hoc faciant. \* Nullus ibi diabolica carmina presumat cantare, nec joca, nec saltationes facere, quæ Pagani docente Diabolo adinventunt.*

*Lay men who observe funerall watches, let them doe it with feare and trembling, and reverence. Let no man presume to sing there any diabollicall songs, nor to make any Pastimes, Playes or dances, which the Pagans have invented by the Devils tutorship.*

For



runt. Quis enim nesciat diabolicum esse, et non solum a Christiana religione alienum, sed etiam humanæ naturæ esse contrarium, ibi lætari, cantare, inebriari, et cachinnis ora dissolvi, et omni pietate et affectu charitatis postposito, quasi de fraterna morte exultare, ubi luctus et planctus flebilibus vocibus debuerat resonare, pro amissione chari fratris, &c. Ideo talis inepta lætitia, et pestifera cantica ex auctoritate interdicta sunt. Si quis autem cantare desiderat, Kyrie eleison canter: si autem aliter, omnino taceat. Si autem tacere non vult, in crastino à Presbytero taliter coërceatur, ut alij timeant.

For who knoweth not that it is diabolicall, and not onely farre from Christian religion, but even contrary to humane nature, to rejoyce, to sing, to be drunke, and to laugh excessively there, and laying aside all piety, and affection of love, as it were to be glad of his brothers death, even there where as sorrow and mourning with dolefull sounds ought to be heard for the losse of a deare brother, &c. Therefore such foolish mirth, and pestiferous songs ought to be prohibited by authority. And if any man desire to sing, let him sing, Lord have mercy upon mee: but if hee would sing otherwise, let him holde his peace. But if hee will not be silent, let him the next day bee so chastised by the Presbyter, that others may feare.

The twelfth is, *Concilium Veneticum*, about the yeare of our Lord 526. consisting of 8 Bishops, wherein the forementioned 39 Canon of *Concilium Agathense*, (see pag. 578.) is verbatim recited, and ratified, as the 11. Canon of this Councell.

The thirteenth, is, *Concilium Toletanum* 3. in Spaine, Anno 617. subscribed by 72 Bishops, where I finde this Canon registred, which though it principally aimes at dancing and filthy ribaldry songs, yet it necessarily condemneth Stage-playes too, which consist of scurrilous songs and dancing, as I have (m) largely proved in the premises.

E e e e 2

Canon:

12.

1 Crab. Tom. 1.  
p. 948. Surius  
Tom. 2. p. 277.  
Centur. Magd.  
5. Col. 931.

13.

m See Act. 5.  
Scene 8, 9.

n Surius Tom. 2. p. 676. Centur. Magd. 6. Col. 604.

(n) Canon: 23. Exterminanda omnino est irreligiosa confusio, quam vulgus per sacrorum solennitates agere consuevit. Populi, qui debent officia divina attendere, saltationibus et turpibus invigilant canticis, non solum sibi nocentes, sed et religiosorum officijs. Hoc etenim ut ab omni Hispania depellatur, sacerdotum et iudicum à concilio sancto curæ committitur.

Can: 23. That irreligious custome is altogether to be abandoned, which the common people have used upon the festivals of the Saints: The people who ought to attend divine offices, addit themselves wholly to dancing and filthy songs, not onely doing hurt to themselves, but to the offices of religious persons. That this custome may be driven out of all Spaine, it is committed to the care of the Ministers and Iudges by this sacred Councell.

e Surius Tom. 2. p. 676. Centur. Magd. 6. Col. 604, 605.

Which (o) Canon was ratified by the publike Edict of King Reccaredus, who punished the breach of it in rich men, with the losse of the moiety of their estates; and the violation of it in the poorer sort, with perpetuall exile.

14.

The fourteenth, is, Concilium Antistodorense, in France, Anno 614. subscribed by 45 Bishops, Abbots and Presbyters: wherein there are these severall Canons applicable to our present theame: the first of which expressly condemnes the Pagan originall of Playes; the second the acting of them in Churches, (p) which the Papists used: the third the acting or beholding of them by Clergie men.

p See Polydor Virgil de Invent. Rerum l. 5 c. 2. & Act. 3. Scene 5. Bocheillus Decreta Eccles. Gal. l. 4. Tit. 1. c. 45.

q Surius Tom. 2. p. 715, 716. Carranza: fol. 150, 151, 152.

\* See Synodus Turonica 2. apud Bocheillum vide August. de Homil. in Festu

(g) Canon: 1. Non licet Kalendis Januarij vcola aut \* cervolo facere, vel \* strenas diabolicas observare: sed in ipsa die sic omnia officia tri-

Can: 1. It is not lawfull in the Kalends of January to make any bonafires or filthy Playes; or to observe any diabolical New-yeares gifts: but let all offices be so performed

Decreta Eccles. Gal. l. 4. Tit. 7. c. 7. & 8. \* Fortasse Cervula. De quo Tempore Sermon. 215. & H. Spelmani Glossarium Cervula. See Asterii Kalendarium, & Aleuvinus De Divinis Officiis l. 1. Here. p. 197, 198. buantur.



buantur, sicut et reliquis diebus.

*Canon: 9.* Non licet in Ecclesia choros secularium vel puellarum cantica exercere, nec convivia præparare; quia scriptum est, *Domus mea domus orationis vocabitur.*

(r) *Canon: 40.* Non licet Presbytero inter epulas cantare vel saltare.

The fifteenth, is, (f) *Capitula Gracarum Synodorum*, collected by *Martin Bishop of Bracara, Anno Dom: 610.* in which we have these two Canons.

*Canon: 59.* Non licet sacerdotibus vel clericis aliqua spectacula in nuptijs, vel in convivijs spectare, sed oporteat, antequam ingrediuntur ipsa spectacula surgere et redire inde.

*Canon: 73.* Non liceat iniquas observationes agere Kalendarum, et ocij vacare gentilibus; neque (t) lauro aut viriditate arborum cingere domos: Omnis enim hæc observatio Paganismi est.

Which latter Canon comes home to Stage-plays, who had their originall from Paganisme, as I have (v) largely proved, as well as this condemned custome.

The sixteenth Play-condemning Councell, is, the sixth Councell of Constantinople, (x) *Anno Domini 680.* which Councell consisting of 289 Bishops, is confessed both by

E e e e 3

on this day, as they are upon other dayes.

*Can. 9.* It is not lawfull for Quires of secular men or girdles, to sing songs, or provide banquets in the Church: for it is written, My house shall bee called an house of prayer.

*Can. 40.* It is not lawfull for an Elder to sing or dance at feasts.

*Can. 59.* It is not lawfull for Ministers or Clergy men to beholde any Stage-plays at marriages or feasts, but they ought to rise and retorne from thence before the Stage-plays enter.

*Can. 73.* It is not lawfull to keepe the micked observations of Kalends, nor to observe the festivals of the Gentiles; nor yet to begirt or adorne houses with laurel or greene boughes: For all this practise favours of Paganisme.

r *Carranza* makes it *Canon 38.*

15.  
(f) *Surius Tom.* 2. p. 756, 757.

z *At enim Christianus nec ianuam suam laureis infamabit si norit etiam quantos deos etiam ostiis diabolus affinxerit. Ianua a ianua &c. Ter-tul. de Corona militis l. 11, 12. Tom. 1. p. 759. Gratian Causa 26. Quæst. 7. & August. De Rectit. Cathol. Tract. accordingly. & here Aq. 8. Scene 3. v Aq. 1. & 2.*

16.  
x *Baronius & Spordanus Anno Christi 680. sect. 4.*

Prote-

Centur. Mag.  
7. Col. 414. Dr.  
Crakenthorp  
his Vigilius  
Dormitans.  
London 1631.  
cap. 19. sect. 19.  
p. 305.

z Baronius &  
Spondanus  
Anno Christi  
680. sect. 1. See  
Surius, Binius,  
Crab, Niccolinus,  
Carranza,  
& Merlin according to  
their Collections of Councils.

e Surius Tom. 2  
p. 1044. Carranza fol. 191.

f Surius Tom. 4  
p. 1048. Carranza fol. 194.  
\* Nota bene.

(y) *Protestants*, and (z) *Papists*, to be œcumenicall; and so the Canons of it (especially in point of discipline) oblige all Christians to renounce all Stage-playes, all Stage-players, which they have much condemned, as these ensuing Canons witness.

(e) *Canon: 24.* Ne cui liceat eorum, qui in sacerdotali ordine enumerantur, vel monachorum, in equorū curriculis subsistere, vel scenicos ludos sustinere. Sed etsi quis Clericus ad nuptias vocetur, quando ad deceptionē comparata ludicra ingressa fuerint, surgat et discedat, Patrum nostrorum sic iubente doctrina. Si quis autem ejus rei convictus fuerit, vel cesset, vel deponatur.

(f) *Can: 51. is most expresse in point.* \* Omnino prohibet hæc sancta, et universalis Synodus eos qui dicuntur Mimos et eorum spectacula: deinde venationum quoque spectationes, easq; quæ fiunt in scena, saltationes perfici. Si quis autem præsentem Canonem contempserit, et se alicui eorum quæ sunt vetita dederit; si sit quidem Clericus, deponatur; si vero Laicus, segregetur.

*Can. 24.* It shall not be lawfull for any who are in the order of Priests or Monkes, to be present at horse-races, or to act, or see a part in Stage-plaies. But if any Clergy man be called to marriages, when these deceitfull sports shall enter, let him arise and depart, the doctrine of our Fathers so commanding. If any be convicted of this thing, either let him give over, or let him be deposed. See 'pag. 575, 576, 578, 581, accordingly.

*Can. 51. is most punctuall.* This sacred and universall Synode doth utterly prohibit those who are called Stage-players and their Enterludes; together with the Spectacles of huntings, and those dances that are made upon the Stage. And if any shall contemne this present Canon, and shall give himselfe to any of these things that are prohibited; if hee be a Clergy man, let him be deposed; but if a Lay-man, let him be excommunicated.

Canon:



(g) Canon: 61. Eos quoque sexennij canonij subijci oportet, qui urfos, vel ejusmodi animalia ad ludum et simpliciorum noxum circumferunt; ac fortunam, ac fatū, et genealogiā, et quorundam ejusmodi verborum multitudinem ex fallaciæ imposturæq; nugis proferunt; eosq; qui impræcatores, remediorumque amuletorumque præbitores et vates appellantur. Eos autem qui in ijs persistunt, et non ab ejusmodi perniciosis gentilibusq; studiis averfantur et aufugiunt, Ecclesia omnino exturbandos decrevimus, sicut et sacri. Canones dicunt.

(h) *Quæ enim est lucis cum tenebris communicatio, ut ait Apostolus? vel quæ templo Dei cum Idolis consentio? vel quæ fidei cū infideli pars est? quæ autē Christo cum Belial concordia et consentio?*

(i) Canon: 62. Kalendas quæ dicuntur, et vota brumalia quæ vocantur, et qui in primo Martij mensis die fit conventus, ex fidelium civitate om-

Can. 61. *Those also ought to be subject to sixe yeares excommunication, who carry about beares or such like creatures for sport, to the hurt of simple people; or tell fortunes or fates; and genealogies, and utter a multitude of such like words out of the toys of fallacy and imposture: and those also who are stiled charmers, givers of remedies and amulets, and prophets. And those who persist in these things, and are not turned from such pernicious and heathenish practises, or doe not shunne them; wee decree, that they shall wholly bee thrust out of the Church, even as the holy Canons affirme. For what communion hath light with darkness, as the Apostle saith? or what agreement hath the temple of God with Idols? or what part hath a beleever with an infidel? or what concord or agreement is there betweene Christ and Belial?*

Can. 62. *Those things that are called Kalends, and those that are named winter wishes, and that meeting which is made upon the first day of March, wee will shall bee wholly*

g Surius Tom. 4.p. 1049. Carranza fol. 195.  
\* See Iohn Field's Declaration of Gods Iudgement at Paris Gardca: & Mr. Stubbs his Anatomy of Abuses pag. 133, 134, 135. against Beare-baiting.

h 2 Cor. 6.

i Surius Tom. 2. p. 1049. Carranza fol. 195.

k Deut. 22. 5. See here Act. 5. Scene 6. throughout. Hinc Charondas etiam legem posuit, contra signorum ordinumque in bellis desertores, aut arma pro patriæ tutela omnino detestantes: ut id genus viri muliebri vestitu amictitriduum in foro desiderent: quæ constituta cum leges alibi sanctitas humanitate præstat, tum dissimulante probri magnitudine eiusmodi ingenio præditos ab effæminata mollitie deterret. Si quidem mortem expetere longe præstat, quam tantum ignominie dedecus in patria expirari. *Diodorus Siculus Bibl. Hist. l. 12. sect. 15. p. 420.* Which shewes how execrably infamous mens weating of womens apparell was among the very heathen, & shall it not be much more odious among Christians?

nino tolli volumus: sed et publicas mulierum saltationes, multam noxam, exitiumque afferentes: quin etiam eas, quæ nomine eorum qui falso apud Græcos dii nominati sunt, vel nomine virorum ac mulierum fiunt saltationes ac mysteria more antiquo et à vita Christianorum alieno, amandamus et expellimus: statuentes ut (k) nullus deinceps muliebri veste induatur, vel mulier veste viro conveniente. Sed neque comicas, vel satyricas, vel tragicas personas induat, neque execrandi Bacchi nomen, uvam in torcularibus exprimentes, invocent; neque vinum in dolijs effundentes, risum moveant, ignorantia vel vanitate ea quæ à dæmonis impostura procedunt exercentes. Eos ergo qui deinceps aliquid eorum, quæ scripta sunt, aggredditur uti ad horum cognitionem pervenerint, si sint quidem Clerici, deponi iubemus; si vero Laici, segregari.

wholly taken away out of the City of the faithfull: as also we wholly forbid and expell the publike dancing of women bringing much hurt and destruction: and likewise those dances and mysteries that are made in the name of those, who are falsly named Gods among the Gracians, or in the name of men and women, after the ancient manner, farre differing from the life of Christians: ordaining that no man shall henceforth bee clothed in womens apparell, nor no woman in mans aray. Neither may anyone put on comicall, satyricall or tragicall vizards in Enterludes, neither may they invoke the name of execrable Bacchus; when as they presse their grapes in winepresses; neither pouring out wine in tubbes, may they provoke laughter, exercising those things through ignorance or vanity which proceed from the imposture of the Devil. Those therefore who hereafter shall attempt any of these things that are written, after they shall come to the knowledge of them; if they be Clergy men, we command them to be deposed; and if Lay men, to bee excommunicated.

Canon:



(1) Canon: 65. Qui in Novilunijs à quibuldam ante suas officinas et domos accenduntur rogos, supra quos etiam antiqua quadam consuetudine salire ineptè et delirè solent, jubemus deinceps cessare. Quisquis ergo tale quid fecerit; si sit Clericus, deponatur; si autem Laicus, segregetur. In (m) quarto enim Libro Regū scriptū est, Et edificavit Manasses altare universa militie cali in duobus atrijs domus Dei, et filios suos traduxit per ignem, &c. et ambulavit in eo ut faceret malum coram Domino, ut eum ad iram provocaret.

Canon: 66. A sancta Christi Dei nostri resurrectionis die usque ad novum Dominicum, tota septimana in Ecclesijs vacare fideles iugiter oportet psalmis et hymnis et spiritualibus canticis in Christo gaudentes, festumq; celebrantes, (n) et divinarum Scripturarum lectioni mentem adhibentes, et sanctis myste-

Can. 65. Those bonfires that are kindled by certaine people on New moones before their shops and houses, over which also they use ridiculously and foolishly to leape by a certaine ancient custome, we command them from henceforth to cease. Whoever therefore shall doe any such thing; if he be a Clergy man, let him be deposed; if a Lay man, let him be excommunicated. For in the fourth Booke of the Kings, it is thus written, And Manasses built an altar to all the hoast of heaven, in the two courts of the Lords house, and made his children to passe through the fire, &c. and walked in it that he might doe evill in the sight of the Lord to provoke him to wrath.

Can: 66. From the holy day of Christ our God his resurrection to the new Lords day, the faithfull (or Christians) ought to spend the whole weeke in their Churches, rejoycing without intermission in Christ, in celebrating that feast with psalmes and hymnes and spirituall songs (not with dancing, stage-plays, dice, tables, or such like revel-rout) adding their mindes to the (n)

l Surius Tom. 2 p. 1045. See before p. 22. Caranza fol. 96. m 4 Kings 21. 5, 6, &c. Bonfires therefore had their originall from this idolatrous custome as this generall Council hath defined; therefore all Christians should avoid them.

n Lay men therefore ought to read the scriptures by this generall Councils resolution. See Canon 68. 95. & Apostolorum Canones Can. 84. Clemens Constit. Apostol. l. 1. c. 5, 6, 7, 8. 2. c. 61. Concil. Laodicense Can 16, 59. Carthag. 3. Can. 47 & 4. Can. 98, 99. Arausicanum 1. Can. 18. Tarraconense Can. 13. Valentinum Can. 1. Nicenū 2. Can. 2. 10. Cabilonense 7. Can. 54 59, 66, 67. A-

c. 1. accordingly;

quisgranense Can. 123. Tolentanū

3. Can. 7. & Leo Epist. Decret. Ep. 10.

rijs |

F f f f

reading

o Surius Tom. 2.  
p. 1053. Car-  
ranza fol. 196.  
p Prov. 4.  
q See Synodus  
Augustensis  
Anno 1548.  
cap. 28. the 2.  
part of the ho-  
mely against  
the Perill of I-  
dolatriy, p. 72.  
73. Bernard. ad  
Guilielmum  
Abbatem Apo-  
logia. Aelredus  
Speculum cha-  
ritatis c. 52.  
Bibl. Patr. Tom  
13. p. 84. &  
Speculum cha-  
ritatis l. 1. c. 24.  
Ibid. p. 111.  
Mapheus Ve-  
gius De Edu-  
catione libero-  
rum lib. 1. c. 14.  
r Talia etiam  
Spectacula et  
tabularum et  
fabularum pro-  
hibemus. Qua-  
re Magistrati-  
bus adhibenda  
cura est ut ne-  
que signis neq;  
tabulis obscæ-  
ritas ulla aut  
sæditas osten-  
datur. Polia. l. 7.  
c. 17.

rijs jucundè et lautè fru-  
entes. Sic enim cū Chri-  
sto exaltabimur, et unà  
resurgemus. Nequaquam  
ergo prædictis diebus,  
equorum cursus, vel ali-  
quod publicū fiat specta-  
culū. *which if this Coun-  
cel may be credited, are no  
fit sports for holy times.*

Canon: 71. Eos qui do-  
centur leges civiles Græ-  
cis moribus uti non o-  
portet; et neque in thea-  
trum induci, nec eas quæ  
dicuntur cylistras pera-  
gere &c. Si quis autem  
deinceps hoc facere ausus  
fuerit, segregetur.

(o) Canon: 100. (p) *O-  
culi tui recta aspiciant, et  
omni custodia serva cor  
tuum, jubet sapientia.*  
Corporis enim sensus sua  
facile in animam effun-  
dunt. (q) *Picturas er-  
go quæ oculos præstrin-  
gunt, et mentem corrumpunt,  
et ad turpium volup-  
tatum movent incen-  
dia, nullo modo deinceps  
imprimi jubemus. Si quis  
autem hoc facere aggressus  
fuerit, deponatur.*

Some of these recited Canons, as Canon 61, 65 & 100.  
condemne all Bearebards, Bearebaiting, Bonfires, and  
filthy pictures, (which (r) Aristotle himselfe con-  
demnes)

*reading of the holy Scriptures,  
and chearfully and richly en-  
joying the holy Sacraments.*  
*For thus wee shall bee exalted  
with Christ, and rise toge-  
ther with him. By no meanes  
therefore on the foresaid dayes  
let there be any horse-race, or  
any publike shewe or stage-  
playe made.*

Can: 71. *Those who are  
taught civill lawes, ought not  
to use Greeke manners or cu-  
stomes; neither ought they to  
be brought into the theatre, or  
to practise any playes called  
Cylistra. If any man shall pre-  
sume to doe the contrary, let  
him be excommunicated.*

Can: 100. *Let thine eyes  
behold right things, and keep  
thine heart with diligence, is  
the command of wisdom.*  
*For the senses of the body doe  
easily infuse their objects into  
the soule. Therefore wee com-  
mand, that such pictures as  
dazell the eyes, corrupt the  
minde, and stirre up flames of  
filthy lusts, be not henceforth  
made or printed upon any  
tearmes. And if any shall at-  
tempt to doe it, let him be de-  
posed.*



demnes:) yet withall they oppugne Stage-playes, *ex obliquo*, there being betweene them and Playes so great analogie, that the censure of one is the condemnation of the other. But the other Canons are so punctuall, so expresse against them, that there can be no evasion from them.

The seventeenth Synodical authority against Stage-playes, is, *Synodus Francica*, under Pope Zachary Anno Dom. 742. which runnes thus.

17.

(*f*) Illas venationes et silvaticas vagationes cum canibus omnibus servis Dei (*speaking of Clergie men*) interdicimus. Similiter ut accipitres vel falcones non habeant. Decevimus quoque; ut secundum Canones unusquisque; Episcopus in sua parochia sollicitudinem adhibeat, adjuvante Graphione, qui defensor Ecclesiæ est, ut populus Dei \* Paganias non faciat, sed ut omnes spurcicias gentilitatis abiciat et respuat, sive prophana sacrificia mortuorum, sive fortilegos vel divinos, &c. sive hostias immolantias, quas stulti homines juxta Ecclesias ritu paganico faciunt sub nomine sanctorum martyrum vel confessorum, Deum et suos sanctos ad iracundiam et vindictam gravitate provocantes. Sive illos

*We prohibit those huntings and silvaticall wandrings abroad with bounds to all the servants of God, and likewise that they keepe neither hawkes nor falcons. Wee decree also that according to the Canons every Bishop in his parish shall take care, the Graphio or Curate, who is defender of the Church, assisting him, that the people of God make no Pagan feasts or Enterludes, but that they reject and abominate all the uncleanneses of gentilisme, whether prophane sacrifices of the dead, or fortune-tellers, or diviners, &c. or immolated sacrifices, which foolish men make near unto Churches, after the Pagan manner, provoking God and his Saints to wrath, and vengeance. And that they diligently inhibit those sacrilegious fires which they call Neafri (or bonfires) and all other observations of the Pagans whatsoever. Which Canon is likewise ratified*

*f* Surius Tom. 3. p. 40. See Ioannis Sarisberienfis De Nugis Curialium lib. 1. cap. 4. against hunting and hauking. Ambrose Ser. 41. Tom. 5. p. 29. in Psal. 118. Octon. 8. Tom. 2. p. 446. a. b. Bonifacii Epist. 105. Bibl. Patr. Tom. 8. p. 111. Petrus Blesensis Epist. 56. & 61. Gratian. Distinctio 2. HRabanus Maurus Tom. 5. p. 605. \* Catranza. fol. 204. b. Can. 5. reads it Paganas, but corruptly; which Synodus Suesionensis thus expounds, Populus Christianus Paganismum non faciat.

Surius Tom.  
3.p.41.

illos sacrilegos ignes  
quos Nedfri vocant, five  
omnes quæcumque sunt  
Paganorū observationes,  
diligenter prohibeant.

in (t) *Synodo Sueffimensi*, sub  
*Childerica Rege*, about the  
selfe same yeare wherein this  
Synode was held.

18.

Surius Tom. 3  
Concil. p. 48,  
49. Baronius &  
Spondanus  
Anno Christi  
787. sect. 1.  
Surius Tom.  
3.p. 196. Car-  
ranza fol. 54.  
Can. 5.  
x I Cor. 10. 31.

The eighteenth Play-oppugning Councell, is, *Synodus Nicæna* 2. Anno Dom: 785. or 787. in which there were (t) present 350. or 377. Bishops, as some record: which Councell (commonly reputed the 7. œcumenicall or universall Councell) determines thus of Stage-plays.

(v) Canon: 22. Deo quidem universum dedicare et non proprijs voluntatibus servire res magna est. (x) *Sive enim editis, sive bibitis*, inquit divinus Apostolus, *omnia in Dei gloriam facite &c.* Cuius ergo homini necesse est comedere ut vivat, et quibus est vita quidem matrimonij, et liberorū, et laici constitutionis, immixtim comedere viros et mulieres est ab omni reprehensione alienum, si modo ei qui dat nutrimentū gratias agunt; non cū scenicis quibusdā studijs, sive satanicis canticis et citharædicis ac meretricijs vocibus, quos prophetica execratio prosequitur sic dicēs:

Can: 22. Verily to dedicate all to God, and not to serve our owne wills, is a great matter: For whether ye eate or drinke (*saieth the divine Apostle*) or whatsoever ye doe, doe all to the praise and glory of God, &c. It is necessary therefore for every man to eate that he may live; and those who live a married life, and have children, and are of a lay condition, for them to eate men and women together is farre from all reproofe, if so be they give thanks to him who giveth foode; not with Stage-plays, or certaine theatricall practises, or with satanicall songs, or citheredicall and meretricious tunes which the propheticall execration pursueth in these words: Woe unto them who drinke wine with the harpe and viol, but they regard not the worke of the Lord, & the operation of his hands

(y) *Va qui cū cythara et psalterio vinū bibunt, Domini*

5 Esay 5. 11, 12



*mini autē opera non respiciunt, et opera manū ejus non considerant. Et sicubi tales fuerint inter Christianos, corrigantur.*

hands they consider not. And if there be any such as these among Christians, let them be severely punished.

Which Canon teacheth us, First, that Stage-plays and ribaldry songs or musick, are no fit pastimes for Christians to praise the Lord withall on festivall and solemne seasons. Which condemnes the atheisticall, if not diabolicall practise of those heathen Christians, who use them most at such times as these. Secondly, that they are directly contrary to the Scripture, and utterly unlawfull, not onely to Ministers, but to lay men too. Thirdly, that those Christians who frequent or use them, ought to be severely punished, by the expresse resolution of this whole generall Councell, in which all Christian Churches, were present by their Delegates.

The nineteenth is, *Synodus Turonensis* 3. under Charles the Great, Anno Christi 813. which determines thus of Stage-players and their Enterludes, that all Christians should avoid them, as the ensuing Canons testifie.

(2) Canon. 7. Ab omnibus quæcūq; ad auriū et ad oculorū pertinent illicebas, unde vigor animi emolliri posse credatur (quod de aliquibus generibus musicorum, aliisq; nonnullis rebus sentiri potest) Dei sacerdotes abstinere debent: quia per auriū oculorūq; illicebas vitiorū turba ad animā ingredi solet. Histriionum quoq; turpiū, et obscenorum insolentias jocorum, et ipsi omnino

Can. 7. The Ministers of God ought to abstaine from all allurements whatsoever, belonging either to the eares or eyes, from whence the vigour of the minde may be thought to be effeminated, (which may be conceived of certaine kindes of musicke, and some other things:) because through the intisements of the eyes and eares, the troope of vices is wont to enter into the soule. They ought likewise wholly to eschew the insolencies of filthy Stage-players, and of obscene

F fff 3

jest,

19.

z Sarius Tom. 3. p. 274. See Capit. Caroli Magni Apud Bocheillum Decreta Eccles. Gall. 4. Tit. 1. c. 39. p. 549. & Tit. 10. c. 6. p. 593. where hee prohibits all enterludes, dancing, filthy and deboist songs, and diabolicall Playes in the streetes, in houses, or in any other places under paine of excommunication, because they were but reliques of Paganisme.

\* See Concil. Wormatiense, Anno 868. Can. 17. Surius Tom. 3. p. 523. accordingly. Where this penalty is added. Quod si quis harum perforarum hac fuerit voluptate detentus, Episcopus tribus mensibus se a communione suspendat, presbyter duobus mensibus, diaconus uno mense ab omni officio et communione abstineat.

Canon: 8. \* Sacerdotibus non expedit, secularibus et turpibus quibuslibet interesse joci: venationes quoque ferarum vel avium minime sectentur.

nino effugere, cæterisque effugienda prædicare debent.

jestis, and also to preach to others, that they ought to be avoided.

Can: 8. It is not expedient that Ministers should be present at any secular and dishonest Playes or sports; neither may they follow the hunting either of wilde beasts or birds.

20. a. Surius Tom. 3. p. 279. \* See Concil. Matifconense 2. Anno 588. Agathense Anno 420. Nane. tense 1264. Andegauense 1265. Lingonense 1404. Carnotense 1526. Secnonense 1524. & Aqueense 1585. Apud Bochellum Decret. Eccles. Gal. 1.6. Tit. 18. De Clerico Venatore p. 1024, 1025, accordingly.

The twentieth, is, Synodus Cabilonensis 2. under Charles the Great, Anno Christi 813. which defines thus of Players and Stage-playes; that not onely Clergy men, but even all manner of Christians ought wholly to abandon them: Witnesse this Canon which is almost the same with the last recited.

(a) Can: 9. Ab omnibus oculorum auriumque; illecebris sacerdotes abstinere debent, et \* canum, accipitrum, falconum, vel cæterarum hujusmodi rerum curam parvi pendere; et histrionum sive scurronum, et turpium, seu obscenorum jocosum insolentiam, non solum ipsi respuant, verum etiam fidelibus respuenda percenseant.

21. The 21. is, Concilium Moguntiacum under the same Emperour Anno 813. where I findeth this Canon.

(b) Canon: 14. Ministri autem Altaris Domini, vel

Can: 9. Ministers ought to abstaine from all wanton entisements of the eyes and eares, and to neglect or disregard the care of dogges, haukes, falcons; and such other things: and not onely they themselves ought to contemne the insolency of Stage-players, Iesters, and of filthy or obscene jests and pastimes, but likewise to beleieve and teach, that they ought to bee rejected of all faithfull Christians.

Can: 14. We decree that the Ministers of the Lords Al-

lay



vel monachi, nobis placuit ut à negotijs secularibus omnino abstineant. Multa sunt secularia negotia &c. videlicet, conductores aut procuratores esse secularium rerum turpis verbi vel facti \* joculatorem esse, vel jocumulare diligere, aleas amare, (c) ornamentum inconueniens proposito suo querere, in delicijs vivere velle, gulam et ebrietatem sequi; canes et aves sequi ad venandum. Ecce talia et his similia (under which all Stageplayes are included) ministris altaris Domini, et monachis omnino contradicimus, de quibus dicit Apostolus. Nemo militans Deo, implicat se negotijs secularibus.

The 22. is Synodus Rhemensis, under the same Emperour Anno Christi 813. concurring with the former.

(e) Canon: 17. Vt Episcopi et Abbates ante se joca turpia facere non permittant, sed (f) pauperes et indigentes ad mensam secum habeant; (which many of them now \* disdain to speak to, much lesse to eat with, though Christ (f.) commands it)

et

tar & Monkes shall altogether abstaine from secular affaires. Now there are many secular businesses; as to behirers or solicitors of secular affaires; to be a jester or attour of filthy words or deedes; or to love a secular jest; to affect dicing; to seeke after such attire or ornaments which are inconuenient for his degree, to desire to live in pleasures, to follow hounds and haukes a hunting. Loe these and such like things. (which include all Stageplayes, dancing, and scurrilous songs and musicke) wee altogether forbid the Ministers of the Lords Altar, and Monkes: of whom the Apostle saith thus. (d) No man that warreth to the Lord intangleth himselfe in secular affaires.

\* Such are all the Fooles or Clownes in Stageplayes. c See Concil. Colonienſe Anno 1536. pars 1. cap. 26.

d 2 Tim. 2. 4.

22.

e Surius Tom. 3. p. 292.

Can: 17. Wee decree, that Bishops and Abbots permit no secular Playes or jests to be made before them; but let them have the poore and needy with them at their tables: (which some now scorne as a disparagement to their greatnesse:) let the reading of the Scripture sound forth there,

\* Iam. 2. 2, 3, 5, 6.  
f Luke 14. 12, 13, 14, 21.  
1 Cor. 13. 3.  
Iob 29. 12, 16.  
c. 31. 16, to 19.

g 1 Cor. 10. 31.

et lectio divina ibi personet, et sumant cibū cū benedictione et laude Domini secundum Apostolum; (g) *Sive manducatis, sive bibitis, omnia in laudem Dei facite.*

there; and let them eat their meate blessing and lauding the Lord, according to the Apostles rule; Whether yee eat or drinke, doe all to the praise and glory of God.

23.

The 23. is, *Concilium Aquisgranense*, under Lewis the godly, Anno Christi 816. which concludes thus of Playes, and prohibits all Clergy men especially, from resorting to them.

b Surius Tom.

3. p. 327.

Isidorus de Officiis l. 2. c. 2. Surius Ibid. p. 333.

h Surius Tom. 3

p. 357.

I See Concil.

Colonense

Anno 1536.

pars 1. cap. 26.

Concil. Mediolanense 1. apud Binium Tom.

4. Concil. p.

891, 892. &amp;

those other

Councels quoted in my Answer to Mr. Cozens his Cozening Devotions: p. 71, 72.

against the excessse and pride of Clergy men in their apparel. See Synodus Mogunt. c. 24.

(h) Canon: 83. Quod non oporteat Sacerdotes aut Clericos quibuscumque; spectaculis in scenis aut in nuptijs interesse: sed antequā thylemici ingrediantur, exurgere eos cōvenit, aut inde discedere.

(i) Canon: 100. Clericis igitur lege patrū cavetur, ut à vulgari vita seclusi, à mundanis voluptatibus sese abstineant. Non spectaculis, non pompis intersint.

(k) Canon: 145. Clerici contubernia faminarum nullatenus appetant; non vanis oculis, aut petulantitumidoque gestu, ac dissolutis renibus incedant: non spectaculis, nō pompis secularibus intersint: non alex, non quibuscumque venationibus inserviant:

(l) nequaquam præciosis dele-

Can: 86. Ministers and Clergie men ought not to bee present at any Spectacles or Stage-playes either in Play-houses or at marriages: but before the Fidlers or Players enter, they ought to rise up and depart thence.

Can: 100. It is provided for Clergy men by the law of the Fathers, that being seclused from a vulgar life, they withdraw themselves from worldly pleasures. They may not be present at Stage-playes or shewes.

Can: 145. Clergy men may by no meanes desire the company of women; they may not walke with vaine eyes, or with a wanton or proud gesture, or dissolute reines: they may not be present at worldly Spectacles or Enterludes: they may not give themselves to dice, or any kinde of hunting: they ought not to delight in costly apparel



delectentur vestibus &c. and yet few now so richly, so sprucely appparelled as these, who should be patternes of humility and sobriety to others.

The 24. is, *Concilium Parisiense*, under Lewis and Lothorinus, Anno 829. to the like effect as the former.

24.

(m) Canon: 38. Cum ab omnibus Christianis, juxta Apostoli documentum, (n) stultiloquium et scurrilitas sit cavenda, multò magis à sacerdotibus Domini, qui alijs exemplum et condimentum salutis esse debent, caveri oportet. Hæc quippe à sanctis viris penitus sunt propellenda, quibus magis convenit lugere, quàm ad scurrilitates et stultiloquia, et histrionum obscenas jocationes et cæteras vanitates, quæ animam Christianam a rigore suæ rectitudinis emollire solent, in cachinnos ora dissolvere. Neque enim decet aut fas est oculos sacerdotum Domini spectaculis fædari, aut mentem quibuscumque scurrilitatibus, aut turpiloquijs ad inania rapi. Ait quippe Dominus in Evangelio:

apparell &c. as now too many of them doe, who are more like to Courtiers or Knights in their beavers, satins, filkes or velvets, then to Ministers.

Can. 38. Since that foolish talking and scurrility, according to the Apostles instruction, ought to be avoided of all Christians, much more ought it to be eschued by the Ministers of the Lord; who ought to be an example, and condiment of salvation unto others. For these things are utterly to bee abandoned by holy men, whom it better becomes to mourne, than to laugh immoderately at scurrilities and foolish speeches, and at the obscene jests of Stage-players and other vanities, which are wont to soften a Christian soule from the rigour of its rectitude and uprightness. Neither is it seemely or lawfull, that the eyes of the Lords Ministers should bee defiled with Stage-plays, or their mindes carried away with any scurrilities or filthy speeches. For the Lord saith in the Gospell: (o) Every idle word that men shall speake, they shall give an ac-

m Surius Tom.  
3. p. 380.

n Ephes. 5.

o Matth. 12.

Gggg

count

9 Ephes. 4.

r Ephes. 5.

f Esay 5. 12.

gelio: *Omne verbum ociosum, quod loquuti fuerint homines, reddent de eo rationem in die iudicii.* Paulus ad Ephesos, (9) *Omnis, inquit, sermo malus ex ore vestro non procedat, sed si quis, bonus ad edificationem fidei, ut det gratiam audientibus, et nolite contristare Spiritum sanctum, in quo signati estis in die redemptionis.* Et non post multa, (r) *Fornicatio autem, inquit, et omnis immunditia, aut avaritia, nec nominetur in vobis, sicut decet sanctis; aut turpitudinem, aut stultiloquium, aut scurrilitas, quæ ad rem non pertinent; sed magis gratiarum actio.* Et Esaias: (f) *Cythara et lyra, et tympanum, et tibia; et vinum in convivis vestris, et opus Domini non respicitis, nec opera manuum eius consideratis. Sunt et alia huiusce rei innumera exempla, quæ prospecta et diligenter animadversa, non solum sacerdotibus, verum etiã cæteris fidelibus. magno terrore sint necesse est; ne dum his contra fas se*  
sub-

count of it in the day of judgement. *Paul to the Ephesians, saith: Let no corrupt communication proceed out of your mouth, but that which is good to the edification of faith, that it may administer grace to the hearers, and grieve not the holy Spirit by which ye are sealed to the day of redemption.* And not much after, he saith: But fornication and all uncleanness, or covetousness, let it not be named among you, as becommeth Saints; neither filthiness, nor foolish talking, or scurrility, which are not convenient; but rather giving of thanks. And Esay: The harpe, and the violl, and the tabret and pipe, and wine are in their feasts, but they regard not the worke of the Lord, nor consider the operation of his hands. There are other innumerable examples of this matter, which being seene and diligently considered, must needs bring great terror; not onely to Ministers, but also to other Christians; lest whiles they subject themselves to these things against right, they neglect the salvation of their soules. Wherefore it  
hath



subdūt, animæ suæ salutē negligent. Proinde nobis omnibus in cōmune visū fuit, ut si qui sacerdotum hactenus his vanitatibus usi fuerint, ab his deinceps Domino adjuvante, prorsus se cavere debere meminerint.

*hath seemed good to us all in common, that if any Ministers have hitherto used any of these vanities, that from henceforth they remember, that they ought wholly to abstaine from these things.*

So that not onely Clergie men, but even all Christians are prohibited from Stage-playes, *under perill of the losse and hazard of their soules*, by this Councell, which hath doomed Stage-playes to be *scurrilous, filthy and unlawfull pleasures, contrary to Gods word, which defile both the eyes, the eares and soules of the spectators.*

The 25. is *Synodus Moguntina, sub Rabano Archiepiscopo, Anno 847.* where I finde this Canon against Clergy mens resort to Playes.

25.

(t) Canon: 13. Provi-  
dendum necessariò est, ut  
Clerici à \* secularibus  
negotijs omnino abstine-  
ant &c. Multa autem sunt  
secularia negotia: turpis  
verbi vel facti jocularorē  
esse, vel jocum seculare  
diligere, aleas amare &c.  
(as before in Concil: Mo-  
gunt: can. 21.) Quæ om-  
nia Ministris Altaris in-  
terdicimus; hortantes eos  
ante se joca secularia vel  
turpia fieri non permit-  
tere &c.

Can: 13. *It is necessarily to be provided, that Clergy men wholly abstaine from secular affaires &c. But there are many secular businesses: as to be a jester or actor of any filthy word or deed (as is the Clown in Stage-playes) to love a secular jest, to affect dice-play &c. All which wee interdict to Ministers of the Altar; exhorting them not to suffer any worldly or filthy jests or playes to be made before them &c. as in Synodo Rhemenſi before, Can. 22.*

t Surius Tom. 3  
p. 425.  
\* See Linwood  
Prov. Constit.  
lib. 3. Tit. De  
Immunitate  
Ecclesiæ, f. 194.  
195. Ioannis de  
At. Othoboni  
Constitutiones  
Ne Clerici Iu-  
risdictionem  
exerceant; fol.  
69, 70, 71.

The 26. is (v) *Synodus Constantipolitana 8. Anno Christi 867, or 870 as others place it, consisting of 373 Bishops; which is commonly stiled, the 8 generall*

26.

v Surius Tom.  
3. p. 529. Baro-  
nius Anno 869  
: A. 11.

G g g g 2

Councell;

Councell; wherein the personating of a Bishop (and so by consequence of other persons) is thus severely prohibited.

\* Surius Tom. 3. p. 326. See Concil. Basilicense here, num. 32.

y See Guagninus, Renum Polonicarum, Tom. 2. p. 263, 264.

(x) Canon: 16. Colligere licet, solenne fuisse in aulis principum statis quibusdam diebus, componere aliquē laicum insignibus Episcopalibus, qui et tonsura et cæteris ornamentis (y) personatū Episcopū ageret; et creasse etiā ridiculū Patriarchā, quo se oblectarent. Quæ omnia ut in dedecus Ecclesiæ accersita, prohibentur sub gravibus censuris.

27.

z Gratian. Distinctio 44. That is, by the love of any Saint whose health was drunke at such feasts and meetings. See Aug. De Tempore Sermo 231, 232 Ioannis de Arto Constitutiones Concilii Oxiensiss. Anno 1212. & Edmundi Cant. Archiepiscopi bound up at the end of Lin-

wood, fol. 124, 143. Ioannes Langheerucius De Vita & Honest. Ecclesiast. l. 2. c. 12. p. 250. Ioannes Fredericus de Ritu Bibendi ad Sanitatem l. 1. c. 7. & my Healths Sicknes, p. 32, 36, 37. See here Concil. 28. & 38.

pra-

Can: 16. Wee may collect, that it hath beene a solenne custome in Princes Courts on some set dayes, to attire some Lay man in Episcopall robes, who both in tonsure and other ornaments should act a Bishops part; and likewise to create a ridiculous Patriarke, with whom they might sport themselves. All which things as brought in to the disgrace of the Church, are prohibited under grievous censures.

The 27. is Concilium Nanetense, about the yeare 890: where I finde this Canon.

(z) Nullus Presbyterorum quando ad anniversarium diem 30. aut 7. vel 3. alicujus defuncti, aut quacunq; vocatione ad collectam convenerit se inebriare nullatenus presumat; nec præcatus (a) amore sanctorum vel ipsius animæ bibere, aut alios ad bibendum cogere, vel se aliena præcatione ingurgitare, nec plausus et risus inconditos et fabulas inanes ibi referre aut cantare

No Minister when he shall come to the 30. or 7. or 3. anniversary day of any dead person, or bee invited to a gathering, may by no meanes presume to make himselfe drunke; neither may hee presume being intreated by the love of the Saints, or of his owne soule, to drinke, or to cause others to drinke, or to glut himselfe upon any others request, nor yet to use applauses or rude laughter, or there to relate or sing any

vaine



præsumat; aut turpia joca  
vel urso, vel tornatricibus  
ante se fieri patiatur: nec  
larvas dæmonum ante se  
fieri consentiat: quia hoc  
diabolicum est, et sa-  
cris Canonibus prohibi-  
tum.

*vaine fables; neither may he  
suffer foolish Playes or pa-  
stimes to be made before him  
with beares or tumblers: nei-  
ther may he agree, that any  
vizards or shapes of Divels  
be carried before him: be-  
cause this is diabolicall, and  
prohibited by sacred Cānons.*

The whole scope of which Canon, is onely to inhi-  
bit Clergy men from drinking, pledging or enforcing  
Healthes, upon any occasion or intreaty whatsoever; and  
to debarre them from beholding Playes and Enterludes,  
especially such where any Divels had their parts or re-  
presentations.

The 28. is *Concilium Lateranense sub Innocentio 3.  
Anno Christi 1215.* (b) consisting of 2 Patriarkes, 70  
Arch-bishops, 412 Bishops, 800 Abbots and Priors;  
where these ensuing Canons were promulgated, which  
I wish all Clergy men would remember.

(c) Canon: 15, 16. A cra-  
pula et ebrietate omnes  
Clerici diligenter abstine-  
ant, unde vinum sibi tem-  
perent, et se vino; nec ad  
bibendum quispiam inci-  
tetur, cum ebrietas et  
mentis inducat exilium, et  
libidinis provocet incen-  
tivum. Vnde illum abusum  
decrevimus penitus abo-  
lendum, quo in quibusdam  
partibus ad \* potus æqua-

*Can: 15, 16. Let all Clergy  
men diligently abstaine from  
surfeiting and drunkennesse;  
to which end let them keepe  
wine from themselves, and  
themselves from wine; neither  
let any one bee provoked to  
drinke, since drunkennesse  
banisheth wit, and provokes  
lust: whence we decree that  
abuse to be utterly abolished,  
whereby drinkers in certaine  
parts doe binde one another*

Aton Constitutiones Provinciales, bound up at the end of Lindwood fol. 143. accor-  
dingly. See Concil. Oxon. Anno 1212. cap. ne fiant scottelli five potationes communes.  
Ibid. f. 124. b. Ioannes Langhecrucius de Vita et Honest. Ecclesiast. l. 2. c. 11. p. 25 c. & My  
Healthes Sicknesse, together with Concilium Colonienſe 1536. pars 2. cap. 24. & pars  
5. c. 6. Surius Tom. 4. p. 761, 771, accordingly.

28.

b Surius Tom.  
3. p. 734. Car-  
ranza fol. 238.

c Surius Tom.  
3. p. 742. Car-  
ranza fol. 241.  
Ioannis de Bur-  
go Pupilla O-  
culi pars 7. c. 10  
C.D.

\* This drink-  
ing of Healthes  
is likewise con-  
demned by St.  
Edmond Arch-  
bishop of Can-  
terbury, Anno  
Dom. 1240.  
in these very  
very tearmes.

See Ioannis de

les suo modo se obligant potatores, et ille iudicio talium plus laudatur, qui plures inebriat et calices facundiores exhaurit. Si quis autem super his culpabilem se exhibuerit, nisi à superiore commonitus satisfecerit competenter, à beneficio vel officio suspendatur. Venationem et aucupationem universis Clericis interdiciamus, unde nec canes nec aves ad aucupandum habere præsumant. Clerici officia vel commercia secularia non exerceant, maximè inhonestà. Mimis, jocularibus, et histriionibus non intendant, et tabernas prorsus evitent, nisi fortè causa necessitatis in itinere constituti. Ad aleas vel taxillos non ludant, nec huiusmodi ludis intersint. *This Councill and Canon was received in England.*

29.

d' Bohellus  
Decreta Eccle-  
siæ Gallicanæ  
lib. 8. Tit. 70. c.  
6. & Henrici  
Spelinanni

Glossarium. Goliardus. See the same Canon in effect made by Willielmus Parisiensis, apud Bohellum Decreta Eccles. Gal. l. 6. Tit. 14. c. 22. & in Sexti Decretalia l. 3. Tit. De Vita et Honest Clericorum. Ioannis De Burgo Pupilla Oculi pars 7. c. 10. P.

Episco-

*to drinke healthes (or equall cuppes) after their manner, and hee in the judgement of such is most applauded, who makes most drunke, and quaffes off most cups. And if any offend in these things, unlesse hee shall give competent satisfaction being admonished by his superiour, let him be suspended from his benefice or office. We prohibit hunting and hawking to all Clergy men, whence they may not presume to keepe either dogs or hawks to hawk with. Clergy men may not manage secular offices or affaires, especially such as are dishonest. Let them not addiect themselves to tumblers, jesters, & Stage-players, and let them wholly avoid tavernes, unles perchance in case of necessity, when they are in a journey. Let them not play at dice or tables, nor yet be present at such Playes.*

The 29. is, *Councilum apud Castrum Gonterij Anno 1231. which decreeth in this manner.*

(d) Statuimus, quod Clerici ribaldi, maximè qui Goliardi vulgo dicuntur et nuncupantur, per

*We decree, that scurrilous or riming Clergy men, especially those who are usually called Goliardi (that is je-*

sters,



Episcopos et alios Ecclesiæ Prælatos præcipiantur tondi, vel etiam radi, ita quod non remaneat in eis clericalis tonsura: ita tamē, quod ista sine scandalo et periculo fiant. *A just censure upon such disorderly Clergy men, who were not ashamed to turne Rimers, Iesters and common Actors or Tumblers, as many of the Popish Clergie did.*

To passe by Synodus Piſtaviensis, Anno 1377. which(e) condemnes the dancing of young men and maides together, as the occasion of much luxury, wantonnesse, fornication, lewdnesse, and sundry other misdemeanours: The 30. Councell against the acting and beholding of Stage-playes, is, Synodus Lingonensis Anno 1404. Where I meete with this Canon.

(f) Prohibemus clericis et viris ecclesiasticis, potissimè in sacris ordinibus constitutis, et maximè sacerdotibus et curatis, ne omnino ludant ad taxillos, ad aleas, neque ad chartas, neque ad stophum, neque ad luctā, neque ad iactum lapidis, ad saltum, ad choreas, neque ad clipeum, neque cum fistula vel alijs musicalibus instrumentis, quibus cum ore seu bucha luditur. Non ludant etiam ad bolas, ad cursum vel

sters and Stage-players, as the marginall Authours expound it) may by Bishops and other Prelates of the Church, bee commanded to bee polled, and likewise shaven, so that their clericall tonsure may not remaine upon them: provided notwithstanding, that these things be done without scandall or danger.

Wee prohibit Clergy men and Ecclesiasticall persons, especially those in holy orders, and most of all Priests and Curates, that they play not at all at tables, at dice, nor at cards, neither at whirling, nor at wrestling, nor at throwing of the stone, at leaping, at dancing, neither at the buckler, neither with a pipe or other musicall instruments, which are played upon with the mouth or cheeks. Likewise they may not play at bowles, at running in the field for money or wine, at darting,

30.

e See Bohellus  
Decreta Eccles.  
Gall. lib. 4. Tit.  
1. cap. 49. p. 551

f Bohellus De-  
creta Ecclesie  
Gall. lib. 6. Tit. 19.  
c. 1. p. 1025.

\* A Play in nature of a Mummerie Masque or Stage-play.

\* Which wee call Innocents day.

g Our moderne Christ-mas Playes and Pastimes sprung from these Popish Enterludes and disorders.

vel currendum in campo pro lucro, vel pro vino, ad jaculandum, vel gladiandum, neque ludant ad quillas, vel torneamenta, seu iostas. Summopere caveant, ne intersint neque ludant in ludò quod dicitur \* chareuari, in quo utuntur larvis in figura dæmonum, et horrenda ibidem committuntur: quem ludum non solū Clericis, sed generaliter omnibus subditis prohibemus sub excommunicationis pæna, et decem librarum nobis applicandarum: neque etiā in ludis illis inhonestis quæ solent fieri in aliquibus Ecclesijs in festo \* Fatuorum, quod faciunt in (g) festivitatis Natalis Domini. Non ludant etiā ad ludum scatorū, nisi forsitan rarò: quia quamvis sit ludus honestus, et proveniat ex subtilitate ingenij, tamen magnam et inutilē requirit occupationem, et prolixitatem temporis.

*darting, or sword-playing, neither may they play at quintins, at torneies, or jousts. Let them diligently beware, that they be not present at, nor yet play in the play that is called Charenari, in which they use vizards in the shape of devils, and horrible things are there committed: which Play wee prohibit not onely Clergy men, but generally all our subjects under paine of excommunication, and of ten pounds to be paid unto our use: nor yet in those dishonest Playes which are wont to be made in some Churches in the Feast of Innocents, which they make in the Festivalls of our Saviours Nativity. Moreover they may not play at Chess, unlesse it bee very rarely: for albeit it bee an honest play, and proceedes from the subtilty of wit, yet it requires great and unprofitable studie, and much prolixity of time.*

Which Canon regulates the sports and pastimes of irregular Clergy men, prohibiting them from Stage-playes, among other Playes.

31.

The 31. is, *Synodus Trecentis, sub Ioanne Lesguisier Episcopo, Anno 1427.*



(b) Curati et Ecclesiarum rectores prohibeant suis parochianis ex parte nostri, ne in suis Ecclesijs, vel earum cimiterijs, ludos publicos, choreas vel alia huiusmodi de cætero exercent &c.

The 32.<sup>is</sup>, *Concilium Basiliense, Anno 1431. Sessio 21. Cap. De Spectaculis in Ecclesia non faciendis*: which decrees thus.

(i) Turpem illum abusum in quibusdam frequentatum Ecclesijs, quo (k) certis anni celebritatibus nonnulli cum mitra, baculo et vestibus pontificalibus, more Episcoporum benedicunt: alij ut reges, ac duces induti, quod festum fatuorum, vel innocentium seu puerorum in quibusdam regionibus nuncupatur: alij larvales vel theatrales jocos: alij choros et tripudia marum ac mulierum facientes, homines ad spectacula et cachinnationes movent: hæc sancta Synodus detestans, statuit ac jubet tam ordinarijs, quam Ecclesiarum decanis et rectoribus, sub pœna suspensionis omnium proventuum Ecclesiasticorum trium mensium spatio, ne hæc et similia ludibria

*Let Curates and rectours of Churches prohibit their Parishioners on our behalfe, that they suffer no publike Enterludes, dances, or such like things, to be henceforth exercised or acted in their Churches or Church-yards.*

*This sacred Synode detesting that foule abuse frequent in certaine Churches, in which on certaine festivals of the yeare, certaine persons with a miter, staffe, and pontificall robes, blesse men after the manner of Bishops: others being clothed like Kings and Dukes, which is called the feast of fooles, of innocents, or of children in certaine Countries: others practising vizarded and theatricall sports; others making traines and dances of men and women, move men to spectacles and cachinnations: hath appointed and commanded as well ordinaries, as deanes and rectours of Churches, under paine of suspension of all their Ecclesiasticall revenues for three moneths space, that they suffer not these and such like Playes*

H b b b and

b Bochellus  
Decreta Eccles.  
Gall. l. 4. Tit. 1.  
cap. 122. p. 562.

32.

i Surius Tom.  
4. p. 62, Crab.  
Tom. 3. p. 62.  
Carranza fol.  
255, 256.

k See Polydot  
Virgil. De Invent.  
rerum l. 5.  
c. 2. accordingly.

ludibria in Ecclesia, quæ domus orationis esse debet, ac etiam in cæmeterio exerceri amplius permittant, transgressoresq; per censuram Ecclesiasticam, aliaq; juris remedia punire non negligent.

and pastimes to be any more exercised in the Church, which ought to be the house of prayer, nor yet in the Church-yard, and that they neglect not to punish the offenders by Ecclesiasticall censures, and other remedies of law.

And in the Appendix of the same Councell I find this Constitution.

I Surius Tom.  
4. p. 223. &  
Crab. Tom. 3.  
p. 226, 227.

(1) In via quilibet incensens pudicis oculis, cum modestia et gravitate, ad loca minus honesta non vadat, nec ad spectacula publica, choreas, ludos, hastiludia, torneamenta, et alia hujusmodi. Nemo ludat, aut familiares suos ad taxillos, vel alios ludos inhonestos ludere patiatur.

Every one walking in the way with chaste eyes, with modesty and gravity may not goe to dishonest places, nor yet to publike spectacles, dances, Playes, tiltings, jests, and such like sports. Let none play, nor yet suffer his familiars to play at dice, or tables, or other dishonest games.

33.

The 33. is, *Concilium Toletanum*, sub Sixto quarto, Anno 1473. where I finde these Constitutions.

m Binius Con-  
cil. Tom. 4. p.  
521, 522.

(m) Quia tempore quo sacrorum Canonum decretis nuptiarum celebratio interdicitur, et carnalis copula prohibetur; nonnullos laicos nubere et carnaliter commisceri, ac proinde convivia publica, strepitus, ac choreas facere; (a thing much in use among the Russians, who at their weddings spend almost the whole night in dan-

Because in the time where- in by the Decrees of holy Canons, the solemnizing of marriages and carnall copulation are prohibited; it falls out for the most part that some lay men marrie, and use carnall copulation, and thereupon make publicke feasts, tumults, and dances; (prohibited at marriages by fundry forerrecited Councels :) and solemnly celebrate



(n) dancing, which practise the (o) Church of God hath alwayes disallowed: ) et cū histrionibus ac jocularibus solēniter celebrare, et ad Ecclesias sic incedere plerunq; coarctat. Nos perniciosā hujusmodi cōsuetudinē divellere cupientes, sacro approbante Concilio, commixtiones hujusmodi, strepitus, choreas, jocolationes &c. fieri de cetero prohibemus &c.

Ab Ecclesia &c. turpitudine quæq; merito est abolenda. Quia verò quædam tam in Metropolitanis quā in Cathedralibus et alijs Ecclesijs nostræ provinciæ consuetudo inolevit, ut videlicet in festis \* Nativitatis Domini nostri Iesu Christi, et sanctorum Stephani, Ioannis, Innocentium, alijsq; certis diebus festivis, etiā in solennitatibus Missarum novarum dum divina aguntur, ludi theatrales, larvæ, monstra, spectacula, necnō quāmplurima inhonesta et diversa figmenta in Ecclesijs introducuntur, tumultuationes quoq; et turpia carmina, et derisorij sermones dicuntur, adeo quod

brate their nuptialls with Stage-players, and so for the most part walke unto the Churches: Wee desiring to abolish this pernicious custome, the holy Councell approving it, prohibit such commixtures, tumults, dances, Playes &c. to be hereafter made &c. So that Stage-plaies, Masques, Mummeries and dances, are altogether unlawfull at Mariages, by this Councels verdict.

All filthinesse is worthily to bee abandoned from the Church. But because as well in Metropolitan as in Cathedral and other Churches of our Diocese there hath a custome growne, that even in the feasts of our Lord Iesus Christs Nativity, and of St. Stephen, Iohn, Innocents, and other certain holy dayes, yea in the solemnities of new Masses whiles divine things are doing, Stageplayes, mummeries, monsters, spectacles, as also very many dishonest and various fictions are brought into the Churches, as also tumults, and filthy songs, and scoffing speeches are uttered, so that they hinder divine service, and make the people undevout.

H h h h 2

n Convivæ utriusq; sexus saltando et ludendo, clamando et ridendo bonam noctis obscuræ partem contumūt &c. Vulgus interim ducendis choreis occupatur &c. In nuptiis et a'is solennitatibus persæpe ad manuum complurum tragorum choreas ducunt. Guagninus Rerum Pontificiarum T. m. 2. p. 400. 408. See here p. 22, 28, 221. \* Here we may see whence our disorderly Christmas-keeping had its derivation.

Wee

quod divinum officiū impediunt, et populum reddunt indevotū. Nos hanc corruptelam sacro approbante Concilio, revocantes, hujusmodi larvas, ludos, monstra, spectacula, figmenta, et tumultuationes fieri; carmina quoque turpia et sermones illicitos dici tam in Metropolitanis quā in Cathedralibus, ceterisque nostræ provinciæ Ecclesijs, dum divina celebrantur, præsentium ferre omnino prohibemus: statuentes nihilominus ut Clerici qui præmissa ludibria, et inhonesta figmenta officijs divinis immiscuerint, aut immisceri permiserint, si in præfatis Metropolitanis seu Cathedralibus Ecclesijs beneficiati extiterint, eo ipso per mensem portionibus suis mulcentur: si vero in parochialibus fuerint beneficiati, triginta; et si beneficiati non fuerint, quindecim regalium poenam incurrant, fabricis Ecclesiarum et testi Synodali æqualiter applicandam. Per hoc tamen honestas repræsentationes et devotas quæ populum ad devotionem movent, tam

in

*Wee repealing this corruption by the approbation of this holy Councell, doe by the contents of these presents, utterly prohibit these disguised Playes, monsters, spectacles, fictions, and tumults to be made, and likewise all filthy verses and unlaimefull speeches to be uttered, as well in Metropolitan as in Cathedrall and other Churches of our province, whiles divine things are celebrating: ordaining nevertheless that Clergie men who shall intermixe the foresaid Playes and dishonest figments with divine offices, or suffer them to be intermixed, if they shall be beneficed in the said Metropolitan or Collegiate Churches, shall for this cause and this offence forfeit their pensions for a moneth: but if they are beneficed in Parish Churches, they shall incur the penalty of thirty; and if they are not beneficed, of fiftene royalls, to be equally bestowed upon the fabrickes of Churches and the Chapter house. But yet by this wee intend not to prohibit honest and devout representations which stirre up the people*

to



in præfatis diebus, quā in alijs non intendimus prohibere. | *to devotion either on the foresaid dayes or others.*

Which last clause extends not to authorize any public-like or private Stage-plays, either on the stage or else where, but onely to those representations of our Saviours passion, or the Legends and Martyrdomes of such Saints as the Priests did use to personate in their Churches on festivall and solemne dayes: Which shewes and representations were afterwards particularly prohibited, condemned by the Councils of Millaine, M<sup>o</sup>gunce, and others, before and after recorded, though the (p) *Papists still retaine them*, to their eternall infamie.

The 34. is, *Synodus Senonensis, Anno 1524.* in which these Canons were enacted.

(9) Quoniam refrigercente nunc Christicolarum devotione, intelleximus ex nimia festorum multiplicatione populum ocio et vaniloquio illis diebus deditum, ebrietatibus, commensationibus, ludis et lascivijs, magis quam rei divinæ, orationibus et contemplationibus vacare &c. Moneant itaque Ecclesiarum rectores suos parochianos, ut illis diebus easdem Ecclesias frequentent, orationibus insistant, Deum et Sanctos quorum solennia aguntur, pia mente et devoto affectu venerentur et colant: verbum Domini, seu \* prædicationes vigilanter et attentè

*Because the devotion of Christians now waxing cold, we have understood through the multiplication of holy dayes, that the people given to idlenesse and vaine discourse doe in these dayes addit themselves more to drunkennesse, surfetting, Playes and wantonnesse, than to divine things, prayers and contemplations, &c. Therefore let the rectors of Churches admonish their Parishioners, that on those dayes they frequent their Churches, and be instant in prayers: that they reverence and worship God, and the Saints, whose solemnities are observed, with a pious minde, and devout affection: that*

*Hh bb 3 they*

p See Ioannis Molanus Historia SS. Imaginum l. 4. c. 18 p. 424, 425. & Act. 3. Scene 5. p. 112, to 119. Polydor Virgil. De Invent. Rerum l. c. c. 3. & Lud. Vives Notæ in August. De Civit. Dei l. 8. c. 27. d.

34.

q Bochartus De creta Eccles. Gall. l. 4. Tit. 7. cap. 41, 42. p. 584, 585.

\* Nota.

tentè audiant. Cessent his diebus, ludi, choreæ, commessationes, ebrieta-tes, vaniloquia, lasciviæ, ab omni vitio abstinenceatur, &c. *Which are no fit holy-day exercises, and recreations, if this Councel erre not*

✓Bochellus De-  
creta Ecclesiæ  
Gall. l. 6. Tit.  
196. 2. p. 1025.

(r) Non solum omnem alearum, taxillorum et fortis ludum, aut interesse dictis, interdictum Clericis esse constitutionis Concilij generalis denunciamus, prout eisdem autoritate dicti Concilij interdici-mus, sed et turpes plausus, cachinnos, risus inconditos, larvales et theatrales jocos, et tripudia; et his similia ludibria, nec non omnem alium ludum per quem Ecclesiæ honestas inquinari potest prædictis Clericis prohibemus. Non immisceantur cætibz ubi amatoria cantantur et turpia; ubi obscæni motus corporis choreis et saltibus efferantur: ne Clerici qui sacris mysterijs deputati sunt, turpium spectaculorum atque verborum contagione polluantur.

*they vigilantly and attentively heare the word of the Lord, and preaching. Let Playes, dances, sursetting, drunkennes, idle discourses, lasciviousnesse cease on these dayes, and let there be an abstinence from all vice &c.*

*We denounce not onely all Playes of dice, tables, and lot, or to be present at them, to be inhibited Clergy men by the constitution of a generall Councell, as we forbid them by the authority of the said Councell; but wee likewise prohibit the aforesaid Clergy men all unseemely applauses, cachinnations, uncivill laughter, disguised and theatricall Playes, and dances, with all such ridiculous Enterludes, and likewise all other Pastimes by which the honestie of the Church may be defiled. They may not mix themselves with such assemblies where amorous and filthy things are sung: where obscene motions of the body are expressed in dances and galliards: lest Clergy men who are devoted to holy mysteries, should bee polluted with the contagion of filthy Spectacles and words.*

Which reason extends as well to the Laity as the Clergie:



Clergie : since filthy Spectacles and words are as apt to pollute the one as the other. And dare any Clergy men then after such expresse inhibitions resort to Play-houses, or behold or practise any of these interdicted games and sports?

The 35. is *Synodus Ratisponæ Anno 1524.* intituled, *Reformatio Cleri Germaniæ* : where we reade thus.

(*f*) Canon: 4. Insuper tabernas publicas Cleri evitent, nisi eas peregrè proficiscentes ingredi oporteat, (*which our English* (*t*) *Canons have seconded:*) et tam in ibi, quàm domo et alibi à crapula et ebrietate, omniq; ludo à jure prohibito, blasphemijs, rixis ac alijs quibuscunq; excessibus et offensionibus penitus abstineant. Choreas, Spectacula et convivia publica evitent, ne ob luxum petulantiamq; eorum nomen Ecclesiasticum malè audiat.

Can: 4. *Moreover Clergy men must avoid all publicke tavernes, (which too many of them now frequent) unlesse they are enforced to enter them when they travell: and as well there, as at home and elsewhere they ought wholly to abstaine from surfetting and drunkennesse, and from every Play prohibited by law, from blasphemies, brawles, and all other excesses and offences whatsoever. Let them shunne dances, Stage-plays & publicke feasts, lest for their luxury and wantonnesse the Ecclesiasticall name be ill reported of.*

(*Surius Tom. 4 p. 713.*

*t* *Queene Elizabeth. Injunctions Injunct. 7. Canons. 1603. Can. 75. See my Healthes Sicknesse, p. 33.*

The 36. is, *Synodus Carnotensis, Anno 1526.* Where these subsequent Constitutions were compiled.

(*v*) Cessent diebus festis, judicia, causarum cognitiones, venditiones, mercatus, commestationes, ebrietates, ludi, et nundinæ. Contra facientes, citentur coram nobis aut Officiali nostro &c. In festo Sancti

*On holy dayes let matters of judicature, hearing of causes, sales, merchandice, luxury, drunkennesse, Playes, and faires cease. Those who doe contrarie, let them be cited before us or our officiall &c. In the feast of St Nicholas,*

*Ka-*

*v* *Bochellus Decreta Eccles. Gall. l. 4 Tit. 7. c. 43, 44, 46. p. 586.*

35.

36.

Sancti Nicholai, Catherinæ, Innocentium, aut alio quovis die prætextu recreationis, ne Scholastici, Clerici, Sacerdotesve stultum aliquid aut ridiculum faciant in Ecclesia, aut ab alijs fieri permittant. Denique ab Ecclesia ejiciantur vestes fatuorum personas scenicas agentium.

x Bochartus  
Decreta Eccles.  
Gal. 1.6. Tit. 10.  
cap. 6, 7. p. 975.

(x) Quia solent in ple-  
risque locis nostræ Dia-  
cesis deferri baculi ipsa-  
rum confratriarum, præ-  
cedentibus mimis et lu-  
soribus cum tympanis,  
quod maximè dédecet ho-  
norem Dei et Sanctorum:  
non enim debent ante eo-  
rum imagines baculis con-  
fratriarum infixas præce-  
dere instrumenta illa mu-  
sica ad choream et tripu-  
dia potius quàm ad devo-  
tionem audientes excitantia.  
Idcirco prohibemus districtè,  
ne posthac tales baculi deferantur pub-  
licè per vicos histrionico  
ritu, et modulatione mu-  
sica choreis accommodata &c.

Quoniam in confratrijs  
primum recte constitutis,  
et postea in deterius pro-  
lapsis, multa conspiciun-  
tur

*Katherine, Innocents, or any  
other day, let not Schollers,  
Clergy men, or Priests, under  
pretence of recreation, act a-  
ny foolish or ridiculous thing  
in the Church, or permit o-  
thers to doe it. Finally let the  
clothes of those who act the  
scenical persons of Innocents  
or fooles, be cast out of the  
Church.*

*Because the staves of the  
fraternities themselves are  
wont to be carried about in  
most places of our Diocesse  
with Stage-players, Fiddlers  
and tymbrels going before  
them, which doth most of all  
unbecome the honour of God  
and the Saints: for those mu-  
sicall instruments stirring up  
the auditors rather to Ca-  
rantoës and dancing than to  
devotion, ought not to precede  
their images fastned in the  
staves of the fraternities.  
Therefore wee strictly prohi-  
bit, that after this such  
staves be not carried about  
publikely through villages  
after an histrionical manner,  
or with musicall melody fit-  
ted to dances &c.*

*Because in fraternities  
rightly ordained at the first,  
and afterwards declining un-  
to worse, many things are  
seene*



tur committi, ab honestate et Christianæ mentis religione penitus aliena; ut illis congruum adhibeamus remedium, imprimis ordinamus; Ne in ipsarum confratrarum congregationibus fiant dissoluta convivia, compotationes ad ebrietatem inducentes, choreæ, tripudia, et cætera id genus, ad Bacchanalia magis quam ad Christianam religionem spectantia. *Quod nota.*

(γ) Interdicimus, ne Clerici publice aut in privato exerceant ludos turpes aut ludibriosos unde scandalū oriri, et ministeriū ecclesiasticum vituperari possit, pro loco et tempore, causa et personis quibus, propter quam, et cum quibus hujusmodi ludos exerceri contingeret. A ludo autem alearum, taxillorum, et similibus quæ in sorte pendent sic abstineant, ut neque etiam alijs ludentibus fautores aut testes sint, intersint.

Distinctè prohibemus, ne sacerdotes choreis publicis, tripudiationibus, saltationibusve sese committant:

*seene to be committed altogether different from honesty, and the religion of a Christian minde: that we may apply a fitting remedy to them, wee first of all ordaine; That in the assemblies of the fraternities themselves, no dissolute feasts be made, no compotations (or Heallthes) conducing to drunkennes, no dances, galliards, and other things of this nature, belonging rather to the feasts of Bacchus, than to Christian religion.*

*We prohibit, that Clergie men use no dishonest nor ludicrous Playes either in publicke or private whence scandall may arise, and the ecclesiasticall ministry be disgraced, according to the place and time, the occasion and persons, in which, for which, and with which such Playes shall happen to be used. Let them so abstaine from the play of dice, of tables, and the like which depend on chance, that they bee not so much as present among them that play, either as countenancers, or witnesses.*

*Wee strictly forbid, that Ministers intermixe not themselves in publicke mummings, dances or carantoës: that*

*I i i*

*they*

γ Bochartus  
Decret. Eccles.  
Gall. l. 6. Tit.  
19. c. 3, 4, 20,  
21.

3. 1 Cor. 15.  
33.

ceant; ne turpes, amatorias aut lascivas decantent cantilenas, aut cantantibus faveant aut interfint. (2) *Corrumpunt siquidem bonos mores colloquia prava.* Denique non sint vagi oculis, non dicaces, non joculariores, non histriones; ea enim omnia indecora, ijs præcipuè quibus animarum cura commissa est.

\* Such was the prophane and irregularity of the Roman Clergie.

Sacerdotes qui in diebus primarum Missarum novorum Presbyterorum, post festivas epulas et grandia convivia commestationesq; \* exeunt in publicum ad exhibendas populo et plebeculæ comedias, maximè crassas et impudicas, et choreas in plateis, committunt sine dubio in legem Ecclesiæ et Apostolorum dogma. Quare qui tales fuerunt, si perseveraverint, sciant se condignam punitionem et correctionem non evasuros. Item prohibemus sacerdotibus ne in festo Sancti Nicholai, Innocentium, aut alio quovis die stultum aliquod aut ridiculum in Ecclesijs aut alio quocunque loco publico faciant

they sing no ribaldry, amorous or lascivious songs; nor yet favour, or keepe company with those that sing them: For evill communications corrupt good manners. Finally, let them not be roving with their eyes, no talkers, no jesters, no stage-players, for all these things are unseemely especially to those to whom the cure of soules is committed.

Priests who in the dayes of the first Masses of new Presbyters, after merry banquets and great feasts and entertainments goe forth in public like to exhibit most grosse and unchast Comedies and dances in the streetes to the common people, offend without doubt against the law of the Church, and the Apostolicall decree. Wherefore those who have beene such, if they shall persevere, let them know, that they shall not escape condigne punishment and correction. Also we inhibit Ministers, that they neither act nor suffer to be acted any foolish or ridiculous thing, either on the feasts of St. Nicholas, Innocents, or on any other day, neither in Churches, nor in any



faciant fierive permittant, larvati aut quocunq; tempore, aut quovis in loco incedant.

The 37. is, *Concilium Senonense, Anno 1528.* where *Inter Decreta morum*, we have these two Canons.

(a) Canon: 16. Cum autē deceat domum Dei sanctitudo &c. Prohibemus idcirco, ne histriones aut mimi intrent Ecclesiam, ad pulsandum tympana, cythara, aut alio quovis instrumento musicali: neq; in Ecclesia aut juxta Ecclesiam suis pulsent instrumentis: prohibemus insuper, ne fiat deinceps festū fatuorum aut innocentium, neque erigatur decanatus patellæ.

Canon: 25. Clerici neque in publico ludant pylā, aut alijs ludis, maximè cum laicis. A ludo alearum alijsq; qui à forte pendent abstineant, neque ludentium fautores, spectatores aut testes existant. Non se admisceant choreis publicis, tripudiationibus aut saltationibus: non turpes amatorias aut lascivas depromunt cantilenas, seu cantantibus faveant aut adsint. Nec in scenam velut histriones prodeant,

non

any other publike place: and that they disguise not themselves at any time in any publike or private place.

Can: 16. And since holiness becommeth the house of God: therefore we prohibit, that no stage-players or tumblers shall enter into the Church to strike up any tabret, harpe or other muscalle instrument; neither shall they play upon their instruments in or neare the Church: moreover wee prohibit that the feast of fools or Innocents be not from henceforth observed, neither may the deanery of the platter be erected.

Can. 25. Clergy men may not play publickly at ball or other playes, especially with lay men: they shall abstaine from dice-play, and all other games that depend on chance; neither may they bee cherrishers, witnesses or spectators of such as play: They shall not intermixe themselves in publick morrices, galliards and dances: they shall not sing any filthy amorous or lascivious songs, nor yet favour or be present with those that sing them. They may not

Iiii 2

come

37.

a Surius Concil. Tom. 4. p. 740, 742, 743. Crab. Tom. 3. p. 757, 760. Binus Tom. 4. p. 681, 683.

\* Therefore they may not act academically Enterludes in Colledges.

non comedias vernaculas agant, non spectaculum corporis sui faciant in publico privatove loco. Quæ omnia, cum omnibus sacerdotibus sunt indecora, et ordini clericali multum detrahentia, tum illis præcipuè quibus animarum cura est commissa.

\* come forth upon the stage as Actors, nor act Comedies in their mother tongue: they shall make no spectacle of their body in any publique or private place. All which, as they are unseemely to all Ministers, and much derogatory from the clerical order, so especially to those to whom the cure of soules is committed.

38.

The 38. is, *Concilium Coloniense, Anno 1536.* where we have these canonically Injunctions following.

6 Surius Tom. 4. p. 761. Crab. Tom. 3. p. 780.

6 See Concil. 27, & 28 before.

¶ Lev. 10. 9.

¶ Ephes. 5. 18.

(b) *Pars 2. cap. 25, 26.* Vivere quidem de Altario sacerdoti licet, luxuriari non permittitur. A crapula itaque et ebrietate, à (c) computationibus illis ad haultus æquales, à luxu, ab alea, ab immoderatis sumptibus et commensationibus, Concilium generale Clericos revocat universos, sequutum veteris testamenti institutum, quo (d) ministri templi vino et cicera prohibebantur, ne ebrietate gravarentur corda eorum, et ut sensus eorum semper vigeret et esset tenuis. Et Apostolus ait: Nolite inebriari vino in quo est luxuria, sed impleamini spiritu sancto. Et iterum:

Non

Part. 2. cap. 25, 26. It is lawfull for a Priest to live of the Altar, but to be riotous is not permitted. Therefore a generall Councell recalls all Clergy men from surfetting and drunkenness, & from drinking of healths, from riot, from dice, from immoderate expences and feasts, following the institution of the old Testament, wherein the Ministers of the temple were prohibited wine and strong drinke, lest their hearts should be overcome with drunkenness, that so their sense might be alwayes vigorous and thinn. And the Apostle saith: Be ye not drunken with wine wherein is excess, but be ye filled with the holy Ghost.

And



(f) *Non in comessationibus et ebrietatibus &c.* Oum tanta honestas desiderabatur in Clerico, ut ne (g) *nuptialibus quidem convivys ipsis interesse liceret, non immisceri spectaculis ac catibus ubi amatoria cantantur, aut obsceni motus corporis, choreis aut saltationibus effervuntur; ne auditus et intuitus sacris mysterijs deputatus, turpium spectaculorum atque verborum contagione pollueretur. Quid si videret Ecclesia illa prisca Clericos nostri temporis tabernarios; (h) tabernisq; (quasi domos non haberent) noctu diuque alligatos? quàm execraretur hoc facinus? Posthac ergo non solum nullus ex clero sordidissimum cauponem aut tabernarium agat, sed (i) ne in tabernas quidem, nisi necessitatis causâ divertat: alioquin pœnæ canonicæ imminent illi qui ordini suo hanc ignominiosam notam inurere tentaverit.*

*And againe: Not in rioting and drunkennesse &c. Heretofore so great honesty was required in the Clergy, that it was not lawfull for them to bee present at marriage-feasts, nor to intermixe themselves in Stage-plays and assemblies where amorous poems were sung, or obscene motions of the body expressed either in dances or galliards; lest the hearing and sight deputed to sacred mysteries should be polluted with the contagion of filthy spectacles and words. What if that ancient Church should behold the taverne-haunting Clergy men of our times; who (as if they had no houses) are tyed to Tavernes both night and day? how would she detest this wickednes? From henceforth therefore, let no Clergy man not onely keepe no taverne or base victualling house, but let him not so much as turne aside into tavernes, but in case of necessity: otherwise canonicall punishments hang over his head who shal attempt to stampe such a brand of infamie upon his order.*

f Rom. 13. 13.  
g See Concil.  
4. 5. 6. 10. 15.  
16. before accordingly.  
h Dolentes referimus quod non solum quidam minores Clerici, verum etiam aliqui Ecclesiarum Prælati, circa comessationes superfluas et confabulationes illicitas ut deinceps taceamus, fere medium noctis expendant, et somno residuum relinquentes, vix ad divinum concentum animi excitantur, transcurrente undique continuata syncopa matutinû &c. Concil. Lateran. sub Innocentio 3. cap. 17. Suvius Tom. 3. p. 742.  
i See Concilium Laodicenû Can. 24. Aphricanum Can. 7. Agathense Can. 41. Venticum Can. 13. Cabilonense 2. 2. c. 6. to 20.

Turonense 1. Can. 2. Constantinop. 4. Can. 9. Turonicum 3. Can. 21. 46. Moguntinum Can. 46. Rhemense Can. 18. 26. accordingly; besides others here quoted. See Ioannes Langhecrucius, De Vita et Honest. Clericorum l. 2. c. 6. to 20.

k Crab. Tom. 3.  
p. 785. Surlus  
Tom. 4. p. 786.  
\* See Concil.  
31, 32, 33, 36,  
27 before.  
l Surlus Tom. 4.  
p. 771.  
\* i Tim. 3. 2, 3  
\* See Concil.  
27, & 28 be-  
fore.

m Prohibitio-  
nem scotallia-  
rum, seu sco-  
tallarum, et a.  
liarum potari-  
orum convivii  
pro salute ani-  
marum et cor-  
porum, intro-  
ductam provi-  
da approbatio-  
ne prosequen-  
tes, rectoribus,  
vicariis et ca-  
pellanis paro-  
chialibus præ-  
cipimus sub o-  
bedientiæ de-  
bito firmi-ter  
iungendo,  
quod parochia-  
nis crebra ex-  
hortatione, di-

(k) Pars 3. c. 26. which  
hath this title, *Theatrales  
ludos non inferendos reþlis.*  
Olim theatrales quoq; lu-  
di et larvarum ludibria in-  
ferebantur \* templis, pessi-  
mo quidem exemplo, adeo  
ut provisione canonica,  
qua hic deterrimus abusus  
aboleretur, opus fuerit:  
quem ex nostris diæcesi-  
bus jam ut speramus, eje-  
ctum gaudemus.

(l) Pars 5. cap. 6. Deni-  
que procul absint parochi  
ab omni luxu: \* *Sobrium  
enim vult parochum Pau-  
lus, nec multo viso dedi-  
tum, ac vino potius ad ne-  
cessitatem, quam ad vo-  
luptatem utentem.* Nesciat  
ergo parochi domus com-  
messationes crapulosas;  
execretur \* cōpotationes  
illas, ad æquales haustus  
obligatorias, (which our  
owne (m) English Councel  
at Oxford Anno 1222 doth

Part 3. c. 26. That Stage-  
playes are not to bee  
brought into the Church.  
*Heretofore Stage-playes and  
Mummings were brought  
into Churches by a most lewd  
example, so that there nee-  
ded a canonically provision,  
by which this most vile abuse  
might bee abolished; which  
wee rejoyce, that now, as wee  
hope, it is cast out of our  
dioces.*

Part 5. cap. 6. Finally let  
parish priests be farre from  
all luxuries: For Paul will  
have a parish priest to be  
sober, not given to much  
wine, and using wine rather  
for necessity than for plea-  
sure. Let a Bishops or Mi-  
nisters house therefore know  
no riotous feasts; let it abomi-  
nate all drinking of Healths,  
binding men to pledge them  
by equall cuppes, (which  
healthes an ancient English  
Councell at Oxford, Anno

ligeriter indicant, ne prohibitionis huius temerarii violatores. Alioquin quos in hac  
parte culpabiles invenerint ab ingressu Ecclesiæ et Sacramenti in communicatione  
tamdiu suspensos esse denuncient donec aliis cessantibus ad penitentiarium nostrum  
accesserint &c. Communes autem potationes declaramus, quoties virorum multitudo  
quæ numerum denarium excederit, eisdem domiciliis potationis gratia immoratur.  
Communes potationes quas scotallas murato nomine charitatis appellant, detestantes  
huiusmodi potationum auctores, et publice convenientes ad easdē excommunicatos per-  
cipi nus publice et solenniter denunciari, donec super hoc satisfecerint competenter, et  
absolutionis beneficium meruerint obtinere. Ioannis de Aron Const. Provinciales Con. iij  
Oxonienfis Anno 1222. 60 and up at the end of Linwood, fol. 124. b.

solemnly |

1222.



*solemnly censure and condemn, under paine of excommunication.*) Turpissimum putet nisi causa necessitatis intrare tabernam, quasi domum non habeat ad edendum et bibendum. Breviter, vitet omnia quæ pastorem auctoritatem aut dedecorant, aut imminuunt, &c.

(n) Pars 9. c. 9, 10. Diligenter quoque; populus admonendus est, cur feriæ, et potissimum dies Dominicus, qui à temporibus Apostolorum in Ecclesia semper celebris fuit, instituta sint: nempe, ut in unum omnes pariter convenirent, ad audiendum verbum Domini, ad audiendum quoque sacrum et communicandum. Breviter, ad vacandum Deo soli; ut dies illa tantum orationibus, hymnis, psalmis, et canticis spiritualibus transigatur. Hoc est sanctificare Sabbatum. Quamobrem cupimus hisce diebus prohiberi nundinas, claudi cauponas, vitari commestationes, ebrietates, lusus improbos, choreas plenas insanijs, colloquia prava, cantilenas turpes:

1222. hath long since solemnly condemned under paine of excommunication) *Let him repute it a most dishonest thing to enter into a taverne, unless it be in case of necessity; as if he had no house to eate and drinke in. Briefly, let him avoid all things which either disgrace or diminish his pastoral authority.*

Part 9. c. 9, 10. The people also is diligently to be admonished, why holy dayes, and especially the Lords day, which hath beene alwayes famous in the Church from the Apostles times, were instituted: to wit, that all might equally come together to heare the word of the Lord, and likewise to heare and receive the holy Sacrament. Briefly, that they might apply their mindes to God alone; and that they might be spent only in prayers, hymnes, psalmes, and spirituall songs. For this is to sanctifie the Sabbath. Wherefore wee desire, that on these dayes all Playes should be prohibited, all victualling houses shut up, all riot, drunkenness, dishonest Playes, dances fraught with fensies, wicked discourses, filthy songs: briefly, all luxurie.

n Crab. Tom. 3.  
p. 806. Surius  
Tom. 4. p. 786.

turpes: breviter, omnem luxū. Nā hitce, et (quæ hæc ferè semper consequuntur) blasphemij et perjurijs, nomen Domini profanatur, et sabbatum (quod nos admonet, ut quiescamus perverse agere, et benefacere discamus) contaminatur.

*luxurie to be avoided. For by these things, and that (which for the most part followes them) by blasphemies and perjuries, the name of the Lord is profaned, and the Sabbath (which admonisheth us that wee should cease to doe ill, and learne to do good) is polluted.*

• See Ioannes Langheerucius De Vita et Honestate Ecclesiasticorum l. 2. c. 11. & 12. accordingly.

So that if we beleewe this Councell, Stage-playes, dancing, feasting, and drinking, are (o) no fit holy-day or Lords-day exercises, which should be wholly consecrated to Gods service.

39.

The 39. is, *Synodus Heidelbeimensis, Anno 1539.* which doth thus expresse its resolution in our case.

p Crab. Concil. Tom. 3. p. 83 2.

(p) Canon: 14. Item ut Clericorum, maximè benefactorum, vita sit exemplaris et accepta, universis Clericis beneficiatis in sacris, et nostra diocesi constitutis, constitutione præsentis districtius inhibemus, ne ludis taxilorum aut alijs levitatibus, ac choreis, hastiludijs, torneamentis, et alijs spectaculis publicis et prohibitis interfint, aut talia exercent prout pœnas condignas in contra facientes facti exigente qualitate, auctoritate nostra infligendas, voluerint evitare &c. *Vid. Ibidem.*

Can: 14. *Moreover that the life of Clergy men, especially of such who are beneficed, may be exemplary and acceptable; we strictly inhibit all beneficed Clergymen, which are in orders within our diocese, by this present Canon, that they be not present at any games at tables, or at any other vanities, dances, tiltings, torneies, or other publike prohibited spectacles, and that they practise not any of these themselves, as they will avoid condigne punishments against the offenders, the quality of the fact requiring it, to be inhibited by our authority.*

40.

The 40. is, *Concilium Treverense, Anno 1549.* which

in



in *Cap. De Moderandis Ferijs*, decrees as followeth.

(q) Et si quis five Clericus, five laicus in præ-nominatis celebribus festis, compotationibus, choreis, ludis, aut id genus lascivijs et levitatibus, temerè aut contumaciter sese dederit aut immiscuerit, ab Officialibus nostris arbitrariò pro modo delicti, etiam brachij secularis auxilio (si opus erit) invocato, puniri mandamus.

*And if any whether a Clerk or lay man in the forenamed eminent festivalls shall rashly or contemptuously give himselfe to drunkennesse, dances, Playes, or such like lasciviousnesse and lightnesse, or shall intermixe himselfe with them, we command that he be punished by our Officials as they shall thinke fit, according to the measure of his offence, calling in likewise (if neede be) the assistance of the secular power.*

¶ Surius Tom. 4. p. 886. See Bochellus Decreta Ecclesiæ Gallicanæ l. 4. Tit. 7. & 11. throughout to the same purpose.

Which shewes how unseasonable Dancing, Stage-plays, and such other sports and pastimes are, on Lord-dayes, holy-dayes, and other Christian festivals, *set apart onely and wholly for Gods worship and service*, not for such vanities and Playes as these; as our owne (r) Statutes, as well as these recited Councils teach us.

The 41. is *Synodus Augustensis, Anno 1549.* which excludes all Stage-players and Dice-players from the Sacrament.

(s) *Cap. 19.* Item ne hoc præcellens Sacramentum aliqua afficiatur injuria et contemptu, ex sanctorum Patrum decreto et institutione etiam infames omnes ab ejus perceptione prohibendi sunt. Præstigiatores, incantatores, publicè rei, et scurræ, et qui ludis vacât jure pontificio prohibitis;

*Cap. 13.* Also lest this most excellent Sacrament should suffer any injurie or contempt, even by the decree and ordinance of the holy Fathers, all infamous persons are prohibited from receiving it. Iuglers, enchanters, publicke offenders, jesters, and those who addict themselves to Playes prohibited by the Canon Law (as

r 5. & 6. Ed. 6. cap. 3. 27. H. 6. cap. 5. 1. Car. cap. 1. See here p. 241, 242, 243.

41.

¶ Surius Tom. 4 p. 807.

Kkkk

Stage-

\* See Ioannis  
Sarisberienfis  
De Nugis Cu-  
rialium lib. 1.  
cap. 5. Gratian.  
Distinctio 35.  
Alexander A-  
lenfis pars 4.  
Quæst. 11.  
Memb. 2. Artic.  
2. sect. 4. p. 391.  
392. Mr. North-  
brooks Treatise  
against Dice-  
play.  
\* Surius Tom.  
1. p. 367. Crab.  
Tom. 1. p. 286.  
Carranza fol.  
35.  
\* Surius Tom.  
2. p. 1048. Car-  
ranza fol. 194.

hibitis: itidemq; scortæ et  
lenones, ij, inquam, omnes  
ab Altaris Sacramento re-  
movendi sunt, donec vita  
sua improba penitus abdi-  
cata irrogatam sibi pœni-  
tentiæ multam persolve-  
rint. Item ijs annumeran-  
di sunt, qui alearum lului  
perpetuo vacant, \* quibus  
non est porrigendum ve-  
nerabile sacramentum, do-  
nec inde abstineant. *Which*  
*accords well with (t) Con-*  
*cilium Eliberinum, Canon*  
*79. Si quis fidelis alea, id*  
*est, tabula luserit, placuit,*  
*eum abstinere: et si emen-*  
*datus cessaverit, post an-*  
*num poterit communione*  
*reconciliari. And with the*  
*6. generall Councell of Con-*  
*stantinople, Can. 50. (v).*  
Nullum omnium sive Cleri-  
cum, sive Laicum, ab hoc  
deinceps tempore alea lu-  
dere decrevimus. Si quis  
autem hoc deinceps facere  
ab hoc tempore aggressus  
fuerit, si sit quidem Cleri-  
cus, deponatur, si Laicus,  
segregetur.

Stage-playes are) as also  
whores and panders, all these  
are to be put from the Sa-  
crament of the Altar, untill  
their wicked life being wholly  
abandoned they shall have sa-  
tisfied that mulct of penance  
that is imposed on them. To  
these also are those to be ad-  
ded who perpetually give the-  
selves to Dice-play, to whom  
the venerable sacrament is  
not to be administred untill  
they abstaine from dicing.  
Which accords well with  
the Councell of Eliberis:  
Canon 79. If any beleever  
(or Christian) shall play at  
dice, or tables, wee ordaine,  
that hee shall be excommu-  
nicated: and if being refor-  
med, he shall give it over, af-  
ter a yeares space, he may be  
reconciled and admitted to  
the Sacrament. And with the  
6. Councell of Constantino-  
ple Can. 50. We decree, that  
none of all the Clergy or Lai-  
ty, shall from this time for-  
wards play at dice. And if a-  
ny one from henceforth shall  
hereafter attempt to doe it, if  
he be a Clergy man, let him  
be deposed; if a Lay man, let  
him be excommunicated.

Which Councells I would our common Dice-play-  
ers and gamesters would seriously consider.

The



The 42. is, *Concilium Colonienſe, Anno 1549.* where I finde this notable Canon to our preſent purpoſe.

Cap: 17. *Percepimus Comædiarū actores quosdam, non ſcena et theatris contentos tranſire etiam ad monaſteria monialium, ubi geſtibus prophanis, amatoribus et ſecularijs commoveant virginibus voluptatem. Quæ ſpectacula, etiamſi de rebus ſacris et pijs exhiberentur, parum tamen boni, mali verò plurimum relinquare in ſanctimonialium mentibus poſſunt, geſtus externos ſpectantibus et mirantibus, cæterum verba non intelligentibus. Ideo prohibemus et vetamus poſthac, vel comædias admitti in virginum monaſteria, vel virginibus comædias ſpectare.*

Cap. 17. *We have underſtood that certaine Actors of Comedies not contented with the ſtage and theatres, have entred into Nonneries, where they make the Nons merry with their prophane, amorous and ſecular geſtures. Which Stage-playes,\* although they conſiſted of ſacred and pious ſubjects, can yet notwithstanding leave little good, but much hurt in the mindes of holy virgins who behold and admire the externall geſtures onely, but underſtand not the words. Therefore we prohibit and forbid, that from henceforth no comedies ſhall be admitted into the Monaſteries of Nonnes, neither ſhall Virgins be ſpectators of comedies.*

x Surius Tom. 4. p. 852. Binius Tom. 4. p. 765.

\* Nota.

An unanſwerable evidence of the deſperate venomous corruption of Stageplayes. For if comædies even of religious and holy ſubjects, void of all ſcurrility, would with their very geſtures and action contaminate the mindes, and enflame the luſts of \*devoted mortified Nons themſelves, and the moſt chaſt virgin ſpectators, much more will amorous wanton Comedies corrupt all other actors and ſpectators, and kindle a very flame of noyſome luſts within their breſts.

The 43. is, *Synodus Moguntina, Anno 1549.* which decreeth thus againſt Stage-playes, dancing, and the like,

\* So the Papiſts repute them, though many of them have beene and yet are notorious ſtrumpets. See Bales, Acts of Engliſh Votaries, Onus Eccleſiæ, cap. 22. ſect. 12. & the Anatomy of the Engliſh Nonnery at Liſborne, accordingly.

43.

Surius Tom.  
4.p.870, 874.

(y) *Cap. 60, 61.* Dum à novitijs sacerdotibus hujus sacri primitiæ celebrantur, ferio mandamus, choreas et seculares pompas omit-tendas &c. Sed et sancto-rum celebritates in di-em dominicam incidentes censemus submovendas, et in feriam aliquam præcedentem vel subsequen-tem transferendas, quò sanctorum omnium Do-mino sua conservetur so-lennitas &c. Et quo Dei gloria in observatione di-vini cultus magis illustretur, et fidelium devotio minus impediatur; diebus dominicis et festivitatis celebratoribus, mercimo-nia, tripudia, saltationes, quas damnat Concilium

\* See Concil.  
1333, here.

\* Toletanum, et prophana spectacula, decernimus non permittenda: simul etiam ludicra quædam à pietate aliena, et theatris, quàm Templis aptiora, censemus in Ecclesijs non admittenda.

*Cap. 74.* Clerici insuper tabernas publicas evitent nisi eas peregre proficiscen-tes ingredi oporteat, et tam inibi quàm domi et alibi à crapula et ebrie-tatibus,

*Cap: 60, 61.* We seriously command, that whiles the first. frutes of this sacrifice are celebrated by new-or-dained Priests, dances and all secular shewes be wholly omitted &c. Wee likewise decree, that those solemnities of the Saints which happen upon the Lords day, shall be removed and transferred to some precedent or subsequent holy day, whereby due solemnity may be preserved to the Lord of all Saints &c. And that the glory of God may be more illustrated in the observatiõ of divine worship, and the devotion of the faithfull may be lesse hindred; wee decree that on Lords-dayes & more eminent festivals, merchan-dises, dances, morrices and prophane dances, which the Council of Toledo condemns, are not to be tolerated: and we likewise resolve, that cer-taine Playes that are farre frõ piety, & more fit for Theatres than Temples, are not to be admitted in Churches.

*Cap. 74.* Moreover Clergy men must avoid all publike tavernes, unless it be upon occasion whiles they are travel-ling; and as well there as at home and elsewhere they must wholly



tibus omnique ludo à jure prohibito, blasphemis, rixis, et alijs quibuscunque excessibus et offensionibus, penitus abstineant. Choreas, spectaculaq; et convivia publica vitent, ne ob luxum petulantiamq; eorum nomen Ecclesiasticum malè audiat.

The former part of which Canon prohibits Clergy men from wearing costly apparell, silkes and velvets, which sundry other (2) Councils have condemned in Bishops, Ministers, and all other Clergy men, who should be patternes of humility and frugality, not of luxury, pride, and worldly pompe to others, as many silken and satyn Divines now are.

457. Mediolanense 1. apud Binium, Tom. 4. p. 891, 892. Nicænum 2. Can. 16. Valentianum Can. 13. Cabilonense 2. Can. 4. Tridentinum Sess. 22. Decretum De Reformatione cap. Concilii Basilienf. Appendix. Surius Tom. 4. p. 222, 223. See Ioannis Langhecrucius De Vita et Honestate Clericorum lib. 2. c. 23, & Bochellus Decretorum Ecclesiæ Gallicanæ lib. 6. Tit. 17. De Vestibus et Ornatu Clericorum p. 1016. &c. where sundry other Councils are cited to this purpose.

The 44. is, *Concilium Parisiense, Anno 1557.* where I finde these Constitutions.

(i) Cæteros dies festos Dominicis Ecclesia addit, ut beneficiorum à Deo et sanctis ejus nobis collatorum memores essemus, sanctorum exempla sectaremur &c. orationi vacaremus, non autem ocio et ludis &c. Moneant autem Ecclesiarum Rectores subditos suos ut prædictis diebus festis in templum con-

*wholly abstaine from surfeiting and drunkennesse, and every Play prohibited by law (as all Stage-playes are) from blasphemies, brawles, and all other excesses and offences whatsoever. They must shun dances, stage-playes, and publike feasts, lest the Ecclesiasticall name be ill reported of for their luxury & wantones*

z See Concil. Carthag. 4. c. 45. Aquigranense Can. 45. Mafiscanenfe 1. Can. 5. & 2. Can. 13. 15. Constantinop. 6. Can. 27. Forozulienfe Can. 6, 7. Turonense 3. Can. 45, 7, 8. Lateranense sub Innocentio 3. Can. 16, 17, 19. & sub Leone 10. Sess. 9. De Cardinalibus. Londonense apud Matth. Paris. Hist. p.

*The Church hath added other holy-dayes to Lords-dayes, that wee might be mindefull of the benefis bestowed upon us by God and his Saints, that wee might follow the examples of the Saints, that wee might devote our selves to prayer, not to idlenes and Playes. Therefore let Rectors of Churches admonish their Parishioners,*  
Kkkk3 *that*

44. Bochellus Decretorum Ecclesiæ Gallicanæ 1. 4. Tit. 7. cap. 33, 36. p. 583. See Hrabanus Maurus Homilia In Dominicis diebus, Opera Tom. 5. p. 604, 605, accordingly.

\*Nota.

convenient, illudq; frequentent pie ac religiose audituri quæ in ijs sacra aguntur.\* Conciones attentè audiant, Deum pia mente et religioso affectu venerentur et colant. His autem diebus, ut dictum est, cessent ludi, choreæ, ebrietates, vaniloquia, et quæcunque divinam possunt offendere maiestatem &c.

b Bochartus  
De rectorum  
Ecclesiæ Galli-  
canæ l. 6. Tit. 19  
c. 4. p. 974. See  
Concil. 36. be-  
fore.

(b) Fraternitates eas quæ ad commessationes et ebrietates ut plurimum fiunt, reprobamus. Insuper baculorum cum imaginibus conductum ad domos laicorum, cum turba sacerdotum, mulierum, et mimorum, districtè sub pœna excommunicationis, et emendæ arbitrariæ inhibemus, et præcipuè clericis, ne talibus sese immisceant, aut assensum quovis modo præstent.

45.

r See Surius,  
Binius, & Car-  
ranza, Andra-  
dius Defens.

Concilii Tridentini, & Bellarm. De Conciliis. d See Bishop Jewels Epistle concerning the Councell of Trent, History of the Councell of Trent, Edit. 2. p. 811. &c. Dr. Crakenthorp His Vigilus Dormitans, c. 19. sect. 32. to 40.

that on the foresaid feast dayes they come together into the Church, and that they frequent it piously and religiously, to heare those holy things that are done in them. Let the attentively heare sermons, let them reverence and worship God with a pious minde and religious affection. And on these dayes, as it is said, let playes, dances, drunkēnes, vain discourses, and what ever may offend Gods majesty, cease &c.

We reject those fraternities which are for the most part made for rioting and drunkenness. Moreover we strictly inhibit under paine of excommunication, and an arbitrary mulct, the carrying about of staves with images to the houses of lay men with a company of Priests, of women and Stage-players: and specially wee prohibit Clergy men, that they joyne not themselves with such assemblies, nor yet assent unto them by any meanes.

The 45. is, *Concilium Tridentinum*, which the (c) *Papists* boast to be oecumenicall, though (d) *Protestants* gainsay it. Which Councell, *Sessio 24. Anno Dom. 1563. Decretū de Reformatione Can. 12.* decreeth as followeth.

Omnes



(e) Omnes vero Clerici per se, et non per substitutos compellantur obire officia &c. Ab illicitisque venationibus, aucupijs, choreis, tabernis, lusuibusque abstineant, atque ea, morum integritate polleant, ut merito Ecclesiæ Senatus dici possint.

So much pretended goodnesse at least was there in this Trent Councell, as to prohibit all Clergy mens resort to tavernes, dances, Playes, and such like sports: and to enioyne them even in proper person for to feede their flockes, and not by proxie; Non-residence being such an odious crime in those Bishops, Pastors and Ministers who have the cure of soules; that this very (f) Trent Councell, together with some (g) 54 others, and sundry (h) Cano-

Let all Clergy men be compelled to discharge their duties or cures by themselves, not by their substitutes. Let them abstaine from hunting, hauking, dances, tavernes and Playes; and let them excell in that integrity of manners, that they may be deservedly called, the Senate of the Church.

Concilium Tridentinum Sessio 24. Surinus Tom. 4. pag. 979.

f See Sessio 6. De Reformatione Can. 1. 2. Sessio 7. De Reformat. c. 2. 3. Sessio 14. De Reformat. Can. 8. 9. & Sessio 22. De Reformat. Can. 1. & 16.

g Concilium Nicænum 1. Can. 15 16. Eliberinum Can. 19. Arelatense 1. Can. 22. & 2. Can.

Can. 13. Antiochenum Can. 3, 17, 21, 22. Sardicense Can. 1, 2, 3, 15, 20. Constantipolitani Can. 2. & 6. Can. 8. Carthaginense 3. Can. 37, 38. & 4. Can. 14, 20, 27. & 5. Can. 5. & 6. Cati. 15, 16. Africanum Can. 38. Agatense Can. 64. Chalcedonense Can. 3, 10, 20, 23, 25. Surinus Tom. 2. p. 198, 201, 204, 205. & Actio 10. p. 177. Veneticum Can. 14. Ibid. p. 277. Tarraconense Can. 7. Ibid. p. 291. Londinense sub Ottone, Matth. Paris. Hist. Angliæ p. 436. Turonense 1. Can. 11. & 3. Can. 4. Toletanum 2. Can. 2 & 11. Can. 2. Aurelianense 2. Can. 14. & 3. Can. 11. Bracarense 3. Can. 8. Apud Palatium Vernis Can. 12. Nicænum 2. Can. 10, 15. Arelatense 4. Can. 3, 10. Cabilonense 2. Can. 52, 54. Aquiligranense Anno 816. Can. 45, 50, 71, 87. & Sub Ludovico Pio Anno 833. Can. 11, 16. Parisiense l. n. c. 21, 36. Meldense Cap. 28, 29, 36, 50. Valentinu Cap. 14, 16. Capit. Græcarum Synodorum Cap. 1. Can. 5, 6, 11, 12, & 34. Surinus Tom. 2. p. 753, 754, 756. Concilium Ariminense Cap. 40. Surinus Tom. 1. p. 437. a. Mediolanense apud Binium Tom. 4. p. 894. Synodus Heldestheimensis Anno 1539. apud Crab. Tom. 3. p. 823. Concil. Lingonense Anno 1404. Nanetense Anno 1264. Apud Salmurum 1278. Pictaviense 1387. Lingonense Anno 1431, & 1455, & 1537. Andegavense 1269. Carnotense 1536. Parisiense 1557. Ebroicensis 1576. Burdigense 1582. Rhemensis 1583. Turonense 1583. Aqueense 1585. & Tholosanum 1590. Apud Bochartum Decret. Ecclesiæ Gall. lib. 5. Tit. 10. De Pastorum Residentia. Vid. Ibidem. h Apostolorum Canon. Can. 13, 14, 15, 37, 57. Epist. Damasi Papæ 1. Apud Surinum Tom. 1. p. 466, 467. Leo Epist. Decretalium, Epist. 82. c. 8. Decreta Hilarij Papæ, c. 2, 3, 5. Surinus Tom. 2. p. 283, 284. Decreta Ioannis 3. cap. 3. Ibid. p. 656, 657. Decreta Pelagij 2. Ibid. p. 663, 664, 21. Capit. Adrianæ Papæ. Surinus Tom. 3. p. 256. Decreta Eugenii Papæ cap. 11. Ibid. p. 358.

Nicholai & Re- nicall Constitutions, have solemnly condemned it, as our  
scripta, Tit. 10. owne Canons and Writers doe.

cap. 5, 6, 7. Lin-

wood Constit. Provinc. l. 3. Tit. de Clericis Nonresidentibus, fol. 96, 97. Othoboni Con-  
stitutiones Apud Ioan. de Aton De Residentia Vicariorum, fol. 74. De Residentia Ar-  
chiepisc. et Episc. fol. 92. & de Institutionibus fol. 98. to 113. Summa Angelica: Clericus:  
sect. 7. Summa Rosella Tit. Residentia. Ioannis de Burgo Pupilla Oculi, pars 9. c. 4.  
cum infinitis aliis

46.

The 46. is, *Concilium Mediolanense* 1. Anno 1560.  
where I finde these following Constitutions.

¶ Binius Tom. 4  
p. 883. Langhe-  
crucius de Vita  
et Honestate  
Clericorum l. 2.  
c. 22. p. 322,  
323.

\* Nom.

(i) Et quoniam piè  
introducenda consuetudo re-  
praesentandi populo vene-  
randam Christi Domini  
passionem, et gloriosa  
martyrum certamina, ali-  
orumque sanctorum res  
gestas, hominum perversi-  
tate eo deducta est, ut  
multis offensionem, multis  
etiam risui et despectui  
sit; ideo statuimus, ut de-  
inceps Salvatoris passio  
nec in sacro, nec in pro-  
phano loco agatur, sed  
doctè et graviter eatenus  
à concionatoribus expo-  
natur, ut qui sunt uberes  
concionum fructus, pie-  
tatem et lachrymas com-  
moveant auditoribus,  
quod adjuvabit proposita  
crucifixi Salvatoris ima-  
go, ceteriq; pijs actus ex-  
terni quos Ecclesiæ pro-  
batos esse Episcopus ju-  
dicabit. Item sanctorum  
martyria et actiones, ne  
agantur,

And because the piously  
introduced custome of repre-  
senting to the people the vene-  
rable passion of Christ the  
Lord, and the glorious com-  
bates of martyrs and acts of  
other Saints, is brought to  
such a passe by the perversi-  
nesse of men, that it is an of-  
fence to many, and likewise a  
matter of much \* derision and  
contempt to many: we there-  
fore decree, that from hence-  
forth the passion of our Savi-  
our be no more acted neither  
in any sacred or profane place,  
but that it be learnedly and  
gravely declared by the prea-  
chers in such sort, as that they  
may stirre up piety and teares  
in the auditors, ( which are  
the most profitable fruites of  
sermons ) which the picture of  
our crucified Saviour set be-  
fore them, and other externall  
pious actions which the Bi-  
shop shall judge to be appro-  
ved by the Church, will helpe  
to



ne agantur, sed ita pie narrentur, ut auditores ad eorum imitationem, venerationem et invocationem excitentur.

(k) *Cap. De Festorum dierum cultu.* Ijs etiam diebus studebunt Episcopi, ne personati homines incedant; ne ludi equestres, certamina, aut alia ludicra aut inania spectacula adhibeantur. Choreæ, saltationes in urbibus, suburbij, opidis, vicis, aut usquam omnino ne patiantur.

(l) *Cap. De armis, ludis, spectaculis, et ejusmodi à Clerico vitandis.* Clerici personati non incedant: choreas publicas vel privatas non agant. A venatione abstinerebunt, fabulis, comædiis, hastiludijs, alijsq; prophanis et inanibus spectaculis non intererunt; ne aures et oculi sacris officijs addicti, ludicris et impuris actionibus sermonibusque distracti polluantur. Clericalis ordinis hominibus omni genere saltationis et ludi, præsertim verò aleæ et

tesse-

to further. Likewise let not the martyrdomes & actions of the Saints be played, but so piously related, that the auditors may bee excited to their imitation, veneration, and invocation.

*Cap.* Of the observation of holy-dayes. On these dayes the Bishops shall endeavour, that no man goe disguised; that no Cirque-playes, combates, or other pastimes or vaine spectacles be exhibited. Let no morrice-dances be suffered in Citties, suburbs, townes, villages, or in any other place whatsoever.

k Binius Tom.  
4.p.884.

*Cap.* Of weapons, playes, spectacles, and such like to be shunned by Clergy men. Clergy men may not disguise themselves, or put on a vizard; they may not lead any publike or private dances. They shall abstaine from hunting, tables, comedies, and tiltings, neither shall they be present at other profane or ridiculous spectacles; lest the eyes and eares devoted to sacred offices being distracted, should be polluted with impure actions and speeches. We prohibit Clergy men all kinde of dancing, and of play, but especially of dice and tables. Neither doe we onely

l Binius Ibid.  
p.893.

LLL

forbid

*m* Binius Ibid.  
P.906,907.

*n* See St. Cy-  
prian de Ludo  
Aleæ, Paris de  
Puteo de Ludo.  
Baptista Cacci-  
lialupus de Lu-  
do. Stephanus  
Costa de Ludo  
in Tractat. Tra-  
ctatum. Lug-  
duni Anno  
1543. p.157. to  
170. Ioannis  
Sarisberienfis  
De Nugis Cu-  
rialium l. 1. c. 5.  
Lyre Præcep-  
torium in octa-  
vo Præcepto.  
Alexander Fa-  
bricius Destru-  
ctorium Vicio-  
rum pars 4. c.

23 Alvarus Pelagius De Planctu Ecclesiæ lib.2. Artic. 28. fol. 133. B. Danæus De Ludo Alex. lib. Alexander Alensis Summa Theologiæ pars 4. Quæst. 11. Memb. 2. sect. 4. p.391,392. Mapheus Vegius de Educatione Liberorum l.3. c. 7. Bibl. Patrum. Tom.15. p.864 F.G. & l. c. 14. p.848. C. Roger Hutchinson his Image of God and man, Epistle Dedicatory. Sir Thomas Eliot: Governour. l.1. c. 26. Agrippa de Vanitate Scientiarum, Cap. 14. Mr. George Whetston his Enemy of Vnchristianesse or mirrour for all Magistrates, fol. 27. to 20. Media Villa pars 4. In Sentent. Distinctio 15. Ar. ic. 57. Quæst. 8. fol. 225, 226. Mr. Stubbs his Anatomy of Abuses, pag. 129. to 134. Mr. Northbrooke his Treatise against dice-play. Mr. Samuel Byrd his Treatise of the pleasures of this present life. Epistle to the Reader. & cap. 1, 2, 3. Richard Rice his destruction of small Vices: Ioannis Langheerucius de Vita et Honestate Ecclesiasticorum l. 2. c. 19. & l. 3. c. 1. Summa Angelica, & Summa Rosella. Tit. Ludus et Alea. Bp. Babington, Beacon, Perkins, Lake, Dod, Elton, Downham, Williams, Ames, and others upon the 8. Commandement Dr Humphrey of Nobility lib.3. Mr. Thomas Garaker of the Right use of Lots, and his defence of that Treatise, R. Rawlidge his scourging of typers p. 1. to 6. Tostatus Tom. 10. in part 3. Marth 6. Quæst. 51. to 57. and 67. Olaus Magnus Historiæ l. c. c. 12, 17. p. 572, 573. Marianus Socinus Senensis super part. 2. lib. 5. Decretalium de Excessibus Prælatorum cap 11. f. 73. to 80. Lessius de Iustitia et Iure l. 2 c. 26. p. 313. to 318. with infinite others who have written against dice-play. Vincentius Speculum doctrinale l. 11. c. 97.

tefferarum ac talorum in-  
terdicimus. Nec solum  
ludere veramus, sed eos  
ludorum spectatores esse  
noluimus, aut quenquam  
ludentem in ædibus suis  
permittere.

(*m*) *Cap De Histrio-  
nibus et Aleatoribus.* De  
his etiam Principes et  
Magistratus commonen-  
dos esse duximus, ut hi-  
striones et mimos, cate-  
rosq; circulatores et ejus  
generis perditos homi-  
nes è suis finibus ejici-  
ant, et in caupones et a-  
lios quicunque eos rece-  
perint acriter animad-  
vertant. Et quoniam usu

*forbid them to play, but wee  
will not so much as have them  
spectators of plaies, or to admit  
any one to play in their houses.*

And were not these ranke  
Puritans thinke ye?

Chapter. Of Stage-players  
and Dicers. *Of these also wee  
have thought good to admo-  
nish Princes and Magistrates,  
that they banish out of their  
territories all Stage-players,  
tumblers, jugglers, jesters, and  
other castaways of this kinde,  
and that they severely punish  
victuallers and all others  
whatsoever who shall receive  
them. And because it is found  
by experience, that (n) robbe-*



compertum est, ex alea ludo sæpè furta, rapinæ, fraudes, blasphemias, aliaq; id generis flagitia proficisci, prohibeant taxilis aut alea ludi, et graviter in publicos aleatores, et in eos qui hujusmodi ludis interfint, quive domum ad recipiendos ludentes expellam habent animadvertant. Maximè vero efficiant, ut bonis artibus instituendis vel renovandis, otia, quantum fieri poterit, è civitatibus tollantur.

If therefore all Stage-players, tumblers, and common dicers are thus to be banished and cast out of the common wealth, and all those to be severely punished who entertaine or harbour them, their Playes must certainly be execrable, intollerable, which make their persons such.

The 47. is *Synodus Ebroicensis Anno 1576.* where I finde these following Canons.

(o) Dies festos secundum Scripturas instituit Deus in monumentum ac memoriã suorum beneficiorum, ut ea homo agnosceret, et de ipsis gratias ageret, &c. quoniam festa à creatione mundi fuerunt introducta, ut animus cum corpore cessaret à sæculo, et avocaretur à solitudinibus et labo-

ries, thefts, fraudes, blasphemies, and other wickednesses of this kinde, doe oft proceede from dice-play, \* let them forbid all playing at tables and dice, and severely punish all common dicers, and those who are present at such games, or keepe houses to receive such gamesters. But let them chiefly endeavour to effect, that idlenesse may as much as may bee quite banished out of Citties by instituting or renewing good arts.

\* See Constitutiones Carolinæ Rubr. 30, 31. Andreas Fricius de Republica Emdenda l. 1. c. 17. p. 62, 63, accordingly.

God according to the Scriptures hath appointed holydaies for a monument and remembrance of his benefits, that men might acknowledge them, and give thanks for them, &c. because feasts were introduced from the beginning of the world, that the minde with the body might cease from the world, and might be avacated from the cares and labours

6 Bochartus de Ecclesiæ Gallicanæ l. 4. Tit. 7. c. 52. p. 587, 588.

laboribus hujus mundi, occuparetur vero in Dei obsequio, recognoscendis ejus beneficijs et gratijs referendis. Arbitramur vero nullo seculo gravius nec frequentius peccari contra feitorum sanctā et legitimā observationē quā in nostro; quandoquidē plures ipla infumūt voluptatibus hujus seculi sectandis, in tabernis, ganeis, lusibus illicitis, ac alijs vanis atq; etiam viciosis actionibus &c. (p) Ecclesiæ hostiarij ergo diebus festis observēt et notēt, qui de presbyteris et parochianis abfuerint ab Ecclesijs; et inquirent, qua de causā defecerint; an interea cautionis et lusibus tempus infumant &c.

p Bochellus i.  
bid. Tit. 1. cap  
14. p. 45.

48.

The 48. is, *Synodus Rothomagi, Anno 1581.* which decreeth thus as followeth.

q Bochellus  
Decret. Ecclef.  
Gall. 4. Tit. 1.  
cap. 6. p. 544.

(q) Curatis Ecclesiarū præcipimus, ne sinant in Cæmeterijs choreas duci, aut alios lusus et insanias fieri, sed potius ea quæ luctus et mortis memoriam inducunt.

r Bochellus  
Ibid. Tit. 7.  
cap. 26, 27, 30.  
p. 581, 582.

(r) Novimus et experimur astutias Diaboli ad derogandum cultui Dei,

et

bours of this world, but yet occupied in the service of God, in recognizing his benefites, and rendring thanks. But wee thinke verily, that in no age men offended more grievously and frequently against the holy and lawfull observation of festivalls, than in ours; since many consume them in following the pleasures of this world, in tavernes, in brothels, in unlawfull Playes, and in other vaine, yea, and vitious actions, &c. Let therefore the doore-keepers of the Church upon holy dayes observe and note which of the Presbyters and Parishioners shall be absent from the Churches Offices, and inquire for what cause they were absent; whether they spend the time in Ale-houses or in Playes &c.

Wee command the Curates of Churches, that they suffer no dances, or other Playes or fooleries to be made in Church yards, but those things rather which may put men in minde of sorrow and death.

We have knowne and tried the subtleties of the Divell to derogate from Gods worship, and



et ad suū substituendū in illius locum. In nostris enim diæcesibus per omnia festa solennia Apostolorum et aliorum sanctorū, ad augendū sacrilegiū, impudica atq; obscæna ludicra in his admiscet, ut totū hominem perdat in sabbacho sibiq; subiciat. Dies vero Dominicos videbatur à nūdinis eximere, sed eos nō dissimili ratione scēdavit ac prophanavit, &c. Eleemosynam enim vētit in crapulas, orationem in choreas, et concionem in scurrilitatē. Ad has festorū prophanationes mundaſ &c. præcipimus Curatis ut paratū habeāt concionatorē, qui verbū Dei prædicet bis in die (*pray marke it*) si fieri possit, ut contineatur populus in pietate, mane scilicet et à prandio. Cōmessationes, ebrietates, sumptus, lites, lusus improbos et inhonestos, choreas plenas insanij, cantilenas turnes; breviter omnē luxū et lasciviā atque omnē festorū prophanationem damnamus et reprobamus.

*and to substitute his owne in its roome. For in our Diocesse through all solemne feasts of the Apostles and other Saints, to augment sacriledge, he admixeth unchast and obscene Playes in these, that hee may destroy the whole man upon the Sabbath, and subiect him to himself. But he thought good to exempt Lords-dayes from faires, yet he hath defiled and prophaned them with a like sacriledge: for hee turneth almes into riot, prayer into dances, and Sermons into scurrility. To cleanse these prophanations of holy dayes &c. wee command Curates that they provide a Preacher, which may preach the word of God \* twice in a day (pray marke it) if it be possible, that the people may be kept exercised in piety both morning and evening, even from dinner. Wee condemne and reprobate rioting, drunkennesse, prodigality, contentions, wicked and dishonest plaies, dances fraught with fooleries, filthy songs; briefly all luxurie, lasciviousnesse, and all prophanation of holy-dayes, under paine of excommunication. Vide Ibi-*

\* If then Papists thus provide for two Sermons every Lords day and holy day to keepe the people from Playes and sinful Pastimes: shall Protestants thinke one sermon every Lords-day enough? Certainly Mr. Bucer was of another minde, for, saith he, Dominicis diebus in singulis parochiis ad minimum duæ, si non tres habentur conciones. Bucer in Mart. 12.8.11. & Dr. Bond of the Sabbath p. 68. See Bp. Hoopers passage to this purpose, Act. 6. Scene 12.

So abominable, so unlawfull are dances, Playes and amorous Pastorals on Lords-dayes, holy-dayes and all solemne festivals devoted to Gods service.

49.

The 49. is, *Concilium Burdigense, Anno 1582.* Which as it complaines that Lords-dayes and holy-dayes were much prophaned with Playes, Pastimes, drunkennesse and other villanies in these words.

f Bochellus  
Decretorum  
Ecclesiæ Gal-  
licanæ l. 4. Tit.  
7. c. 21. p. 580,  
581.

\* Dominicus  
dies ideo Do-  
minicus appel-  
latur, ut in eo  
a terrenis ope-  
ribus, vel mun-  
di illicebis ab-  
stinentes, tan-  
tum divinis  
cultibus ser-  
viamus. *Alchus*  
*vinus de Divi-*  
*nis Officijs cap.*  
*27. Col. 1072.*

z Bochellus  
Decretorum  
Ecclesiæ Gil-  
licanæ l. 6. Tit.  
19. c. 7. p. 1026.

(f) Tametsi Dominici festiq; dies ad hoc unum instituti sunt, ut fideles Christiani ab \* externis operibus abstinentes, liberius et majori cum pietate divino cultui vacarent &c. Nihilominus nostris temporibus præposterè fieri solet, ut tam solennes et religiosi dies non solum in illicitis et secularibus negotijs procurandis, verum etiam in luxu, lascivia, jocis et ludis vetitis, computationibus cæterisq; flagitijs exercendis toti transigantur. Which abuses it enjoynes Magistrates & Officials to suppress: So it decreeth thus. (t) Clerici nunquam personati incedant, neq; comædias, fabulas, choreas, vel aliquid aliud ludicrum ex ijs quæ ab histrionibus exhibentur, agant vel spectent, ne visus et obtutus sacris mysterijs dicati turpium specta-

Although Lords-dayes and holy-dayes were instituted for this onely purpose, that faithfull Christians abstaining from externall workes, might more freely and with greater piety addict themselves to Gods worship &c. Notwithstanding it is preposterously usuall in our times, that even religious dayes are wholly spent not onely in following unlawfull and secular affaires, but even in riot, lasciviousnes, prohibited sports and playes, computations and other execrable wickednesses. Which abuses it enjoynes Magistrates and Officials to censure and prohibit: So it decrees thus. Clergy men may never put on vizards or goe disguised, neither may they act or behold comedies, fables, dances, or any other of those Playes that are exhibited by Stage-players, lest the sight and hearing dedicated to sacred mysteries should be polluted with the conta-



spectaculorum contagione poiuantur. Ab alea, tessleris, chartis, et quovis alio vetito et indecoro ludocū privatim, tū publicē penitus abstineant. Cōmessationibus et minus honestis convivijs nunquā intersint. Forum, mercatus, andronas fugiāt; nec tabernas et diversoria nisi longioris itineris necessitate unquam ingrediantur &c.

*gion of filthy spectacles. Let them wholly abstaine as well in private as in publike from dice, tables, cards, or every other prohibited and unseemely play. Let them be never present at riotous and dishonest feasts: let them avoid places of judicature, markets, and places of resort: neither let them ever enter into tavernes and innes, but being necessitated by some long journey.*

The 50. is, *Concilium Rhemense, Anno 1583.* Which condemnes the use of Stage-playes and dancing, especially on Lord's-dayes, holy-dayes, and the Christmas season, when they are most in use, under paine of excommunication.

(v) Diebus Dominicis et Festis in suas Paræseas populus conveniat, et Missæ, concioni, et vesperijs intersit. Iisdem diebus nemo lusibus aut choreis det operam, maximè dum divinum celebratur officiū, monebiturq; ab Ordinario vel paræcoMagistratus ut id nequaquā fieri permittat. Ludos theatrales etiam prætextu consuetudinis exhiberi solitos, et puerilia cæteraque ludicra, quibus Ecclesiæ inquinatur honestas et sanctitas in \* Christi

*Let the people meete together in their parish Churches on Lords dayes and holy dayes, and let them be present at Masse, at Sermon and Vespers. Let no man give himselfe on these dayes to Playes or dances, especially whiles divine service is celebrating, and the Magistrate shall be admonished by the Ordinary or Parish Priest, that hee by no meanes suffer these things to be done. Wee utterly prohibit Stage-playes and other childish pastimes accustomed to be presented under pretext of custome, with which the honesty*

50.

v Bochellus  
Decret. Eccles.  
Gall. l. 4. Tit. 7.  
c. 28, 29. p. 582.

\* Our Christmas Enterludes and Pastimes then had their originall from these Popish Enterludes.

sti et Sanctorum festi-  
tatibus omnino prohibe-  
mus; contra nitentes au-  
tem pœnis coerceri vo-  
lumus à superioribus.

*honesty and sanctity of the  
Church is defiled in the fe-  
stivalls of Christ, and of the  
Saints: those that doe contra-  
ry, wee will shall be punished  
by their superiours.*

51.

The 51. is, *Synodus Turonensis, Anno 1583.* which  
is somewhat observable.

x Bohellus  
Decretorum  
Ecclesiæ Galli-  
canæ l. 4. Tit. 7.  
c. 40. p. 548.

(x) Cùm juxta divi  
Pauli præceptum, qui  
Christi sunt sobrietatem  
semper sectari debeant,  
diebus Dominicis præter-  
tim et alijs festis, com-  
messationes, convivia  
publica, tripudia, saltatio-  
nes, strepitus et choreas  
fieri, vanatu et aucupatu  
tempus terere, in hospi-  
tij seu cauponis alijs quã  
peregrinis cibaria et vi-  
num ministrari, ludos pal-  
marios et alios (maximè  
dum sacra conficiantur,  
laudeſq; Deo decantantur)  
aperiri: comœdias, ludos  
scenicos vel theatrales,  
et alia ejus generis irre-  
ligiosa spectacula agi, sub  
anathematis pœna prohi-  
bet hæc Synodus: præ-  
cipitque omnibus et sin-  
gulis Paræciarum rectori-  
bus eos apud Episcopum  
deferre, qui huic decre-  
to non paruerint, ut il-  
lius ordinatione nomina-  
tim

*Since according to the pre-  
cept of St. Paul, those who  
are Christs ought alwayes to  
follow sobriety, especially on  
Lords dayes and other festi-  
valls: this Synode prohibits  
under paine of excommunica-  
tion (on the foresaid dayes  
especially) all rioting, pub-  
like feasts, galliards, dances,  
clamours and Morrisces to  
be made, to spend time in  
hunting and hauking; to serve  
wine or victualls in Innes or  
victualling houses to any but  
to strangers; any prizes or o-  
ther playes to be shewed, (es-  
pecially whiles divine things  
are performed, and praises  
sung to God:) any come-  
dies, Stage-playes, and other  
irreligious spectacles of this  
kinde (so it tiles them) to be  
acted: and it enjoyneth all  
and singular Rectors of pa-  
rishes to cite those before the  
Bishop who shall not obey this  
decree, that in his name they  
may be denounced and pro-  
claimed*



tim excommunicati denuncientur et publicentur: \* valdè etenim est absurdū fideles, ijs diebus qui propitiando Deo sunt destinati, fallacibus illis Sathanae blanditijs illectos à divinis officijs, religiosis supplicationibus concionibusq; sacris abduci.

*claimed excommunicated: for it is very absurd, that Christians, on these dayes that are destinated to appease Gods anger, allured with those deceitfull inticements of Satan, should bee drawne away from divine Offices, religious supplications, and holy Sermons.*

So that by this Synodes expresse resolution, Stage-plays are irreligious spectacles, and the deceitfull inticements of Satan, to withdraw mens hearts from God, and from his service; which should cause all Christians to abominate them.

The 52. is, *Concilium Biturienſe, Anno 1584.* where these constitutions were compiled.

52.

(y) Prohibetur populus prophana sodalitia et comessationes, choreas, tripudia, larvas et theatrales ludos diebus Dominicis et festis exercere; pompas instrumentorum musicorum et tympanorum in gestationibus imaginū per vias et compita exhibere; à caupona abſtineant, et nihil nisi quod pietatē redoleat exerceant. Imitentur Christiani, totis hisce diebus sanctos illos quorum memoriam colant per opera charitatis.

*The people are prohibited to exercise prophane assemblies, and riotous feasts, dances, morrices, disguises and Stage-plays on Lords dayes and holy dayes: to exhibit shewes or pompes of musicall instruments and tabers in the processions of images through the streetes and crosse wayes: let them abstaine from the Ale-house, and practise nothing but that which may savour of piety. Let Christians all these dayes imitate by the workes of charitie, those Saints whose memorie they observe.*

y Bochellus  
Decret. Eccles.  
Gall. l. 6. Tit. 19.  
c. 19. p. 977.

(z) Clerici nunquam personati sint: a comedijs,

*Let Clergy men never put on vizards: let them abstaine*  
M m m m from

z Bochellus  
Decret. Eccles.  
Gall. l. 6. Tit. 19  
c. 8. & 24. p.  
1026. 1028.

dijs, Mimis, choreis, et saltationibus agendis atq; spectandis abstineant. Aleas, tesseras, chartas, omnes ludos vetitos, cōmesationes, ac inverecunda convivia, mercatus et nundinationes, tabernas ac diversoria præterquā in itinere devitent &c. Hortatur etiam hæc Synodus Christianos omnes ut pro Christiani nominis honore et dignitate se gerant, tripudia et saltationes, publicos ludos, mimos, larvas, et aleas, quātū fieri poterit, devitent.

from acting and beholding comedies, Stage-plays; morrices and dances. Let them shun dice, tables, cards, all prohibited Playes, riotous and immodest feasts, markets, faires, tavernes and Innes, but onely when they travell. This Synode doth likewise exhort all Christians, that they carry themselves for the honour and credit of Christianity, and that they avoid and shun Masques and dances, publike Playes, Iesters, Stage-players, vizards and dice, as much as may be. Which stands not with the honour of Christianity.

Which Councel extending unto all Christians as well as to Clergy men, and exhorting them as much as may be, to abstaine from all dancing, dicing, Stage-plays, Mummeries, Stage-players and the like, even for the honour of religion, is an unanswerable evidence, that these sports, these Enterludes are altogether unseemely and unlawfull unto Christians.

53.

The 53. is, *Synodus Aquensis, Anno 1585.* which decreeth thus.

4 Bochellus  
Decretorum  
Ecc. c. 42 G. lli.  
can. 1. 4. Tit. 7.  
c. 45. p. 586.  
6 Bochellus i.  
bid. Tit. 1. c. 3. p.  
363. See Codex  
Theodosii. l. 15.  
Tit. 7.

(a) Cessent in die sanctorum Innocentium ludibria omnia et pueriles ac theatrales lusus.

(b) Nullus etiam vestibus religiosorum hominū aut mulierum utatur ad larvas, vel scurrilia, sub pœna excommunicationis ipso facto incurrenda.

Sacerdotes

Let all pastimes, all childish and theatricall Enterludes on the day of the holy Innocents, cease.

Let none likewise use the garments of religious men or women for Masques and scurrilous Playes, under paine of excommunication to bee ipso facto incurred.

Ministers



(c) Sacerdotes ne pagellis, aut alea, aliove hujusmodi ludo ludant, aut ludentes spectent. Ne perionati unquam incedant, neve comædiarum aut chorearum aut profani ullius spectacula actores sint vel spectatores. Tabernas ne frequentent adeantve nisi itineris causa. A comestationibus aut minus honestis convivijs abstineant omnino: nec dicerijs aut mordacibus utantur salibus, neve sacræ Scripturæ verbis ad profanos sermones abutantur.

The 54. and last printed Councell with which I will conclude, is *Concilium Tholosanum, Anno 1590.* which concludes in this manner.

(d) Ludis, spectaculis, histrionumq; circulationibus, Ecclesiam cæmeteriumque deinceps patere prohibemus.

(e) Et quoniã Sacerdotũ vitia ut apparere maxime et primo conspectu occurrere, majori deniq; dedecore haberi, imò et quæ in alijs levia, in illis gravissima censeri consueverunt, ijs tripudia, ludos publicos, aliaq; omnia, quibus reliquos homines

*Ministers may not play at cards or dice, or any other such like play, or look upõ those that play. They may not walke disguised, neither may they be actours or spectatours of comedies or dances, or of any prophane Play. Let them not frequent or goe to tavernes, but by reason of travell. Let them wholly abstaine from riotous and dishonest feasts: neither let them use scoffes or biting jests, nor yet abuse the words of holy Scripture to prophane discourses. A good pious Canon, which I wish all Ministers would observe.*

*Wee prohibit the Church and Churchyard from henceforth to stand open to Playes, to Spectacles, and the jests of Stage-players.*

*And because the vices of Ministers are wont most of all to appear & to come in ure at the first sight, and to be accounted more soamefull, yea and those things that are reputed slight things in others, are deemed most hainous in them; wee wholly interdict and prohibit them dances, publike Playes,*  
M m m m 2 and

c Bohellus  
Decret. Eccl.  
Gall. l. 6. Tit.  
19. cap 6. &  
13. p. 1026,  
1027.

54.

d Bohellus  
Decret. Ecclef.  
Gall. l. 4. Tit. 1.  
cap. 98. p. 560.

e Ibid. lib. 5.  
Tit. 11. cap.  
47. p. 812.

mines damnoſo aliquo | and all other things, by  
ſcandalo offendere poſ- | which they may offend any o-  
ſent, omnino interdicti- | ther men by any hurtfull ſcan-  
mus et prohibemus. | dall.

35.

To theſe I ſhall adde as a Corollary, the *Nationall*  
*Proteſtant Synode at Rochell, Anno Dom. 1571.* Where  
theſe two Canons were unanimouſly compoſed by all  
the Proteſtants in *France*.

f Theſe Ca-  
nons I have  
in a French  
Manuſcript, in-  
tituled; *Le Diſ-  
cipline Eccleſi-  
aſtique Des  
Egliſes reform-  
ees du Roi-  
aume de France*

(f) *All Congregations ſhall be admoniſhed by their Mi-  
niſters, ſeriously to reprehend and ſuppreſſe all Dances,  
Mummeries and Enterludes. And it ſhall not be lawfull  
for any Chriſtians to act, or to be preſent at any Come-  
dies, Tragedies, Playes, Enterludes, or any other ſuch  
ſports, either in publike, or in private chambers. Conſide-  
ring, THAT THEY HAVE ALVVAYES BEENE  
OPPOSED, CONDEMNED AND SVPPRES-  
SED IN AND BY THE CHVRCH, AS BRING-  
ING ALONG WITH THEM THE CORRVPTION  
OF GOOD MANNERS, eſpecially when as the holy  
Scripture is prophaned; which is not delivered to be acted  
or played, but onely to be preached.*

g See Andreas  
Fricius De Re-  
pub. Emendan-  
da l. 1. c. 23. p.  
90. Lydii Wal-  
denſia pars 2. p.  
358. here p.  
226, 228, to  
233, accor-  
dingly.

b Antea namq;  
et Regina in  
conviviis viro-  
rum ſaltabant,  
ſicut filiam He-  
rodiadis feciſſe  
legimus, nunc  
vero vix fa-  
mula dignatur  
hoc facere.  
*Chryſoſt. Hom. de  
Spiritu Tom. 3.  
Col. 787. A.*

*Dancing-maſters, or thoſe who make any dancing-mee-  
tings, after they have been often admoniſhed to deſiſt, ought  
to be excommunicated for this their pertinacy and re-  
bellion.*

By which it is moſt apparant; that *Stage-playes, Dan-  
ces and Mummeries*, have beene evermore condemned  
in and by the Church of God, as the corruptions of mens  
manners, and unlawfull Paſtimes. Whence the (g) French  
Proteſtants (as I am informed by thoſe who have lived  
among them) doe wholly abandon Stage-playes and  
Dancing, as (h) *unchriſtian & ſinfull paſtimes*; neither will  
they ſuffer their ſonnes or daughters to dance, or to  
reſort unto a dancing-ſchoole as the French Papiſts doe,  
who delight and glory in nothing more than dancing,  
to which they are naturally addicted; whereas effemi-  
nate, amorous dancing, either of men or women toge-  
ther,



ther, or of men in the presence of women, or of women in the sight of men, hath beene alwayes an allurements to lewdnesse, a grand occasion of much whoredome and uncleannesse, a recreation fit for none but whores adulteresses, &c. as (h) Philo Iudæus, (i) Chrysostome, (k) Nazienzen, (l) Basil, (m) Vincentius, (n) Hugo Cardinalis, and (o) Bellarmine himselfe, with sundry other Fathers and Authors formerly quoted Act. 5. Scene 8. most plentifully testifie.

By all these 55 severall Councils and Synodes, in divers ages and Countries (3 or 4 of which are confessed to be (f) oecumenicall and universall, to which all the Christian Churches in these knowne parts of the world subscribed by their selected Bishops and proxies,) it is most apparant, (to passe by dicing, carding, dancing, health-drinking, bonfires, New-yeares gifts, scurrilous songs, and other recited particulars concerning Clergy men, which they have condemned:) First, that the profession of a Stage-player is altogether unchristian, abominable and unlawfull: and that all common Actors and Stage-players ought to stand excommunicated *ipso facto*, both from the Church, the Sacraments and all Christians society, till they have utterly renounced and quite given over their infamous, execrable lewd profession, which is no wayes tolerable among Christians. And if the very profession of a Stage-player bee so execrable by these Councils resolution, much more abominably execrable must Stage-plays be, which make it so. Secondly, that all Christian Princes and Magistrates ought to suppress all Stage-plays, all common Actors, and to banish them their territories and dominions; severely punishing all such persons who dare to harbour or protect them. Thirdly, that Stage-plays are diabolically heathenish, unchristian polluted spectacles, which defile the eyes,

b Aspectibus meretriciis, & verborum lenocinio, saltationibus etiam ac lascivis gestibus, juvenum partem non contemnendam pellicunt, pertrahuntque in stupri societatem &c. De Foriudine lib. p. 1006.

i Hom. 6. in Genesis. & Hom. 12. in 1 Cor. c. 4.

k Colores vero parietibus relinquamus, iisque mulierculis quæ cæno suo juvenes in rabiem agunt. Illæ sane et impudenter salient et rideant. Adversus Mulieres p. 994.

l De Ebrietate et luxu Sermo. See here p. 224, 225.

m Speculum Morale cap. 3. Distinctio 6. pars 9. p. 251, 252.

n In Matth. c. 14.

o Concilio 6. & 19. Operum Tom. 6. Colonia Agrippina 1617. Col. 60, 61, 204, 205. f Viz. Concilium Constantinopolitanum 6. Synodus Nicæna 2. Concil. Constantinop. 8. Concil. Lateranense sub Innocentio 3.

\* See Act. 6.  
Scene 12.

4.

5.

6.

¶ See Act. 3.  
Scen. 5. & Ioan-  
nis Molanus  
Hist. SS. Imagi-  
num l. 4. c. 18.

7.

*b* Wolphius  
Chronol. l. 2. c. 1  
Dr. Bond Of  
the Sabbath,  
l. 2. p. 46, and o-  
thers who have  
since followed  
their mistake.  
¶ Gen. 1, 5, 8, 17  
19, 23, 31. In  
Genesi nox nō  
precedentis diei  
est sed subsequen-  
tis, id est,  
principium futu-  
ri, non finis  
præteriti. Hie-  
rom. in Ioan.  
cap. 2. Tom. 5. p.  
137. G.

the cares, the soules; corrupt the manners, enflame the lusts of those who act, who see or heare them acted, disabling them likewise to,\* and withdrawing them from Gods holy worship and service. Fourthly, that Stage-plays even in private houses, at marriages or feasts, are unlawfull, and misbeseeming Christians; as well as in publike Theatres. Fifthly, that the acting of Stage-plays whether publike or private, by common Actors or others, especially in Churches and Church-yards, is altogether abominable and unlawfull; though it be still permitted in some places, among the Papists in forraigne parts. Sixthly, that the acting of our Saviours passion, or of any other sacred history, either in the Church, or on the Stage, (*a (g) practise yet in use among the profane sacrilegious Papists and Iesuites,*) is altogether to be abandoned, and condemned. Seventhly, that dancing, dicing, carding, and Stage-plays, are unlawfull and abominable, as at all other times, so chiefly upon Lords dayes, holy dayes, and solemne Christian festivalls, (especially on Easter, Whitsontide and Christtide, set apart and consecrated to Gods peculiar and more speciall worship;) when they are now most in use.

If any here demand of me, how the beginning and ending of Lords dayes and holy dayes (on which these Stage-Playes and Pastimes are more specially prohibited) should be accounted? I answer; that the Lords day (notwithstanding some *(b)* late reverend opinions to the contrary) hath alwayes anciently beene reputed to *begin at saturday evening,* (*not at midnight, or daybreaking, as some now teach*) and *so to continue to the evening following.* At the time of the creation, it is most apparant, that the day began at evening: *For, the (i) evening and the morning were the first, second, third, fourth, fifth, sixth, (and so by consequent the seventh) day:* in ratification of which originall law of nature for the beginning and ending of dayes, the Lord himselfe above two thousand yeares after, commanded the Israelites to celebrate their Sabbath



Sabbath from evening to evening. *Levit. 23.32. From even to even shall you celebrate your Sabbath.* By vertue of which precept, the (*k*) *Jewes did alwayes begin and keepe their Sabbaths, and solemne festivalls from evening to evening,* till our Saviours passion, and this present day. Neither did our Saviours resurrection on the first day of the weeke, alter the beginning and end of that day, nor yet of the Sabbath, which we now keepe upon it: For if the first day on which our Saviour rose againe tooke its begining onely from the time of his resurrection (as some affirme;) then our Saviour could not possibly be (*l*) *three dayes in the grave, nor yet be truly said, to rise againe the third day according to the Scriptures:* the night in which our Saviour rose, being according to this computation, a part of the seventh day, and no part of the first, of which the (*m*) *Fathers and all other Expositors have alwayes made it parcell, to justifie the truth of our Saviours resurrection on the third day.* And whereas some object, that it is absurd, that our Christian sabbath should begin before the houre of our Saviours resurrection, which is the ground of it; for this were to put the effect before the cause, and to make the sabbath precede Christs resurrection, which was the cause of its commencement. I answer first; that Christs resurrection did not sanctifie onely the first houre, but the first day on which he rose: therefore the antecedent part of the first day, (which was past before his resurrection) as well as the subsequent: For as Christians celebrate the day of our Saviours passion, even from the very morning, though our Saviour suffered not till towards evening: and as the Israelites by Gods owne appointment, were to begin their Passeover, (*n*) *the eve-*

G. & Com. in *Match. 12. v. 46.* Augustin. *Quæst. Super Evangelia* l. 1. *Quæst. 6. & 7.* Gregory Nyssen *De Resurrect. Christi Oratio* 1. p. 145. Theophilus Antiochenus *Com. in Matth. l. 1. Bibl. Patrum* Tom. 2. p. 152. Anastatius Sianira *Quæst. 152. 153. Bibl. Patrum* Tom. 6. pars 1. p. 794. 795. Theophylact. *Com. in Matth. c. 12. v. 40.* See Marlorat, Musculus, Lyra, Gorran, Calvia, Bucer, Arcius, and others in *Matth. 12. v. 40. & 16. v. 21.* accordingly. *n* *Exod. 12. 6.*

k See Exodus 16. 2, 23, to 30. & c. 27. 10, 11. Iosephus *Contra Appionem* l. 1. p. 833. Chrysost. *Hom. 4. in Genes. Tom. 1. Col. 26. B. & Hom. 82. in Matth. Tom. 2. Col. 559. B.* Hierom *Com. in Ionam cap. 2. Tom. 5. p. 137.* G. Iosephus Scaliger de *Emendatione Temporum* l. 2. De Anno ludzorum novitiorum, p. 119. & l. 6. p. 32, 523. Godwin his *Jewish Antiquities*, l. 3. c. 2. p. 121. & Ainsworth his *Annotations on Genesis c. 12. v. 5.* l. *Matth. 12. 40. c. 16. 21. Luke 24. 6. Acts 10. 40. 1 Cor. 15. 4. & our Creed.* m Hierom. *Cō in Ionam c. 2. Tom. 5. p. 137.*

o Exod. 12. 29.

p Luke 24. 13.  
29. &c. compared together.

2.

q Matth. 16. 21.  
compared with  
cap. 28. 1. 6.

Mark 16. 1, 2.  
Iohn 20. 1. Luk  
24. 1. 6. Acts 10.  
49. 1 Cor. 15. 4.  
r Exod. 16. 25,  
26. c. 30. 8, 10,  
12, Deut. 5. 12,  
14.

s 1 Cor. 16. 2.  
Rev. 1. 6. com-  
pared with  
Matth. 28. 1.  
Marke 16. 1.  
Luke 24. 1. Ioh.  
20. 1.

ning of the foureteenth day, not at midnight; though the Angel slew not the first-borne of Egypt, nor yet passed over the Israelites till (o) midnight: And as all Christians keepe holy the mornings of those dayes wherein they receive any publike deliverances, as well as the evening, though the deliverances perchance were not till noone, or after. And as if our Saviour should have risen at two of the clocke in the afternoone, (about which (p) time he first shewed himselfe to his Disciples) yet no man would have argued; that therefore the sabbath must not begin before that houre, (& so be kept from noone to noone) because we observe not the houre, but the intire day: So our Christian sabbath by the selfsame reason, must be still kept from evening to evening, though our Saviour rose not till the morning; because we observe not the houre, the minute, but the intire day whereon he rose againe, which then began at evening. Secondly, I would demand, on what day our Saviour rose? on the seventh, or on the first day of the weeke? If on the seventh, then he was not three dayes in the grave; and then we have no ground for sanctifying the first day: If on the first day of the weeke, then the day was begun before he rose: for if the day began not till he was risen; then he rose not on it, but before it. If he rose after the day began (as it is certaine he did; (q) by severall Scriptures,) then his resurrection did not change the beginning of the day, it being begun before: (else this day should have two beginnings, and so it was begun before it began, and after it began, which is a contradiction:) and if it altered not the beginning of the first day, then by what authority is it changed now? Neither can it be here replied, that the first day hath one beginning, and the Sabbath or Lords day another: for as it is said of the seventh day: (r) *that the seventh day is the sabbath, and the sabbath the seventh day*: so it may be truly said; *that the (s) Lords day is the first day of the weeke, and the first day of the weeke the Lords day*, they having both the selfe-same limits.

Thirdly,



Thirdly, no Scripture informes us, that our Saviours resurrection changed the beginning or end of the sabbath, that it should now begin at midnight, or morning, not at evening; therefore it keeps the selfsame beginning and end it had before. Neither doth the objected reason, (*viz:* that the cause should precede the effect, (warranted by no Scripture,) prove any thing at all. Indeed if any had celebrated the first day as a sabbath, before our Saviour had risen, the reason had beene good: but since our Saviour was risen againe before the first day was ever kept holy; and *since his resurrection on it was the (t) cause why Christians subsequently observed* the whole day, not the very minute or houre on which he rose, or that part onely of the day which remained after he was risen; the reason is of no weight at all: For if our Saviours resurrection should not extend to consecrate that part of the first day which preceded it, because the effect should not goe before the cause: a man might by the selfsame reason argue; that our Saviours passion did not relate *à parte ante*, to save those beleevvers who died before, but only *à parte post*, to redeeme such onely who departed after his incarnation: which were blasphemy for to thinke; since our Saviour was virtually and in destination (though not actually) *(v) a lambe slaine from the beginning of the world.* Now that the Christian sabbath or Lords day begins at even, and so ought to be sanctified from even to even not from morning to morning, or from midnight to midnight; (which ecclesiasticall beginning of dayes we never find in Scripture, or in any Ecclesiasticall Writers;) it is most apparant: First because we reade of no other beginning or end of the sabbath in Scripture but this: and to make it begin from the very houre or minute of our Saviours resurrection, is to make it arbitrary and altogether uncertaine because the very houre and minute of his resurrection is not, neither can it certainly be knowne. Secondly, because the sabbath being nothing else in pro-

N n n n

per

3.

t See Iustin Martyr, Apologia pro Christianis. Augastine de Tempore p. 251. Dr. Bond Of the Sabbath, and all Commentaries on the 4. Commandement, & others who have written of the Sabbath accordingly.

v Rev. 13.8.

I.

2.

x Gen. 2. 1, 2, 3  
Exod. 20. 8. to  
13. y Noctem e-  
nim ad quietem  
corporis datam  
esse cognoscimus,  
non ad muneris alicuius  
vel operis functionem,  
quæ somno et oblivione transcurritur. *Am-  
brofii Hexæm. l.  
1. c. 10.*

3.

z Concilium  
Constantinop.  
6. Can. 90. &  
Aquisgranense  
sub Ludovico  
Pio Can. 130.  
Polydor Virgil.  
De Inventori-  
bus rerum l. 6.  
c. 4. Ioannes  
Langhecrucius  
De Vita et Ho-  
nestate Eccle-  
siasticorum l. 2.  
c. 11. 14.

\* Luke 23.

34. Iohn 19. 42.

4.

\* Christiani  
soliti erant sta-  
to die ante lu-  
cem convenire,  
carmenq; Chri-  
sto, quasi Deo  
dicere secum  
invicem. *Plinius  
Secundus Epist.  
vocationes, Ad*

per speech, but a day of rest, it is most naturall and proper it should then begin when as God and man begin their rest; and leave off their labour; not when as they begin their worke: (x) *but God began his rest at the end of the sixth day, not on the morning or midnight of the seventh day:* and men begin their (y) rest at evening, not at midnight or morning: Witnesse *Psal. 104. 23, 23. The Sunne ariseth, and man goeth forth to his worke and to his labour unto the evening; and Iohn 9. 4. I must worke the workes of him that sent me whiles it is called to day: the night commeth when no man can worke:* therefore it is most consonant to reason and nature that it should begin at evening. Thirdly, this beginning of the Lords day on saturday at even doth best prepare Christians for the sanctification and duties of the Lords day: For it makes them put a period to their labours in due time, it disburdens them the sooner of their weekday employments; it causeth them to goe to bed sooner, to rise earlier, and to prepare themselves the better for the duties of the ensuing morning; and upon this ground did the Church appoint (z) *Vigils and Evening Satur-day service* in ancient times, that Christians laying aside all secular employments, and resorting then unto Gods publike worship, might (after the manner of the Jews, who *\*had their preparatiō of the sabbath*) the better prepare themselves for the sacred duties of the Lords day. And hence perchance it is that we have seldome any Playes or Masques at Court upon saturday nights. Lastly, it is infallibly evident by the constant practise of the primitive Church, who kept the Lords day onely frō evening to evening, *not from morning to morning;* as is evidenced (not onely by the assemblies of the primitive Christians, who *met together \* before day-broke upon the Lords day to praise their Lord and Saviour (Christ),* but by sundry Councels, Fathers, and Imperiall Constitutions.

*l. 10. Epist. 97. Which meetings Tertullian styles, Nocturnæ convocationes, Ad Exorem l. 2. c. 3. And others, Anselmiani carm.*



To begin with Councils. Survey we *Concilium Tarra-*  
*conense* Can. 7. *Surius Concil. Tom. 2. p. 292. Matisco-*  
*nense* 2. Can. 2. lb. p. 683. *Toletanum* 4. Can. 8. lb. p. 729.  
*Constantinop.* 6. Can. 90. lb. p. 1052. *Foro-Julienſe* Can. 13.  
*Surius Tom. 3. p. 266. Turonicum* 3. sub *Carolo Magno*  
*Can. 40. lb. p. 272. (a) Concilium apud Compendium, A-*  
*pus Alexandr. Alesium, Summa Theolog. pars 3. Quæst*  
*32. Artic. 2. p. 145. (b) Synodus Francfordiana Anno*  
*Dom. 793. cap. 22. (c) Concilium Moguntinum Anno*  
*813. apud Iuonis Decreta, pars 4. c. 16. Synodus Galonis*  
*et Simonis Legatoris An. 1212. & Synodus Andegavensis*  
*An. 1282.* All these expressely decree. *Vt, dies Dominicus*  
*à vespera usque ad vesperam servetur. Omnes dies Domi-*  
*nicos à vespera in vesperam omni veneratione decernimus*  
*observari, et ab omni illicito opere abstinere. Nec aliquis à*  
*vespera diei Sabbathi, usque ad vesperam diei Dominica ad*  
*molendina aquarii, nec ad aliqua alia molere audeat &c.* So  
 that by the expresse resolution of all these severall Coun-  
 cels, whereof one is œcumenicall: the Lords day ought  
 to be kept onely from evening to evening; and so to begin  
 and end at evening. If we peruse the Fathers; we shall  
 finde (d) *St. Augustine*, enjoyning Christians to celebrate  
 the Lords day from evening to evening, as the Jewes did  
 celebrate their sabbath. And that the Lords day and our  
 Christian sabbath begins at evening, not at morning or  
 midnight, it is the direct and punctuall verdict of *Dio-*  
*nysius Alexandrinus Epist. 1. Bibl. Patrum Tom. 3. p. 81.*  
*A. to H. Of Theophilus Antiochenus Comment. in Evan-*  
*gelia, l. 1. Bib. Patr. Tom. 2. p. 153. C. D. Of Gregory Nyssæ*  
*Oratio 1 & 2. De Resurrect. Christip. 145, 146, 151, 152.*  
*Of Hierō. Com. in Ionā c. 2. Tō. 5. p. 137. E. & Cō. in Mat.*  
*12. v. 40. Tō. 6. p. 22 23. of Leo Epist. Decret. Epist. 81. c. 1.*  
*HRabanus Maurus Homil. De Dominicis Diebus: Ope-*  
*rum Tom. 5. p. 605. Chrysost. Hom. 5. in Genes: Tom. 1. Col:*  
*26 B. & Hom: 82. in Matth: Tom: 2. Col: 559. B. The-*  
 opere et ab omni negotio, solo divino cultui vacemus. *De Tempore Sermo 251. See*  
*Quæstiones super Evangelia, l. 1. Quæst. 6, 7.*

e Propterea enim S. riptura tenebras ponit ante lucem, quoniam prius eramus in errore, deinde transivimus ad lucem. Propterea prior est vespere, deinde dies. Hinc lege est constitutum, ut inciperetur a vespere, dominica; quoniam a morte obscura processimus ad lucem resurrectionis. *Ibid.*  
 f Nos dominicam a vespere Sabbati auspicamur. *Ibid.*  
 g Quemlibet diem a vespere computare, et cum præcedente nocte, seu unum copulare solemus. Sic enim et Moyses & c. vacationem a laboribus in Sabbato ita descripsit, ut et præcedente nocte et sequenti die otium agerent. Testes do Iudeos qui usque in hodiernum diem id observant; quippe qui non illam noctem, quæ Sabbatum subsequitur, sed illam, quæ antegreditur cessatione ab operibus quiete colunt. Et nos in observatione diei dominici, præcedentem noctem, tanquam cum die copulatam, et non sequentem noctem veneramur. *Ibid.* A most full testimony.  
 b Booke of Martyrs, Edit. 1610. p. 715.

*ophylus Alexandrinus Epist. Paschalis 3. Bibl: Patrum Tom: 4. p: 723. G. Cassianus de Incarnatione Domini lib: 5 Bibl: Patr: Tom: 5 pars 2. p: 81. F, G. Anastatius Sianita (e) Anagogicarum Contemplationum Hexaem. l. 2. Bibl: Patr: Tom: 6 pars 1. p. 634. E. (f) Quæstionum lib: Quæst: 87. Ibid: p: 778. Quæst: (g) 152, 153. Ibid: p: 794, 795. Theophylact. in Matth: 12. v: 40. & 28. v. 1. Anselmus in Matth: 12. Tom. 1. p: 60, 61. & in cap: 28. l. p: 116. Eusebius Gallicanus de Symbolo Hom: 2. Bibl: Patr: Tom: 5. pars 1 p: 554. G, H. Paschatius Rhabbertus in Matth: l: 12. Bib Pat: Tom: 9. pars 2. p: 1230. Haymo Halberstatensis Homil. in Die Paschatis, p. 7, 8. Radulphus Tugrensensis De Canonum observantia lib: Propositio 23. Bibl: Patr: Tom: 11. p: 455. F, G. & Propositio 15. Ibid: p: 445. F, G. & Tom: 14. p: 242. B. C. Amalarius Fortunatus De Ecclesiasticis Officijs l: 1. c: 11. Bibl: Patr: Tom: 9. pars 1. p: 311. F. Honorius Augustodunensis De Imagine Mundi lib. 1. cap: 27. Bibl: Patr: Tom: 12. pars 1. p: 947. H. & De Antiquo ritu Miss: lib: 1. c: 191. p: 1047. F. Christianus Grammaticus Expositio in Matth: Bibl: Patr: Tom: 9. pars 1. p: 941. D, E. Zacharias Chrysopolitanus in unum ex quatuor lib. 4. c. 173. Bibl: Patr: Tom: 12. pars 1. p: 203, 204. To which I may adde Gregorius 9. Decretal. l. 2. Tit. 9. De Ferijs cap. 2. p. 595. Summa Angelica Tit. Dies. sect. 1. & Constitutiones Symonis Islepe Archiepisc. Cantuariensis, apud Gulielmum Lindwood. Constit. Provinciales l. 2. Tit. de Ferijs fol. 74. B. & Ioan. Aton. fol 148. a. where he decreeth thus. In primis sacrum diem dominicum ab hora dici Sabbati vespertina inchoandum & c. to which the forequoted Authours suffragate. Lastly, (b) King Edgar and Canutus enacted by their Lames, That the Sunday should be kept holy from*



*saturday at noon till monday in the morning.* And Charles the Great, Capit. lib. 6. enacted: (i) that the Lords day should be kept holy from evening to evening. By all which testimonies and reasons it is most apparant, that Lords dayes and holy dayes begin at evening, and so ought to be celebrated and kept holy from evening to evening. Therefore all dancing, dicing, carding, masques, stage plaies, (together with all ordinary imployments of mens callings) upon saturday nights, are altogether unlawfull by the verdict of the forequoted Councils; because the Lords day (as all these ancient Authorities and reasons, against all new opinions prove,) is even then begun. Neither will it hereupon follow, that we may dance, dice, see Masques or Playes on Lords-day nights (as too many doe,) because the Lords day is then ended; since these Councils prohibit them altogether at all times whatsoever. But put case they were lawfull at other times, yet it were unseasonable to practise the on Lords day nights: For this were but to (k) begin in the spirit, and end in the flesh; to conclude holy-daies & duties with prophane exercises; and (l) immediately after the service of God to serve the Divell, and to commit our selves to his protection. Wee must therefore know, that though the Lords day end at evening, yet there are then evening-duties still remaining, answerable to the workes of the precedent day: as the (m) repetition, meditation, and tryall of those heavenly instructions which we have heard or read in the day-time; (n) prayer to God for a blessing upon all those holy ordinances of which wee have beene made partakers: (o) thanksgiving to him for his manifold mercies: (p) singing of psalmes and hymnes and spirituall songs: (q) instruction and examination of our children, servants and families: (r) examination of our owne hearts, estates, and wayes by the touch-stone of Gods word: together with a (s) serious commendation of our soules and bodies into the hands of God by prayer and well-doing, when as we are lying downe to our rest. All which most serious necessary duties, with which wee should

N n n n 3

close

1 A vespera usque ad vesperam dies Dominicus servetur. Boetius De cret. Eccl. Gal. l. 1. Tit. 2. c. 59. p. 589. E vespera diei Sabbati usque ad vesperam diei dominici sequestrati a rurali opere, et omni negotio, solo divino cultui vacemus HRabanus Maurus Homilia in Dominicis diebus opere. um Tom. 5. p. 605. A. h Gal. 3. 22. l See Tertullian De Spectaculis c. 25. 26. & Here Act. 6. Scene 12. accordingly. m Psal. 1. 1, 2. Deut. 6. 4, 5, 6. Acts 17. 11. 1 Iohn 4. 1. n Ephes. 3. 14. to 21. Phil. 1. 9, 10. 1 Tim. 2. 1. 8. o Hebr. 12. 15. Eph. 5. 19, 20. Col. 3. 15. q Col. 3. 15. Deut. 6. 5, 6, 7. Ephes. 5. 4. r Psal. 4. 4. Lam. 3. 40. 2 Cor. 13. 5. s Psal. 48. Psal. 31. 5. Luk. 23. 46. 1 Pet. 4. 19.

e Quis scit an  
 adiciant hodi-  
 ernæ crastina  
 summe Tem-  
 pora dii superi?  
*Horat. Carm. l. 4.  
 Ode 9. Nemo in  
 crastinum sui  
 certus. Seneca  
 Epist. 92. Nemo  
 tam divos ha-  
 buit faventes  
 crastinum ut  
 possit sibi pol-  
 liceri. Seneca,  
 Thyestes Act. 3.  
 7 Psal. 104. 23.  
 Psal. 127. 2.  
 Prov. 3. 24.  
 2 Thess. 5. 8. See  
 Chrysost. Ora-  
 tio habita Ka-  
 lendis.  
 x Luke 6. 12.  
 y Psal. 6. 6. Pf.  
 16. 7. Pf. 42. 8.  
 Pf. 77 6. Pf. 91. 3  
 Pf. 119. 62.  
 z See Act. 5.  
 Scene 8.  
 a See pag. 644.  
 b See Psal. 92.  
 1, 2. Ifay 58. 13.  
 See here page  
 242. & 5. & 6.  
 Ed. 6. 7.  
 c See Psal. 92. 1,  
 2. Pf. 134. 1, 2.  
 d Matth. 24. 46.  
 e See Matth. 24  
 38, 39. 1 Sam.  
 30. 16, 17. Ioh.  
 21. 11, 12, 13.  
 f Pulchra res  
 quam temporis  
 sui partem. Seneca Epist. 22.*

close up every day and night, (t) (*it being for ought we  
 know the utmost period of our lives,*) will out all dan-  
 cing, dicing, Masques and Stage-plays, which are in-  
 compatible with these holy duties, and altogether un-  
 seasonable for the night, which God made for (u) *sleep*  
*and rest*; not for these dishonest workes of darknesse in  
 which too many spend whole nights, who never im-  
 ployed one halfe night (or day) in prayer, as their (x)  
*Saviour*, and (y) *King David did*. Since therefore we  
 never reade of any faithfull Saints of God in former  
 times who practised dancing, dicing, Masques or Enter-  
 ludes on Lords day nights, (no (z) nor yet on any other  
 dayes or nights for ought appears by any Author,) though  
 they have oft times spent whole dayes and nights in  
 prayer: let us not take up this godlesse practise now,  
 which will keepe us off from God and better things.  
 But let us rather follow (a) *Edgars and Canutus Lawes*,  
*keeping the Sunday holy from saturday evening, till mon-*  
*day morning*; spending the (b) *whole day and night in*  
*(c) prayer and praises unto God, and in such holy actions,*  
 as we would be content, that (d) *Christ and death should*  
*finde us doing*. No man I am sure would be willing, that  
 Christ, that death, or the day of judgement should de-  
 prehend him (e) *whiles he is dancing, drinking, gaming,*  
*Masquing, acting, or beholding Stage-plays*: yea who  
 would not tremble to be taken away sodainly at such  
 sports as these, especially on a Sunday night, when e-  
 very mans conscience secretly informes him that they  
 are unexpedient, unseasonable, if not unlawful too? Let us  
 therfore alwaies end the Lords day, yea every weekday  
 too with such holy exercises, in which we would (f) *wil-*  
*lingly end our dayes*: then neede we not be ashamed for  
 to live nor feare to die. Lastly, it is evidently resolved  
 by the foregoing Councils, that the very beholding and  
 acting of Stage-plays either in publike or private, is al-  
 est consummare viram ante mortem, deinde expectare securus reli-  
 qui partem. Seneca Epist. 22.



together unlawfull unto Christians, and more especially to Clergy men, (who now are not ashamed to \* frequent them, against the expresse resolution of all these Councils:) who are neither to behold nor countenance any dancing, dicing, carding, table-playing, much lesse any publike or (k) *private Stage-plays*; the very acting or beholding of which subjects them both to suspension and degradation; as the recited Canons witnesse to the full: which I wish all Ministers would now at last remember.

If any man here object: that many of the alledged Councils prohibit Clergy men onely from acting and beholding Stage-plays; therefore Lay men may safely personate and frequent them still.

To this I answer. First, that most of these Councils expressly inhibit as well Lay men as Clergy men both from acting and beholding Stage-plays: therefore the objection is but idle. Secondly, the very reason alledged by these Councils, why Clergy men should abstaine from Stage-plays: to wit; *lest their eyes and eares deputed unto holy mysteries should be defiled by them &c.* \* extends as well to the Laity as the Clergie; since every Lay Christian is as apt to be defiled by Playes, and (l) *ought to be as holy in all manner of conversation*, as Clergy men. Every Lay Christian is, or ought to be a (m) *spirituall Priest*, to offer up spirituall sacrifices of prayer and praise to God both morning and evening, and at all other seasons: whence God himselfe enjoynes even Lay men as well as others; (n) *to cleanse themselves from all pollution of flesh and spirit perfecting holinesse in the feare of God*; (o) *to keepe themselves unspotted of the world*; (p) *to abstaine from fleshly lusts which warre against the soule*; and (q) *to be holy even as God is holy*.

mus? Scriptum est, Nos Sacerdotes Deo et Patri suo fecit. Differentiam inter Ordinem et plebem constituit Ecclesiæ autoritas. Sed et ubi tres, Ecclesia est, licet Laici Tertullian. Exhortatio ad Castitatem cap. 5. n 2 Cor. 7, 1, o 1am. 1, 27. p 1 Pet. 3, 13. q Levit. 1, 14, 4, 19, 2, 6, 20, 7, 1 Pet. 1, 13, 16,

\* Yea sometimes to act them too in our Universities.

k Therefore no Academicall Stage-plays.

Object.

Ans.

\* See Chrysost. Hom. 2. in Mat. Tom. 2. Col. 15. D. & Hom. 7. in Mat. here, p. 410 411, where hee proves that Lay men as well as Monkes & Ministers ought to abstain from Stage-plays. l 1 Pet. 1, 13, 14, 15, 16. 2 Pet. 3, 11. m 1 Pet. 2, 9, 90. Rev. 1, 6. Hebr. 13, 15, 16. Exo. 19, 6. 1 say 61, 6. & 65, 21. Nonne et Laici Sacerdotes sumus?

There

7 Gen. 18. 19.  
 Deut. 6. 6, 7.  
 1 Tim. 2. 8.  
 Hebr. 3. 13.  
 Col. 3. 16, 17.  
 Ephes. 4. 29. c. 5.  
 17, 19, 20. &  
 c. 6, 4.  
 o See Act. 6.  
 Scene 3, 4, &  
 12 accordingly.  
 p See The Dis-  
 ference be-  
 tweene the Ec-  
 clesiastical Po-  
 wer and Regall  
 Englished by  
 Henry Lord  
 Stafford; and  
 dedicated to  
 the Duke of  
 Sommerfet;  
 printed cum  
 Privilegio; &  
 Dr. Craken-  
 thorp Of the  
 Popes Tempo-  
 rall Monarchy  
 accordingly.  
 q See Concil.  
 54.  
 r See Concil.  
 19, 23, 31, 34,  
 36, 38, 44, 47,  
 50, & 55, ac-  
 cordingly.

There is the selfesame holinesse required both of the Laity and Clergy; both of them ought to be alike spirituall Priests to God (at leastwise in respect of (r) *family-duties, and private exercises of piety and devotion*: if therfore Stage-playes unsanctifie or pollute the one, and indispose them to Gods service, needes must they (o) *defile* the other too: and so they are equally unlawfull to both by these Councils verdict. Lastly, though many of these Councils prohibit only Clergie men fro acting or beholding Stage-plaies; partly because their (p) *Canons bound none but Clergy men, not the Laity, untill they were received*: and partlie, becaule the reformation of the Clergie (*whose (q) resort to Stage-playes did seduce the Laity,*) was the speediest meanes to reclaime all Laicks: yet they intended not to give anie libertie to Lay men, to haunt Plaies or theatres; for as they inhibit Ministers themselves from Plaies, *so they (r) charge them likewise both by preaching, by ecclesiasticall censures, & all other meanes, to withdraw their parishioners and all others from them.* So that the objection is meerelie frivolous; and I may safelie conclude that these 55 recited Councils have censured and condemned all kinde of Stage-plaies, together with the 1 Actors and spectatours. And dare then anie Clergie man, anie Lay man or Christian whatsoever after all these pious Constitutions, these deliberate resolutions of above a double Grand-Iurie of œcumenicall, nationall, provincially Synodes and Councils, of all times, all ages of the Church; after the solemne verdict of above 5000 reverend Bishops and Prelates, (who were present at these Councils, and subscribed them with their hands,) once open his eyes to see, his eares to heare, his purse to cheerish, his mouth to justifie Plaies or Plaiers? I hope there is none will be so desperately shamelesse, so gracelesse as to doe it now, though they did it out of ignorance heretofore.

To these forenamed Councils I shall accumulate some Canonically Play-condemning Constitutions to the same effect,



effect, according to their severall antiquities.

The first of them (if we beleeeve *Clemens Romanus*) are the very Canons and Constitutions of the Apostles themielves, who decree thus.

(f) *Can. 17.* Qui accepit meretricem, vel mimam seu scenicam, non potest esse Presbyter, vel Episcopus, vel Diaconus, vel omnino in numero sacerdotali

*Hee who hath married a strumpet, or a woman-actor or stageresse, cannot be an Elder, a Bishop, or Deacon, nor yet in the number of the Clergy.*

If then the marrying with a woman-actor or Stage-hauntresse (*who were commonly (t) notorious prostituted strumpets in ancient times,*) disables men from bearing any ecclesiastical function, by the Apostles owne verdict; how execrable must Stage-plaies themselves and Plaiers be? The same Apostles in their Constitutions (recorded by the selfesame *Clemens,*) will informe us: where thus they write.

(v) David dixit, (x) *Odi Ecclesiam malignantium, et cum iniqua gerentibus non ingrediare. Et rursus. (y) Beatus vir qui non ambulavit in consilio impiorum, et in via peccatorum non stetit, et in cathedra pestilentium non sedit, sed in lege Domini voluntas ejus, et in lege ejus meditatibur die ac nocte. Tu vero relicto fidelium cætu, Dei Ecclesijs ac legibus, respicis speluncas latronum, sancta ducens quæ nefaria esse voluit: non solumq; id facis, sed etiam ad Græcorum*

*David hath said, I have hated the congregation of evil doers, and have not kept companie with those who doe wicked things. And againe. Blessed is the man, who hath not walked in the counsell of the wicked, and hath not stood in the way of sinners, and hath not sate in the seat of contagious persons, but his delight is in the law of the Lord, and in his law will he meditate day and night. But thou leaving the assembly of the faithfull, the Church and lawes of God, regardest the dens of theeves, accounting those things holy,*

O o o o which

I.

f Apostolorum Canones apud Surium Concil. Tom. 1. p. 23. Gratian. Distinctio 34. Carranza fol. 2 Can. 18. See Binius & Crab Tom. 1 Conciliorum, Apostolorum Canon. Can. 17. See here Act. 5. Scen. 6. p. 214 215. Act. 6. Scene 3, 4. Dr. Reynolds Overtthrow of Stage-playes, p. 70. & Codex Theodosii lib. 15. Tit. 7. accordingly. Whence Scenica mulier, or mimæ, is used for a whore. See Nazienzen Oratio 28. p. 472. Chrysost. Hom. 10. in Matth. 12 Col. 79. D. v Constitutio num Apostol. 2. c. 65. apud Surium Concil. Tom. 1. p. 68, 69. x Psal. 26. y Psal. 1. 1, 2.

2 Ier. 15. 17.

4 Iob 31.

6 Acts 24.

1 Col. 1.

corum ludos curris, et ad Theatra properas, experens unus ex venientibus eò numerari, et particeps fieri auditionum turpium, ne dicam abominabilium: nec audisti Hieremiam dicentem: Domine, non sedi in consilio ludentium, sed timui à conspectu manûs tuæ: neque Iob dicentem similia: (a) Si verò et cum risoribus ambulavi aliquando, appendor enim in statera iusta. Quid verò cupis Græcos sermones percipere hominum mortuorum, afflatu Diaboli tradentium ea, quæ mortem afferunt, fidem evertunt, ad deorum multitudinem credendam inducunt eos, qui ad illos attentionem adhibent? Vos ergo divinis legibus invigilantes, vitæ huius necessitatibus putate eas præstatiores, maioremq; ijs honorem deferentes, convenite ad Ecclesiam Domini, (b) quam acquisivit sanguine Christi dilecti, (c) primogeniti omnis creature. Ea est enim altissimi filia, quæ parturit nos per verbum gratiæ, et (c) forma-

which he reputeth wicked: and thou doest not that onely, but thou runnest likewise to the Gracian Playes, & hastest to theaters, desiring to be reputed among those who resort thither, & to be made a partaker of filthy, that I say not abominable hearings: neither hast thou heard Ieremie saying: O Lord, I have not sate in the assembly of Players, but I have feared because of thy hand: nor yet Iob, uttering the like: And if I have at any time walked with scoffers, for I am weighed in a just ballance. But why desirest thou to heare the Greeke speeches of dead men, delivering those things by the instinct of the Divell which bring in death, overturne faith, induce those to beleieve a multitude of gods, who give attention to those things? But you waiting upon the divine lawes, esteeme them more excellent than the necessities of this life, and giving them greater honour, come together to the Church of the Lord, which he hath purchased with the blood of his beloved Christ, the first-borne of every creature. For he is the daughter of the most high, who hath begotten us by the

vit

the



vit in nobis Christum, cuius participes facti, (d) sacra membra existitis et dilecta, non habentia maculam neque rugam, neque aliquid huiusmodi sed tanquam sancti et irreprehensibiles in fide, perfecti estis in ipso, secundum imaginem eius qui creavit vos. Cavete igitur, ne conventus celebretis cum ijs qui pereunt, quæ est Synagoga Gentium ad deceptionem et interitum. (e) Nulla est enim Dei societas cum Diabolo: Nam qui congregatur una cum ijs, qui cum Diabolo idem sentiunt, unus ex ipsis connumerabitur, eivæ habebit. Fugite quoque indecora spectacula, theatra (inquam) et Græcorum ludos &c. Propterea enim oportet fidelem fugere impiorum cætus, Græcorum et Iudæorum, ne ubi unâ cum ijs degimus, animis nostris laqueos paremus: et ne ubi in eorum festis versamur, quæ in honorem dæmonum celebrantur, cum ijs habeamus societatem impietatis. Vitandi quoque sunt illorum mercatus, et qui

the word of grace, and hath formed Christ in us, of whom being made partakers, you become holie and beloved members, not having spot or wrinkle, or anie such thing, but as holie and unblameable in faith, you are perfect in him, according to the image of him who hath created you. Beware therefore that you celebrate no meetings with those that perish, which is the Synagogue of the Gentiles, to deceit and destruction. For God hath no fellowship with the Divell; for hee who is assembled together with those, who thinke the same with the Divell, shall bee accounted one of them, and shall have woe. Fly likewise (I say) the unseemely Spectacles and Theatres of the Græcians. For therefore ought a Christian to shun the assemblies of wicked men, of Greeks and Iewes, lest where wee live together with them, wee provide snares for our soules, and lest whiles wee are conversant in their feasts, which are celebrated to the honour of Divells, wee become partakers with them of impiety. Their markets likewise are to be eschued, and the Playes that are made

d Ephes. 5.

e 2 Cor. 6.

in ijs fiunt ludi. Vitate igitur omnem idolorum pompam, speciem, mercatum, convivia, gladiatores, denique omnia dæmoniaca spectacula.

*in them. Shunne therefore all the pompe, the shew, the market, the feasts, the Gladiators of Idolls, and finally all damoniacall Playes and Spectacles.*

Than which Apostolicall Constitutions, there can be nothing more expresse and punctuall against Stage-plays.

To these Play-censuring Canons of all the Apostles together, I shall adde these Constitutions of *St. Paul* in particular, registred by the selfesame *Clement of Rome*, in these very words.

*f* *Clemens Romanus* Constit. Apost. 1, 8 c. 3, 8. *Canones Varii Pauli Apostoli*, p. 120.

(*f*) Scenicus si accedat, siue vir sit siue mulier, auriga, gladiator, cursor stadij, ludius, Olympius choraules, cytharedus, lyristes, saltator, caupo, vel desistat, vel rejiciatur.

*If a Stage-player, be it man or woman, a Chariotor, gladiator, race-runner, a fencer, a practiser of the Olympian games, a flute-player, a fidler, a harper, a dancer, an alehouse-keeper, come to turne Christian; either let him give over these professions, or else be rejected.*

*Which Canon extends to Actors onely, not to Spectators.*

Theatralibus ludis qui dat operā, venationibus, equorum cursibus, ac certaminibus; vel desistat, vel rejiciatur. Græcos mores qui sequitur, vel mutet se, vel rejiciatur.

*He who gives himselfe to Stageplaies,\* huntings, horse-races, or prizes; either let him desist, or let him be cast out of the Church. He who followeth Greeke fashions, let him reforme himselfe, or be rejected.*

*Which extends to Actors and Spectators too. So that if the very Apostles themselves, or St. Paul may be umpires; the very acting and beholding of Stage-plays is unlawfull unto Christians of all sorts; as these their Canons and Constitutions largely prove.*

The 2. Constitution which I shall here remember, is that of *Pope Eusebius*, about the yeare of our Lord 369.

*Oportet*

\* He meanes hunting of and combating with wilde beasts in Amphitheaters, which was stiled, Venatio. See Tertullian. De Spectac. lib. & Lypsius de Amphitheatro, & Bulengerus De Venatione Circilib. accordingly.



(g) Oportet Episcopū moderatis epulis contentum esse, suosq; con- vivas ad comedendum et bibendum non urgere, quin potius sobrietatis præbere exemplum. Removeantur ab ejus convivio cuncta turpitudinis augmenta, non ludicra spectacula, non acroamatum vaniloquia, non fatuorum stultiloquia, non scurrilium admittantur præstigia: (*A full clause against these stageplayes:*) Adsint peregrini et pauperes et debiles, qui de sacerdotali mensa Christum benedicentes, benedictionem percipiant. Recitetur sacra lectio, subsequatur vivæ vocis exhortatio, ut non tantum corporali cibo, immo verbi spiritualis alimento, convivantes se refectos gratulentur, ut in omnibus honorificetur Deus per Iesum Christum.

The 3.<sup>d</sup> is the Decree of Pope Innocent the first, Anno Christi 408. Capit. I. sect. II.

(h) Præterea, frequenter quidam ex fratribus nostris, curiales, vel quibuslibet publicis functionibus occupatos, clericos facere

*A Bishop ought to be content with moderate feasts, and not to urge his guests to eate or drinke, but rather to give them an example of sobriety. Let all augmentations of sthinesse be removed from his feast, and let no ludicrous Stage-playes, no vaine recitall of comicall verses, no foolish speeches of fooles, nor legerdemaines of jesters be admitted. Let strangers, let poore and feeble persons be present, who blessing Christ for the sacerdotall table, may receive a blessing. Let the Scripture be there recited, and let the exhortation of the living voice follow it, that the guests may rejoyce that they are fed not onely with corporall food, but likewise with the foode of the spiritnall word, that God in all things may bee glorified through Iesus Christ our Lord. Such should Bishops, such Ministers feasts and entertainments be, though now grown out of use with many.*

Pope Innocent the first, Anno

*Moreover certaine of our brethren strive to make Courtiers, or those who are imployed in certaine publike functions, Clergy men, from whom*

O o o o 3 greater

g Surius Concil. Tom. 1. p. 312. Iuo Decretorum pars 13. c. 71. Buchardus l. 14 Decretorum cap. 7. Ioannes Langhecrucius de Vita et Honestate Ecclesiasticorum l. 2. c. 16. p. 284.

3.

h Surius Concil. Tom. 1. p. 529. & Gratian, Distinctio 51.

\* Stageplayes and such like spectacles were stiled Munera, because they were freely bestowed by the Magistrates on the people as a boone or gift. See Codex Theodosii. l. 15. Tit. 5, 6, 7.

4.

Joannis de Wankel. Breviarium Sexti. l. 3. Tit. 1. De Vita et Honestate Clericorum fol. 88. Ioannis De Burgo Pupilla Oculi, pars 7. c. 10. P.

\* So Wankel, Spelman, and others interpret the word *Goliardos*: so doth Gulielmus Parisiensis De Viriis et Virtutibus c. 6. p. 262.

5.

Joannis De Wankel Clementinarum Conclusiones, Tit. De Statu Monachorum fol. 60, 61, 62. Ibidem.

6.

Carranza fol.

facere contendunt, quibus poltea major tristitia &c. Constat enim eos in ipsis munijis etiam voluptates exhibere, quas à diabolo inventas esse non est dubiū; et ludorū vel munerū apparatibus aut præesse, aut interesse &c.

Stage-playes therefore by this Popes verdict (for of them he speaks) are the very inventions of the Divell.

The 4. is the Decretall of Pope Sextus, where we reade as followeth.

(i) Clerici qui non modicum dignitati clericalis ordinis detrahunt, et se joculariores seu Goliardos aut buffones faciunt, si per annum ignominiosam artem illam exercuerint, ipso jure, si minori tempore, et non desistunt post tertiam monitionem, carent omni privilegio clericali.

The 5 is the Constitution of Pope Clement the 5. An. 1310. which as it (k) prohibits Clergy men and Monkes to hunt or hauke; so it likewise decreeth:

(l) Ne moniales aut comatis aut cornutis utantur crinibus, aut choreis, ludis, aut secularibus intersint festis.

The 6. is the Synodall Decrees of Odo Parisiensis, about the yeare of our Lord 1200. which ordaine:

(m) Ne sacerdotes in suis

greater sorrow ariseth afterwards. For it appeares that in their very offices themselves they exhibit pleasures, which without doubt were invented by the Divell, and are either chiefe overseers or spectators of Playes and publike spectacles.

Clergymen who doe not a little detract from the dignity of the clerical order, and make themselves jesters, Stage-players or Buffones, if they shall exercise that ignominious art for a yeares space, or for a lesser time, if they desist not after the third admonition, are ipso jure deprived of all clerical privilege.

That Nonnes shall not use broydered or horned haire, nor yet be present at dances, Playes, or secular feasts.

It is wholly prohibited Cler-

gic



suis domibus habeant sca-  
chios, et aleas, omnino  
prohibetur.

Prohibetur penitus uni-  
versis sacerdotibus ludere  
cū decijs, et interesse spe-  
ctaculis, vel \* choreis assi-  
stere, et intrare tabernas,  
causa potandi, aut discur-  
rere per vicos aut plateas,  
et ne habeant vestes inor-  
dinatas omnino prohibetur

The 7. is the Constitution of Pope Pius the 5. Anno  
Dom. 1566. which runnes thus.

\* Vt Clerici quos prop-  
ter Christum spectaculū  
fieri oporteat mundo, An-  
gelis, et hominibus, max-  
imè debeant ab ijs specta-  
culis, quæ Christum non  
sapiunt, abstinere; et ne  
comædias, fabulas, cho-  
reas, hastiludia, aut ludi-  
crum, et profanum ullum  
spectaculi genus agant  
vel spectent. Ne talis, tes-  
seris, pagellis pictis, et  
omnino alea, aut ullo præ-  
terea vetito aut indecoro  
ludi genere ludant, neve  
huiusmodi ludi spectato-  
res sint. Ne comessatio-  
nibus aut minus honestis  
convivijs intersint, cau-  
ponasque aut tabernas ne  
ingrediantur, nisi longio-  
ris itineris causa: ne cui-  
quam

gie men, that they keepe no  
checker-men, or tables and  
dice in their houses.

All Clergy men are ut-  
terly prohibited to play at  
dice, to bee present at Stage-  
playes, or stand by dancers,  
or to enter into tavernes to  
drinke, or to runne through  
villages or streetes, or to  
weare disorderly apparell.

That Clergy men who  
ought to bee made a spectacle  
to the world, to Angels and  
to men for Christ, ought chie-  
fly to abstaine from those spe-  
ctacles, which savour not of  
Christ; neither may they act  
or behold Comedies, Playes,  
dances, lusts, or any prophane  
sport or spectacle. Let them  
not play at tables, dice, cards,  
or any game at dice: (which  
games even \* Mahomet him-  
selfe hath condemned and  
prohibited his followers in  
his Alcoran, as the greatest  
sinnes, and the Divells en-  
gine, to breed discords a-  
mong men, and to withdraw  
them from prayer and Gods  
service: ) nor at any other  
prohibited or unseemely kinde  
of play; neither may they bee  
spectators

\* See Ioannis  
Nyder. Expo-  
silio Præcepto-  
rum Decalogi,  
Præceptum 6.  
cap. 3. fol. 124.

7.

\* Pii 5. Con-  
stitut. An. 1566  
& Ioan. Lang-  
heerucius De  
Vita et Honest.  
Ecclesiastic. l. 2.  
c. 21. p. 18.

\* Schiscitanti-  
bus de schachis  
talis et aleis, et  
huiusmodi, dic-  
peccatum max-  
imum esse hu-  
iusmodi ludum  
Mahumetis Al-  
coran, printed  
1550. Azovra.  
3. p. 17. Viri  
boni, aleas vel  
scacos, cum nō  
sint res licitæ,  
sed Diaboli ma-  
china, per quæ  
inter homines  
inimicitiam et  
abhorritiōnem  
inūcere, et eos  
ab orationibus  
et invocatione  
Dei retrahere  
maxime niti-  
tur, prætermi-  
tite. Ibid. Azovra  
3. p. 43.

\* Here p. 623.

quam propinent, aut provocati ad bibendum respondere, sed sobriè et castè ex doctrina Apostoli vivant. Which Constitution was framed out of the\*fore-recited Decree of the Councell of Trent, of which this Pope (writes Langhecructus,) was a most diligent observer and practiser.

spectators of such playes or games. They may not be present at riotous or dishonest feasts, neither shall they enter into any tavernes or alehouses unles it be by reason of some long journey. Let them not drinke (or begin an health) to any one; nor yet pledge others when they are provoked to drinke; but let them live soberly and chastly according to the Apostles doctrine.

And is it not then a shame for Protestant Ministers to frequent, to use these Playes, these games and sports, or to practise these abuses, which Popes, and Papists thus condemne, at leastwise by their publike Decrees, though they still approve them by their practise?

To these Canonically, I shall here annexe these Imperiall Constitutions following; which inhibit all Clergy men under severe penalties, yea and other Christians too, from dancing, dicing, acting or beholding Stage-playes, and such like Spectacles as these.

The first is the Decree of *Iustinian* himselfe, directed to *Epiphanus* the Patriarke, in these words.

¶ *Iustinian. Codicis lib. 1. Tit. 6. De Episcopis et Clericis. Lex. 34. Corpus Iuris Civilis tom. 4. Col. 161, 162*

(\*) Vehementer credimus quod Sacerdotum puritas et decus, et ad Dominum Deum et Salvatorem nostrum Iesum Christum fervor, et ab ipsis missæ perpetuæ præces, multam propitiationem nostræ reipublice et incrementum præbent, per quas datur nobis et barbaros subjungere, et dominum fieri eorum

We verily beleieve that the puritie and honour of Ministers, and their zeale to our Lord God and Saviour Iesus Christ, and their perpetuall prayers, afford much reconciliation and increase to our Republique; by which there is power given to us, both to subdue the barbarians, and to be made Lord of those things which before we have not obtained,



rum quæ antea non obtinimus; et quanto plus rebus illorum accedit honestatis et decoris, tanto magis et nostram remp. augeri credimus. Si enim hi prætulerint vitam honestam et undique irreprehensibilem, et reliquum populum instruerint, ut is ad honestatem illorum respiciens multis peccatis abstineat, planè est, quod inde et animæ omnibus meliores erunt, et facile nobis tribuetur à maximo Deo et Salvatore nostro Iesu Christo clementia conveniens. Hæc igitur nobis speculantibus, nuntiaturum est, præter communem rerum fidem, quosdam ex reverendissimis diaconis itemque presbyteris, (nam eo amplius dicere erubescimus, Deo amantissimos nempe Episcopos,) quosdam, inquam, ex his non vereri, alios quidem per se, aleas seu tesseras contrectare, et adeo pudicum, ATQUE ETIAM IDIOTIS A NOBIS FREQUENTER INTERDICTUM SPECTACULUM participare: alios vero talem ludum non accusare,

tained, and by how much the more honesty and comeliness accrues to their affaires, we beleieve that our commonweale shall bee so much the more increased. For if these shall live an honest, and every way unblameable life, and shall instruct the residue of the people, that they beholding their honesty may abstaine from many sinnes, it is manifest, that from thence even all mens soules will be the better, and convenient mercy shall be easily granted to us by our great God and Saviour Iesus Christ. We therefore contemplating these things, it is tolde us, beyond the common truth of things, that certaine of the most reverend Deacons and Presbyters, (for wee are more ashamed to say, that even Bishops who are best beloved of God,) I say, that some of these, are not afraid, some of them by themselves, to play at tables or dice, and to participate of so shamefull a SPECTACLE, WHICH WEE HAVE OFT PROHIBITED EVEN LAYMEN THEMSELVES: that others verily blame not this play, but either communicate

o Stage-plays therefore and the beholding of Diccers, and Dice-play pollute mens eyes, their eares, their hands and soules.

o Stage-plays therefore are the very pompes of the Diuell, which wee renounce in baptism.

fare, sed vel communicare facientibus, aut sedere spectatores actus indecori, et spectare quidem cum auiditate omnimoda, res omnium rerum importunissimas, sermones vero audire blasphemos, quos in talibus necesse est fieri, polluere etiam suas manus, et oculos, et aures SIC DAMNATIS ET PROHIBITIS LVDIS; alios vero neque obscurè et latenter, aut equorum certaminibus se immiscere, aut etiam invitare aliquos super equorū profligatione aut victoria, vel per seipso vel per alios quosdam: Et quia nō decēter talia ludāt, aut SCENICORVM aut thylemicorū SPECTATORES FIUNT LVDORVM, aut earum quæ in theatris certantium ferarum pugnae fiunt, quemadmodum ipsi vel his qui modo et recens initiati sunt et adorandis mysterijs dignati, ipsi prædicant, ut ABRVNVCIENT ADVERSARIUM DÆMONIS CULTVM, ET OMNIBVS POMPIS EIVS, QUARVM NON MINIMA PARS TALIA SPECTACULA SVNT.

with those who use it, or sit spectators of this unseemely act, beholding even with all greedinesse the most inconvenient foolish thing of any, and hearing blasphemous speeches which must necessarily be uttered in such sports, (o) polluting even their hands, their eyes & eares with such CONDEMNED AND PROHIBITED PLAYES: that others truly, not obscurely and covertly, intermingle themselves in Cirque-plays and horse-races, or else best with others upon the discomfiting and victorie of horses, either by themselves or some others. And because they cannot conveniently use such Playes, they become SPECTATORS OF STAGE-PLAYES and Enterludes, or of those combates of wilde beasts that are made in theaters; albeit they themselves doe preach even to those that are even now but newly admitted to and made partakers of the sacred mysteries, that they should RENOVNCE THE WORSHIP OF THE DIVEL THEIR ADVERSARY, AND ALL HIS POMPES, OF WHICH SUCH SPECTACLES OR STAGE-



SVNT. Sæpè quidem istis talia custodiri prædicamus: videntes autem de his factam nobis relationē in necessitatem incidimus ad præsentem veniendi legem, tum propter nostrum super religione studium, tum etiam propter sacerdotij ipsius simul et communis reipub: utilitatem. Et sancimus, neminem neque diaconum, neque presbyterum, et multo magis neque Episcopum, (quod quidem et incredibile fortè videri possit,) ut quorū in ordinationibus præces ad Dominum mittuntur Christum Deum nostrum, et invocatio sancti et adorandi sit Spiritus, et eorum capitibus aut manibus imponuntur sanctissima eorum quæ apud nos sunt mysteriorum, ut scilicet ipsis omnia sensoria instrumenta pura fiant et consecrentur Deo. Neminem igitur horum audere de cætero et post divinam nostram legem aut cubicare, (id est tesseriis seu aleis ludere,) quocunque alex genere aut ludo, aut ita ludentibus communicare aut conversari, aut recreari, aut  
una

STAGEPLAYES ARE NOT THE LEAST PART. Truly we have oftentimes proclaimed that such things should be observed by them: but seeing there is a relation of these things made unto us, we are fallen into a necessity of comming to the present law, both in respect of our care for religion, as also for the publike benefit of the ministry it self, and of the Republike. And we decree, that no Deacon nor Presbyter, and much more no Bishop, (which truly may chance to seeme incredible,) as in whose ordinations praier is sent up to our Lord God Iesus Christ, and the holy and adored Spirit is invocated, and the most holy mysteries that are among us are imposed on their heads or hāds, that so al their sensitive instruments may be made pure and consecrated unto God. \* Let none of them therefore hereafter presume after our divine law, either to play at tables or dice, or at any kinde of dice-play, or game, or to communicate or converse, or to be recreated with those who play thus, or to play together with them, or to beare witnesse to them,  
P p p p 2 them,

\* Let Clergy men mark this well.

unà cum ijs agere, aut eis testimoniū perhibere, aut interesse PLEBEIIS HVIVSMODI SPECTACVLIS quæ prius diximus, aut quid eorum quæ in his prohibêtur facere, sed OMNI AD ILLA PARTICIPATIO IN POSTERVM ABSTINERE &c. Si vero quis de cætero tale quid faciens deprehensus fuerit &c. et convictus fuerit diaconus et presbyter vel aleator esse, vel aleatorum particeps, aut talibus assidens vanitatibus, vel prædictis interesse spectaculis; aut etiã tortè aliquis Deo amabilium Episcoporum (quod quidè neque eventurum esse confidimus,) prorsus tales cujuldã participes esse spectaculi, aut cum aleatoribus unà sedere, et disponere, aut pacifici aut sponsiones facere, de cætero ausus fuerit \*eum à sacra seperari liturgia jubemus, ac imponi ipsi canonicã pœnam, et definiri tempus infra quod conveniat metropolitani suũ jejunijs et supplicationibus utentem magnum propitiari Deum super tali transgressione: et si per definitũ tempus

them, or to be present at such PLEBEIAN SPECTACLES AND STAGE-PLAYES which wee have spoken of before, or to doe any of those things that are here prohibited, but to ABSTAIN HEREFTER FROM ALL PARTICIPATION WITH THEM. And if any one shall henceforth bee deprehended doing any such thing; and if any Deacon or Presbyter shall bee convicted to bee either a dicer, or a partner with dicers, or one that sitteth by such vanities, or to be present at the foresaid Enterludes: or if perchance any one of the Bishops beloved of God (which \*truly we trust will never happen,) shall henceforth presume to be a partaker of any spectacle or play, or to sit together with dicers, and to direct, or bargain, or bett, wee command him to be sequestred from the sacred liturgie, and canonical punishment to be inflicted on him, and a convenient time to bee appointed within which hee may resort to his Metropolitan with fasting and supplications, to appeale the great God for this his offence: and if during the appointed

\* Yet some perchance there are who have Stage-plays acted before them now and then to their shame, and the ill example of others, & that on Lords-day night too.

\* And was not this Emperour a rank Puritan thinke yon, for making such a severe Law as this against these scandalous irregular Clergy-men.



tempus maneat lachrymis et pœnitentia et jejunio et ad Dominum Deum oratione, remissionem delicti exorans, confestim ei cui subjectum est hoc diligenter cognito, et sollicitè requisito, communè quidem pro ipso orationem fieri curabit, et cum omni diligentia injunget ipsi ut postea à tali sacerdotij decoratione absterneat; et si putaverit ipsum sufficienter ad pœnitentiam venisse, tum sacerdotali eum restituere dignetur clementiæ. Si vero et post excommunicationē inventus fuerit, neq; vera pœnitentia usus, et aliàs etiam aternatus eam rem et manifestè ab adversario (diabolo) mente inescatus, ipsum quidem sacerdos sub quo degit, sacris eximat catalogis, omnino eum deponens: ille autem non amplius ullo modo licentiam habeat ad sacerdota-lem venire gradum &c.

*pointed time he shall continue imploring the remission of his fault with \* teares, repentance, and fasting, and prayer to his God; this being speedily made knowne to who he is subject, and diligently examined by him, hee shall provide a common prayer to be made for him, and with all diligence shall enjoyne him; that he shall afterwards abstaine from such a disgrace of the ministry; and if he shall thinke that hee hath sufficiently repented, let him vouchsafe to restore him to his ministeriall function. But if even after his excommunication he shall be found not to have truly repented, and contemptuously to returne to the same thing againe being manifestly seduced in his mind by the Divell; let the Bishop or Minister under whom he lives strike him out of the sacred catalogues, and altogether depose him: & let him by no means obtaine any future licence to come into the Ministeriall order.*

\* The solemnity and seriousness of this repentance before his readmission into the Ministerie, shewes the hainousnesse of that Ministers or Bishops offence, who either playes or betts at dice, or looks on dicers, or resorts to Stageplayes.

Which Constitution shewes how execrable a thing it is, for Clergy men especially, to resort to Stageplayes.

To this worthy Constitution or Law of his, I shall annexe two others, worthy our observation.

(a) Vir nullo modo uxorem

*A man may by no meanes*

P p p p 3

Justinian Codicis l. 5. Tit. 17 De Repudiis &c. Lex. 8. §. 169 a. Lyphius De Amphitheatro,

put c. 3. p. 17.

orem expellat, nisi adulteram &c. nisi circensibus vel theatralibus ludis, vel arenarum spectaculis, in ipsis locis in quibus hæc adsolent celebrari, se prohibente gaudentem.

*b* Iustinian<sup>i</sup>  
Novella 22. &  
117. Bulengerus, De Theatro l. 1. c. 50. p. 297. here p. 391

(*b*) Vir dimittere uxorem potest, si præter voluntatem suam circenses et theatricas voluptates captet, ubi scenici ludi sunt aut ubi feræ cum hominibus pugnant.

*c* See here p. 391.  
*d* Bulengerus de Theatro l. 1. c. 5. p. 297. & here p. 389, 390, 391.

Which lawes of his, authorizing men to put away their wives, (as (*c*) *Sempronius Sophus* did.) if they resort to Playes, to Play-houses, or other spectacles without their licence, (*d*) (because it is an apparant evidence of their lewdnesse, and a meanes to make them common prostituted whores, few else resorting unto Playes but such;) is an impregnable evidence of the lewdnesse, the unlawfulnessse, the infamy of acting and frequenting Stage-playes, and of the intollerable mischievous qualities of Plaies themselves, which thus strangely vitiate their Spectators: and withall should cause all husbands, all parents, to keep their wives and daughters from Playes and Theaters, (the (*e*) *very marts, the instructions of baudery and adultery*), if they would preserve them chaste; to which Adulterers, Woers and others oft entice them, that so they may more easily overcome their chastity, and make them pliable to their lusts, (*f*) which they are alwayes sure to accomplish, if they can once but draw them to resort to Playes; as ancient, that I say not moderne experience, can too well witnesse.

*e* Agrippa De Vanitate Scientiarum cap. 63, 64. & here pag. 435. to 444, 452, 453. accordingly.  
*f* See Act. 6. Scene 3, 4, 5. accordingly.  
2.

*g* Iustinian. Codicis lib. 1. Tit. 6. De Episcopis et Clericis Lex. 17. Edit. Parisiis 1537. fol. 16.

The second, are the imperial Constitutions of *Honorius* and *Theodosius*, which runne thus.

(*g*) Placuit nostræ clementiæ |

put away his wife, unlesse she be an adulteresse, &c. or unles she resort to Cirque-playes, or Stage-plaies, or Sword-plaies, in those very places where they are wont to be celebrated, contrary to his command.

A man may put away his wife, if without his leave shee runne to Cirque-playes, and theatrical Enterludes, to play-houses, (or places where are Stage-plaies,) or where beasts fight with men.

It pleaseth our grace that  
Clergy



mentia ut nihil conjuncti Clerici cum publicis actionibus vel ad Curiam pertinentibus habeant. Præterea ijs qui Parabolani vocantur, neque ad quodlibet publicum spectaculū, neque ad Curia locum, neque ad judicium accedendi licentiam permittimus &c. Interdicimus sanctissimis Episcopis et presbyteris, diaconis et subdiaconis, et lectoribus, et omnibus alijs cujuslibet ordinis venerabilis collegij aut schematis constitutis, ad tabulas ludere aut alijs ludentibus participes esse, aut inspectores fieri, aut ad quodlibet spectaculū spectandi gratia venire. Si quis autē ex his in hoc deliquerit, jubemus hunc tribus annis à venerabili ministerio prohiberi, et in monasteriū redigi: sed in medio tempore si se pœnitentē ostenderit, liceat sacerdoti sub quo constitutus est tempus minuere, et hunc priori rursus ministerio reddere.

To which I may adde these ensuing Imperiall Constitutions of Gratianus, Valentinianus, and Theodosius.

(r) Nullus solis die populo spectaculum præbe-

at,

*Clergy men intermeddle not with publicke actions or things belonging to the Court. Besides, wee permit not those who are called\* Parabolani, to have leave to come to any publike Spectacle or Stageplay, nor yet to the Court, or place of judgement. Wee prohibit the most sacred Bishops, and Presbyters, Deacons and Subdeacons, and all others of the venerable colledge, or livery, to play at tables, or to bee partners with others that play, or spectators of them, or to come to any spectacle or stageplay of purpose to behold it. If any of these shall offend in this, we command him to be suspended the venerable ministrie for three yeares, and to be thrust into a Monastery: But if in the middle of this time hee shall shew himselfe penitent, it shall be lawfull for the Minister under whom hee is placed to shorten the time, & to restore him to his former ministry.*

\* That is, such Ministers as were appointed to cure the ho- dies of those who were weake and sicke. See Iustinian. Cod. l. 1. Tit. 6. Lex. 18. according- ly.

r Codicis Theodosiani lib. 15 Tit. 5. De Spectaculis, Lex 2. Parisiis 1598. p. 471.

Let no man exhibit any Stage-play or Spectacle to the

at, nec divinam venerati-  
onem confecta solennitate  
confundat.

*Ibidem* Lex. 5  
p. 43. See Va-  
lentinianus,  
Theodosius, &  
Arcadius. Iusti-  
nian. Codicis  
lib. 3. Tit. 12.  
De Feris Lex.  
7. accordingly.

\* Therefore  
Lords day  
nights are no  
fit times for  
Masques or  
Stage-plays.

\* Kings then  
are most ho-  
noured, when  
as God is best  
served by their  
subjects and  
Courtiers.

(*S*) Dominico quæ est  
septimanæ totius primus  
dies et natale, atque E-  
piphaniæ Christi, Pas-  
chæ etiam atque quinquage-  
simæ diebus omni The-  
atrorum atque Circensium  
voluptate per universas  
urbes earundem populis  
denegata, totæ Christiano-  
rum ac fidelium mentes  
Dei cultibus occupantur.  
Si qui etiam nunc vel lu-  
dæi impietatis amentia,  
vel stolidæ paganitatis er-  
rore atque insania detinen-  
tur, aliud esse supplicatio-  
num noverint tempus, al-  
iud voluptatis. Ac ne quis  
existimet in honorem nu-  
minis nostri veluti majo-  
ri quadam imperialis offi-  
cij necessitate compelli, et  
nisi divina religione con-  
tempta spectaculis operâ  
daret, subeundum forsitan  
sibi nostræ serenitatis of-  
fensam, si minus circa nos  
devotionis ostenderit quâ  
solebat, nemo ambigat,  
\* quod tunc maxime man-  
suetudini nostræ ab huma-  
no genere defertur, cum  
virtutibus Dei omnipo-  
tentis

the people on the Sunday, nor  
confound Gods worship with  
any acted Enterlude.

On the Lords day which  
is the first day and birth-  
day of the whole week, and on  
the feast-dâyes of the Epi-  
phany of Christ, of Easter al-  
so and of Whitsontide, all the  
pleasure of Stage-plays and  
Cirque-plays, being denied  
the people throughout all  
their Citties, the whole  
minds of Christians & belie-  
vers shalbe busied in the wor-  
ship of God. And if any now  
are deceived either with the  
folly of Jewish impiety, or  
with the error and frenzie  
of foolish paganism, let them  
know, \* that there is one time  
of supplications, another of  
pleasures. And lest any one  
should thinke himselfe as it  
were compelled out of honour  
to our Majesty with a cer-  
taine greater necessitie of im-  
periall duty, and that per-  
chance he shall undergoe the  
displeasure of our grace, un-  
lesse contemning divine reli-  
gion, he shall addict himselfe  
to Stage-plays, or if hee  
shall shew lesse devotion to-  
wards us in this kinde than  
hee was wont: let no man  
doubt, that then most of all  
is



potentis ac méritis  
universis obsequi-  
um orbis impen-  
ditur.

is attributed to our clemencie by  
mankind, when as the obedience and  
service of the world is bestowed on  
the vertues and universall merits of  
the omnipotent God.

The last is that of *Julian the Apostata*, who in his  
Letter to *Arsacius*, the Arch-Pagan Priest of *Galatia*,  
writes thus by way of injunction, of purpose to draw  
the Pagans to the discipline of the Christians.

(t) Deinde sacerdotem  
quemq; cohortare, ne in  
theatro conspiciatur; ne ap-  
ud caupones potet; neve  
arti cuiquam aut operæ  
pudendæ aut ignominiosæ  
præsit. Et morem quidem  
gerentes persequere, re-  
belles vero à te repelle.

Moreover exhort every  
Priest that hee be not seene  
in the theatre; that he drinke  
not at ale-houses; and that  
hee practise or survey no ig-  
nominious, no shameful art or  
worke. And honour those who  
are obedient, but repell the  
rebellious from thee.

So much shew of ingenuity was there even in this  
grand Apostate, as to doome Stage-plays unfit Specta-  
cles, Playhouses & Alehouses undecent places for Pagan  
Priests, how much more then for Christian Ministers.

To all which Councils and Constitutions of this na-  
ture, I shall adde *Gratian: Distinctio 33, 48. & Causa 21.*  
*Quæst. 3, 4. Inonis Decreta pars 5. cap: 373. & pars 11.*  
*c: 76, 78, 79. Panormitan: Tit: De Vita et Honestate Cle-*  
*ricorum, & De Clerici Officio. Alvarus Pelagius De*  
*Planctu Ecclesie, lib: 2. Artic: 28. fol: 133. Isidor Hispa-*  
*lensis De Officijs Ecclesiasticis l: 2. c: 2. H. Rabanus Mau-*  
*rus De Sacris Ordinibus lib: 1. Operum Tom: 6. p: 63. A, B*  
*Alexander Fabricius Destructorium Vitiorum l: pars 4.*  
*c: 23. Ioannis De Wankel Glossa in Breviarium Sexti lib:*  
*3. Tit: 1. De Vita et Honestate Clericorum. (v) Inno-*  
*centius 3. Decretalium Constit: lib: 3. Tit: 1. De Vita et*  
*Honestate Clericorum. Episcopus Chemnensis, Onus Ec-*  
*clesie, cap: 23. sect: 1, & c. Ioannis de Athon, Othoboni Con-*  
*stitutiones, fol: 78, 79, 80. & Constitutiones Concily Ox-*

3.

t Zozomeni  
Eccles. Hist. l.  
5. c. 17. Nice-  
phorus Callistus  
Eccles. Hist. l. 1. c.  
c. 22. Eutropius  
Rerum Rom.  
Histor. l. 1. p.  
150. Centur.  
Magdeburg.  
Cent. 4. Col.  
458. Baronius  
& Spondanus  
Annal. Eccles.  
Anno 362. sect.  
60.

v Operum  
Tom. 2. pag.  
717.

x Tim. 4. 12.  
 See Ambrose,  
 Remigius,  
 Chrysostome,  
 Theodoret,  
 Theophylact,  
 Anselme, Beda,  
 HRabanus  
 Maurus, Pri-  
 masius, Haymo  
 Sedulius, Lyra,  
 Calvin, Mar-  
 lorat, Aretius,  
 with others I-  
 bidem, accor-  
 dingly, & Con-  
 cillium Medio-  
 lanense, apud  
 Binium, Tom.  
 4. p. 891, 892.  
 y See my Sur-  
 vey of Mr. Co-  
 zens his coze-  
 ning Devoti-  
 ens, p. 72. & the  
 Epistle Dedicato-  
 ry to the  
 Archbishops &  
 Bishops & c. be-  
 fore my Anti-  
 Arminianisme.

onienſis, fol: 122, 123, 124. Lindwood Provincialium  
 Constitutionum, l. 3. Tit: De Vita et Honestate Clericorum  
 fol: 87, 88. Summa Rosella, Tit: Clericus, sect: 2. & Choreia  
 Summa Angelica, Tit: Choreia: & Clericus, sect: 4, 9, 11.  
 Claudius Espenceaus Digressionum in Epist: ad Timotheum  
 lib: 2. cap: 14, 15. Ioannis De Burgo Pupilla Oculi, pars 7.  
 c: 10. Buchardus Decretorum l: 14. c: 7. Dionysius Riche-  
 lius De Vita Canon: et Ecclesiast: Artic: 9. Clichetomus,  
 De Vita et Moribus Sacerdotum, cap: 17. Rochellus De-  
 cretorum Ecclesie Gallicana lib: 6. Tit: 18, & 19. Ioannis  
 Langhecrucius, De Vita et Honestate Ecclesiasticorum, l: 2.  
 cap: 11, 12, 13, 14, 15, 16, 17, 19, 20, 21, 22. & l: 3. c. 3, 4.  
 With sundry other Canonists and Caluists in their Trea-  
 tises, De Ecclesiasticis Officijs, & De Vita & Honestate  
 Clericorum: who all unanimously conclude, (as the fore-  
 quoted Councils and Constitutions doe;) That it is ut-  
 terly unlawfull for any Clergy men whatsoever, (who  
 should be (x) patternes of piety, temperance and humility  
 to others:) not onely to hunt, to hanke, to drinke or pledge  
 any heathes; to make any riotous feasts, to weare any  
 (y) velvets, silkes, or costly apparell, to intermeddle with  
 secular affaires & c. to dance, to play at dice or tables, or  
 at any unlawfull games, or to looke upon any others who are  
 dancing or playing: but likewise to be actors, hearers, or  
 spectators of any Enterludes, Stage-playes, or other such  
 Spectacles whatsoever either in publique or private; for the  
 premised reasons. All which concurring Authorities,  
 (seconded by the Canons and Constitutions of our owne  
 Church of England; Witnesse, Reformatio Legum Ec-  
 clesiasticarum, ex Authoritate Regis Henrici 8. et Edo-  
 vardi 6. Londini 1571. Tit. De Ecclesiastica, et ministris  
 ejus, cap. 4. f. 48. Where we thus reade. Presbyteri non sint  
 compotiores, non aleatores, non aucupes, non venatores, non  
 sycophanti, non otiosi, & c. & Ibid: fol: 48. cap. 13. f. 50. Ca-  
 veat Episcopus ne otiosos, vanos, impudicos aut aleatores  
 nutriat, & c. Together with Queene Elizabeths Injun-  
 ctions, Injunct: 7. Canons Anno 1571. fol: 4. 8. 13. & Ca-



nons 1603. Can: 73, 74. Which thus decree: \* *That Ministers shall not give themselves to drinking or riot, spending their time idly by day or by night, playing at cards, or tables, or any other unlawfull game; but at all times convenient they shall heare or reade somewhat out of the holy Scriptures, or shall occupie themselves with some other honest studie or exercise, alwayes doing the things which shall appertaine to honestie, and endeavouring to profit the Church of God, having alwayes in minde, that they ought to excell all others in purity of life, and should be examples to the people to live well and christianly; under paine of ecclesiasticall censures to be inflicted on them with severity, according to the qualities of their offences:*) should now at last perswade all Christians, (especially all Clergy men, for whom there is no evasion.) for ever to renounce, not onely the acting, the composing, but likewise the very sight and hearing of all publike and private Stageplayes, which so many Councils, Canonical and Imperiall Constitutions, have thus unanimously censured, even from age to age. Wherefore I shall here close up this Scene (and I hope the mouthes of all Play-patrons whatsoever) with this 48. Play-confounding Argument, incapable (I suppose) of any answer.

\* I would all inconformable Ministers in manners would remember it.

*That which 55 severall Oecumenicall, Nationall, Provinciall Synodes and Councils in severall successive ages of the Church: together with sundry Apostolicall, Canonick, and Imperiall Constitutions, have severely inhibited, suppressed, anathematized, condemned under paine of excommunication, and the like; must undoubtedly be execrable, unseemely, unlawfull unto Christians, unsufferable in any Christian Church or State.*

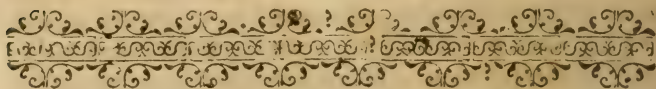
Argum. 48.

*But 55 severall Oecumenicall, Nationall, and Provinciall Synodes and Councils, in severall successive ages of the Church; together with sundry Apostolicall, Canonick and Imperiall Constitutions,*

have severely inhibited, suppressed, anathematized, condemned Stageplayes, together with their Actors and Spectators, under paine of excommunication, and the like : as all the premises witnesse.

Therefore they must undoubtedly be execrable, unseemly, unlawfull unto Christians, unsufferable in any Christian Church and State.

The premises no Christian can or dares controll, against so many apparant evidences : the Conclusion therefore must stand inviolable, maugre all that Players or Play-haunters can object against it.



## ACTVS 7. SCENA QVARTA.

4.  
The ancient  
Fathers of the  
Church a-  
gainst Stage-  
playes.

See Act. 6.  
Scene 3, 4, 5,  
12. Act. 4. Scene  
1, 2. Act. 5.  
Scene 1. to 12.

• Philo Iudæus  
Hec flourished  
Anno Christi  
50.

**T**He fourth Squadron of Authorities, is the venerable troop of 70 severall renowned ancient Fathers and Writers of the Church, from our Saviours time till the yeare 1200, who have professedly encountered, censured, condemned Stage-playes, in their incomparably excellent writings, a Catalogue of whose names and workes I shall here present you withall, together with a note of those impressions which I follow; omitting the recitall of their words at large; partly to avoid prolixity; partly, because I have already recorded their most eminent passages against Stage-playes and Players in severall (a) precedent Acts and Scenes, on which you may cast your eyes. To begin with these ancient Fathers and Authours according to their severall Antiquities, which I would wish the learned to peruse, for their owne better satisfaction in this point. The 1. of them, is *Philo Iudæus*, an eminent learned Iew, if not a Christian, whom *St. Hierom* highly applaudes, inserting him into his Catalogue of Ecclesiasticall Writers. *De*

*Agri-*



*Agricultura lib:* in his workes Basilæ 1558. p.271, 272. *De Vita Mosis lib:* 3. p:932. *De Fortitudine lib:* p: 1001, 1002, 1005, 1006. *De Specialibus Legibus*, p. 1059, 1060. *De Monarchia lib:* p:1099. *De Vita Contemplativa*, p:1205, to 1216. *In Flaccum l:* p:1305, 1306. *De Legatione ad Caium*, p:1342. to 1354, & 1399. *De Decalogo*, p:1037. & *De Iudice*, p:967. The 2. is, *Clemens Romanus, Constitutionum Apostolicarum lib:* 2. cap:64, 65, 66. & *lib:* 8. c:38. Apud Laur: *Surium Conciliorum Tom:* 1. *Colonia Agrip.* 1567. p.68, 69, & 120. The 3. is that famous Jewish Historian *Flavius Iosephus*, whom *St. Hierom* inserts into his Catalogue of Ecclesiasticall Writers. *Antiquitatum Iudeorum lib:* 15. c:11. l:16. c:9. & l:19. c:7. in his workes in Latine, *Francofurti* 1617. p. 415, 416, 434. The 4. is *Athenagoras*, that eminent Christian Philosopher, *Pro Christianis Legatio, Bibl. Patrum.* *Colonia Agrip.* 1618. *Tom.* 2. p.139. A, B, C, D. The 5. is *Theophilus Antiochenus*, Patriarke of the famous City of Antioch, *Ad Antolicum lib:* 3. *Bibl: Patr: Tom:* 2. p:170. G, H. The 6. is *Tatianus Assyrius, Contra Græcos Oratio: Bibl: Patr: Tom:* 2. p:180, 181. The 7. is *Irenæus Bishop of Lyons, Contra Hæreses lib:* 1. cap:1. & *lib:* 2. cap:19. in his workes; Basilæ 1571. p.23, & 155. The 8. is *Clemens Alexandrinus, Oratio Adhortatoria ad Græcos*, in his Latine workes; Basilæ 1556. fol.8, 9. *Pædagog. l:* 2. c:5, 6, 7, 10. *lib:* 3. c.2, 3, 11. fol.52, 53. & *Stromatum lib:* 7. fol: 153. The 9. is *Tertullian*, who hath professedly written an whole Booke against Stage-playes, viz: *De Spectaculis lib:* in his Workes; *Parisij* 1566. *Tom:* 2. p:382, to 404. *Adversus Gentes Apologia*, cap:\*6, 38, & 42. *Ibid:* p:589, 591, 626, 627, 682 704. 706. *Ad Martyres l:* cap:2. *Ibid:* p:17. *De Idolatria lib:* c:5. & 18. a booke worke the reading. *De Pudicitia, lib:* c:7. & *De Corona Militis lib:* c:5. to 13. *Tom:* 1. p:750. to 760. The 10. is *Hyppolitus*, an eminent Martyr, *De Consummatione Mundi, et Antichristi Oratio. Bibl. Patrum Tom.* 3. p.16, 17. The 11. is *Origen*,

2. *Clemens Romanus*, Anno Christi 70.

3. *Iosephus*, Anno 90.

4. *Athenagoras* Anno 150.

5. *Theophilus Antiochenus*, Anno 175.

6. *Tatianus*, Anno 180.

7. *Irenæus Lugd.* Anno 180.

8. *Clemens Alexandrinus*, Anno 200.

9. *Tertullian*, Anno 200.

\* See Edit. Junii Franech. 1597. where the chapters are thus distinguished.

10. *Hyppolytus* Anno 220.

11. *Origen*, Anno 230.

12. Minutius  
Felix, Anno  
230.

13. Cyprian,  
Anno 250.

14. Zeno Vero-  
nensis, Anno  
260.

15. Arnobius,  
Anno 290.

16. Lactantius,  
Anno 300.

17. Eusebius  
Cæsariensis,  
Anno 330.

18. Iulius Fir-  
micus, Anno  
350.

19. Hilarius  
Pictaviensis,  
Anno 360.

20. Macarius  
Egyptius, Anno  
370.

21. Cyrillus  
Hierosolymita-  
nus, An. 370.

22. Asterius,  
Anno 370.

*Super Leviticum, Homil.* 11. in his workes, Parisijs in  
ædibus Ascensionis, Anno 1519. Tom. 1. fol. 83. B, C. In  
*Esaïam, Hom.* 8. Tom. 2. fol. 108. H. In *Hieremiam, Hom.*  
2. Ibid. fol. 112. I. In *Epist. ad Romanos, l.* 8. Tom. 3. fol.  
203. & *Contra Celsum, l.* 5. Tom. 4. fol. 67. C. The 12. is  
Minutius Felix, a famous Christian Lawyer, in his *Octa-  
vius, Oxonia* 1627. p. 34, 70, 100, 101, 123, 124. The 13.  
is St. Cyprian, Bishop of Carthage, *Epistolarum l.* 1. E-  
pist. 10. Eucratio. & lib. 2. Epist. 2. Donato. Edit. Erasmi,  
Antwerpiæ, 1541. Tom. 1. p. 56, 57, 72, 73. *De Habitu  
Virginum* p. 242. & *De Spectaculis lib.* professedly writ-  
ten against Stageplayes. Edit. Pamelij Colonia Agrip.  
1617. Tom. 3. p. 243, 244, 245. The 14. is Zeno Vero-  
nensis Episcopus, *De Ieiunio Sermo. Bibl. Patr. Tom.* 3. p.  
127. C. & *De Spiritu et Corpore Sermo, Ibid.* p. 128. D.  
The 15. is Arnobius *Disputat. adversus Gentes, lib.* 2.  
Antwerpiæ 1582. p. 75. l. 3. p. 114. l. 4. p. 149, 150, 151.  
l. 5. p. 182. & l. 7. p. 230, to 242. The 16. is Lactantius  
Firmilianus, lib. 6. *De Vero Cultu cap.* 20, 21. in his  
Workes Lugduni 1615. p. 502 to 509. *Divinarum In-  
stitutionum, Epitome, cap.* 6. p. 737, 738. See *De Invidia,*  
l. 5. c. 21. p. 422, 423. & c. 10. p. 388. & *De Falsa Religi-  
one, l.* 1. c. 20. p. 75. The 17. is Eusebius, Bishop of Cæ-  
sarea, *De Preparatione Evangelica, l.* 2. c. 2. p. 33. l. 4. c. 11.  
Operu Parisijs 1582. Tom. 1. p. 85, 86. *De Demonstratione  
Evangelica lib.* 5. p. 382. *Hist. Ecclesiast. l.* 1. c. 9. l. 7. c. 24.  
Tom. 2. p. 153, 154. & l. 8. c. 16. p. 169. & *Apud Damas-  
cenum Parallelorum, l.* 3. c. 47. p. 208. The 18. is Iulius  
Firmicus Maternus, *De errore Profanarum Religio-  
num lib. cap.* 13. *Bibl. Patr. Tom.* 4. p. 111, 112. The 19. is  
Hilary, Bishop of Poitiers, *Enarratio in Psalm.* 19. in his  
Workes, Colonia Agrip. 1617. p. 202. G. & in *Psalm.* 118.  
lib. Ibid. p. 258, E, F. The 20. is Macarius Aegyptius,  
*Homilia* 27. in his Workes, Parisijs 1559. p. 212. & *Ho-  
mil.* 40. p. 264. The 21. is Cyrillus Hierosolymitanus,  
Arch-Bishop of Hierusalem, *Catechesis Mystagogica* 1.  
Parisijs 1564. fol. 175, 176. The 22. is Asterius, Bishop



of *Anasia*, *Oratio in Festum Kalendarum*, *Bibl. Patr.* Tom.4. p.705,706. The 23. is *St. Ambrose, Bishop of Millaine*, *De Officijs l. 1.c.23. & l.2.c.21.* *Operum Colonia Agrip.* 1616. Tom.4.p.9. A,B.28.F. *De Poenitentia*, l.2. c.6. *Ibid.* p.193. F. *De Elia et Ieiunio*, cap.18. Tom.1.p.257,258. & c.21.p.259. C,D. *Enarratio in Psal.* 118. *Octon.* 5. Tom.2.p.430,431. *Annotationes in Deut.* 22. *Irenæo*, Tom.1.p.232,233. *Sermo 11.* Tom.5. p.8. & *Sermo 64.* p.44. A,E,G. The 24. is *St. Basil the Great, Bishop of Casarea in Cappadocia*, the native Countrey of *George the Arrian, Bishop of Alexandria*; who was borne in *Cappadocia*, as is most apparant: First, by (a) *Zozomen*, (b) *Socrates Scholaasticus*, (c) & *Nicephorus Callistus*, who all expressely testifie in positive termes, (as their words in the margent evidence,) that *George the Arrian was a Cappadocian borne*. Secondly, by the testimony of *Athanasius*, *Contra Arianos Oratio*, where(as *Nannius* translates it,) he writes thus. (e) *Eaq; de causa* (ἡρώριον ἀπὸ τῆς Καππαδοκίας τινὰ,) *Georgiū Cappadocem quendam redimerunt*: (which referres onely to his Countrey;) *Sed nec ille aliquo in numero aut precio habendus est. Dico enim eum istis in locis, non ut Christianum se, sed ut idololatram gessisse eundemq; moribus et instituto carnificem esse*: which relates to his lewd conditions. Againe in his Epistle, *Ad solitariam vitam agentes*; hee hath this passage. (f) *Nunc autem denuò* Γεώργιον τινὰ Καππαδοκίην ἀντρωπὸν, *Georgium quen-*  
*ligens, tum quod eiusdem cum ipsis opinionis perstudiosus esset.* *Eccles. Hist.* 2. c.6. b (*Georgion vs ek Kappadokias ormato &c.*) Which *Christophorsonus*, and *Suffradus Petrus* render, *Georgium itaque accerferunt*, qui et ex *Cappadocia* oriundus; (& *Meridith Hanmer* in his English translation out of the Greek Copy, reads, *Georgius borne in Cappadocia*;) et opinione et religione quam illi tuebantur imbutus fuit. *Eccles. Hist.* 2. c.10. & Interea *Atiani Gregorium &c.* *Episcopatu movent*: et *Georgium quendam Cappadocem genere*, (as *Ioannis Langus* translates it) qui circa panem vilio-  
*liorem et fursur ætatem egerat succiduaq; adeo suillæ promus condus fuerat, quod in religione tuendo industrius esset pro eo in Alexandrino sede collocarunt.* *Eccles. Hist.* 9. c.7. & Edit. Lat. *Petri Nannii.* *Parisiis* 1608. p.57. D. Edit. Græc. Lat. 1611. Tom. 1. p.117. f. Pag. 238. A. Lat. Gr. & Lat. Tom. 1. p.566.

23. *St. Ambrose*  
*Anno 370.*

24. *St. Basil*,  
*Anno 370.*  
 a *Ariani Gre-*  
*gorium utpote*  
*in sua ipsorum*  
*doctrina stabi-*  
*lienda tardum*  
*et negligentem*  
*&c. inde trans-*  
*tulerunt, in-*  
*que eius locum*  
*substituerunt*  
*(Georgios os so-*  
*men genos en*  
*Kappadohes:)*  
 Which *Ioan.*  
*Christophorso,*  
*nus renders,*  
*Georgium ge-*  
*neris Cappado-*  
*cem,* qui ab il-  
*lis maxime æ-*  
*stimabatur,*  
*tum quod in*  
*rebus agendis*  
*promptus ac di-*

*dam Cappadocem*, (an apparant designation of his Country,) *erarij Constantinopoli questorem et depeculatorem omnium, atque ex crimine profugum Alexandriam specie militari et autoritate ducis in Episcopatum immittit.*

And in his Epistle, *Ad ubique Orthodoxos, ὡς Γεωργίῳ τῷ ἐκ Καππαδοκίας, &c.* Which *Petrus Nannius* renders thus: (*h*) *Quibus declarabat Georgium Cappadocem natione, successorem mihi datum, satellitium stipatoribusq; Comitibus in cathedram inducendum*: and that properly enough. So that if *Athanasius* (who had cause to know the birth and life of this *Arrian George*, who both persecuted and deposed him) may be judge, this *George*, without question, was a *Cappadocian borne*. Thirdly, it is evident by the unavoidable suffrage of *Gregory Nazianzen*, the *Countrey-man*, if not the coetanian of this *Arrian George*: who in his *Oratio 31. in laudem Athanasij*, writes thus. *Τίς ἐστιν ἡ Καππαδοκία ἐκ τῶν εὐχαριστῶν τῶν ἡμετέρων ὁρμώμενον, πορεύς τὸ γένος, πορεύς τοῦτος τῷ δίανοιαν, &c.* which not only *Bilius*, but (*k*) *Ioannes Lewenclavius* too, (who well understood the signification of the word ὁρμώμενον) Latine thus. *Monstrosus quidā Cappadox ex ultimis terra nostrae finibus oriundus, malus genere, animo pejor, &c.* Which words, *monstrosus quidā Cappadox, ex ultimis terra nostrae finibus oriundus*: (*l*) (*Gregory Nazianzen being a Cappadocian borne*; ) coupled with this foregoing passage: *Atque hic mihi charissimum solum, patriam inquam, meam omni crimine solutam velim; Non enim patrie, sed ijs qui libera animi voluntate eum (viz. George the Arrian) elegerint improbitas assignanda est. Illa enim sacra, et apud omnes pietatis laude clara et illustris; at hi Ecclesia parente indigna. Porro in vinea quoque spinam nasci audistis, &c.* (Wherein he excuseth his native Country, *Cappadocia*, from all blame; that *George the Arrian* was borne & made a Bishop in it; since thornes may grow in vineyards,

*h* Page 176.b.  
Lat. Edit. Gr.  
Lat. p. 727.D.

*k* Edit. Basilie  
1571. p. 527,  
528.  
*i* *Gregorius*  
Presbyter De  
Vita *Gregorii*  
*Nazianzeni*  
*Oratio. Grego-*  
*rii Nazianz.*  
*Monodia in*  
*Basilii Magni*  
*Vitam. Isidor.*  
*Pelusiota l. 1.*  
*Epist. 158.*  
*Munster Cos-*  
*mogr. l. 5. c. 14.*  
*Purchas Pil-*  
*gr. l. 3. c. 15.*  
*Vincentius*  
*Speculum Hist.*  
*l. 14. c. 88. Op-*  
*meeri Chro-*  
*nog. p. 288.*



yards, and those who chose him for their Bishop, not his native Countrey were to blame;) and seconded with this ensuing gradation; *malus genere*, (which referres to his parentage, hee being a Cappadocian borne, whose wickednelle and lewdnelle, as is confessed, grew into a proverbe:) *animo pejor*, which relates to his conditions: are an unanswerable evidence, that George the Arrian was a Cappadocian borne. Hence (m) Billius in his Scholia upon this Oration, long before Dr. Rainolds wrote any thing of this subject, concludes peremptorily; That George the Arrian was a Cappadocian borne; *Cappadox enim erat* (saith hee) *Georgius Arrianus infestissimus Athanasij hostis. Quatenus autem Cappadox erat, inquit Theologus, videam mihi, et patriam communem cum eo habere, nonnihil etiam ad insidias adversus Athanasium structas conferre.* Hence Flaccus Illyricus, Iohannes Wigandus, Matthæus Index, and Basilus Faber, in their Famous Magdeburgian Ecclesiasticall Centuries, (\* 36 yeares before Dr. Rainolds, ) relating the life and death of George the Arrian, expressly affirme from this of Nazianzen, That George the Arrian was a Cappadocian borne. For thus they write: (n) *Georgius natione Cappadox, ex sordido et vili vita genere, ad Episcopatum, seu tyrannidem potius, Alexandriam pervenit.* Yea both (o) Baronius and Spondanus from this passage of Nazianzen, and those of Athanasius, affirme; That this Arrian George was a Cappadocian borne, and the Countrey-man of Nazianzen: For writing of Gregory, and this Arrian George: *Concordant vero* (say they) *omnino patria, cum utrumque fuisse Cappadocem veteres scriptores tradant,* quoting Nazianzen and Athanasius in the margent. Whence they stile this George, *Georgius Cappadox, quem quidem malum genere, animo pejorem, moribus pessimum fuisse, Gregorius Nazianzenus ipsius Gentilis docet, dum ejus scelera recenset.* If then we beleieve either the forenamed Historians, or Athanasius, Nazianzen, Billius, the Century-writers, Baronius or Spon-

m See Nazianz.  
Opera Lat. Ba-  
siliæ 1571. p.  
535. Scholia  
13.

\* For the 4.  
Century was  
published, An-  
no 1560. & Dr.  
Rainolds de I-  
dololatria &c.  
Anno 1596.  
n Centur. 4.  
Col. 1358.  
o Annal. Eccles.  
Anno 341.  
sect. 5. & 356.  
sect. 10, 11.  
Spondanus  
sect. 3.

p Lib. 4. cap. 14.  
 q Chronolog.  
 Biblioth. Patrum  
 Coloniae Agrip. 1618.  
 Tom. 9. pars 1.  
 p. 15. H.  
 r Athanasii  
 Apologia, secundum  
 cunda: p. 203.  
 207. Socrates  
 Eccles. Hist. l. 1.  
 c. 24. & l. 2. c. 26  
 Centur. Magd.  
 4. Col. 708, 750  
 753, 819. The  
 History of St.  
 George, p. 110,  
 111, 115.  
 s Nicephorus  
 Constant.  
 Chron. Bibl.  
 Patr. Tom. 9.  
 pars 1. p. 16.  
 t Biblioth. cap.  
 96. The History  
 of St. George,  
 p. 113.  
 u Edit. Athanasii,  
 Lat. Parisiis  
 1608. p. 161. &  
 238. in the  
 margent.  
 x Edit. Nazianzenii  
 1571. p.  
 528, 535.  
 y Centur. Mag.  
 4. Col. 104,  
 555, 1050.  
 z Anna. Ecclesiast.  
 Anno  
 356. sect. 3.  
 a Prefatio in  
 Sancti Hilarii  
 of St. George, p. 103,  
 104, 105.

*danus*, who are most expresse in point, this *George the Arrian* was undoubtedly a native Cappadocian. Lastly, that passage of *Cassiodorus* in his (p) *Tripartita Historia*, where he stiles this *George*, *Cappadocem hominem Arianae vesania*: that more punctuall testimony of (q) *Nicephorus Constantinopolitanus*, who reckoning up the names of the Bishops of Alexandria, whereof he makes this *George* the 22. stiles him, *Georgius Cappadox*: (by which title hee distinguisheth him, not onely from (r) *George the Arrian Bishop of Laodicea*, but from (s) *George the 50 Bishop of Alexandria*, who succeeded him: perchance the same *George* whom *Photius* mentions, as the authour of a booke concerning *Chrysostome*: together with (v) *Nannius*, (x) *Billius*, the (y) *Centuriators*, (z) *Baronius*, *Spondanus*, (a) *Nicolaus Faber*, and the severall *Index-compilers* of *Athanasius*, *Nazianzen*, *Nicephorus*, *Zozomen*, *Socrates Scholasticus*, the *Centuries*, *Baronius*, *Spondanus*, *Bibliotheca Patrum*, and others, who all stile him, *Georgius Cappadox*, as being a Cappadocian borne; yeeld us an infallible testimonie in *Dr. Rainolds* his behalfe; that *George the Arrian Bishop* (a thing not questioned heretofore by any,) was by birth a Cappadocian. Neither will those two objections to the contrary, so much as once eclipse this shining truth: To wit, (b) that *Homo*, or *Monstrum Cappadox*, is a proverbiall speech, denoting, not the Country, but the lewd conditions of this *Arrian George*, and that *Ammianus Marcellinus*, who lived about those times, affirms for certaine in expresse termes, that *George of Alexandria* was borne at *Epiphania* in the Province of *Cilicia*. For first, though *Homo Cappadox* be sometimes a proverbiall speech, being applied to a notorious wicked wretch, who is no Cappadocian borne, (where it must of necessity be proverbial, because it cannot be litterall); yet it is never so, when as it is spoken

Fragmenta, in *Hilarii Oper. Coloniae Agrip. 1617. p. 121.* 6 History  
 p. 103, 104, 105.



of any native Cappadocian, where it may have a proper litterall construction: which is the case of *George the Arrian*, whom all Writers hitherto, till some of late, haue conceived to be a Cappadocian borne. But admit, that *Homo*, or *Monstrum Cappadox*, were a meere Adagie, or a periphrasis of a desperate gracelesse wicked milcreant; (which is unlikely in our case, since (c) *Naxianzen*, & (d) *Isiodor Pelusiota* informe us; that about this *George his time the ancient infamie of the Cappadocians lewdnesse was quite abolished, Cappadocia being then become not onely sacred, but even famous and illustrious both for piety, learning, education of youth and learned pious men, who were as so many lights of holy life and doctrine unto all the world:*) Yet no one testimony can be produced by the objectors, to prove, that *Georgius Cappadox*, or *Cappadox* coupled with any other proper name, is used onely proverbially, for a man of wicked, lewd or vile conditions; not for a Cappadocian borne. For as *Anglicus, Scotus, Brito, Indus*, and such like nationall stiles, annexed unto proper names, (as *Thomas Anglicus, Ioannes Duns Scotus, Hervens Brito, Philo Indus, &c.*) denominate onely the native Countrey, not the morall conditions, vertues or vices of men: so *Cappadox*, united to *Georgius*, or any other proper name, demonstrates onely the native soile, not the notorious wickednesse of the person: else *Philagrins*, whom (e) *Naxianzen* stiles, *Philagrins Cappadox clarus et illustris*; (which were an apparant contradiction if *Cappadox* were nothing but a lewd companion;) else all the pious *Cappadocian Bishops* in the first *Nicene Councils*, who are stiled (f) *Cappadoces*; else (g) *Eustochius Cappadox*, as I finde him named; else (h) *St. Basil*, and famous *Gregory Naxianzen*, who are called (i) *Cappadoces*,

e *Patria mea (Cappadocia)* sacra est, et apud omnes pietatis laude clara et illustris. *Oratio 31. in laudem Athanasii p. 527.* Per multamini strat veneranda hæc patria mea Cappadocia, non minus bona iuvenum nutrit quam equorum. *Oratio 31. in Laudē Basilii p. 494.* d Altera rursum Cappadocum pars est quam optima, ex qua illi extiterunt qui vitæ suæ ac præceptionum luce orbis terræ finibus præluxerunt. *Epist. Lib. 1. Epist. 158.* Prisco Cappadoci. B. 61. Pars 7. Tom. 5 pars 2. p. 493. e *Oratio 31. p. 521.* f *Centur. Mag. 4. Col. 618. l. 5.* See Acts 2. v. 9. Eusebius De Vita Constantin.

tinil. c. 8. g *Opmeeri Chronogr. p. 287.* b Whom Vincentius Lerinensis cap. 41. and Opmeerus, Chronogr. pag. 288. stile. illa, or, duo Cappadociæ luminaria. Cassiodorus, Histor. Tripartita, lib. 6. cap. 37. Nicephorus Callistus, Hist. Eccles. lib. 10. cap. 26.

k Socrates  
Scholaſt. Ec-  
cleſ. Hiſt. l. 4. c.  
3. 8. Bibl. Patr.  
Tom. 5. pars 2.  
p. 314. Sponda-  
nus Epit. Baro-  
nii Anno 354.  
ſect. 5.

l Nicephorus  
& Caſſiodor  
qua (i) ſupra.  
See Cektur.  
Magd. 4. paſſim  
m See Vincen-  
tius Speculum  
Hiſt. l. 12. c. 131

The Hiſtory of St. George, & Mr Seldens Titles of Honor, part 2. c. 5.  
p. 794, to 819. n Purchas Pilgrimage l. 3. c. 13. Dr. Featly his Handmaid of Devotion, p.  
413. with ſundry others quoted in the Hiſtory of St. George, part 1. c. 3, 4. • See Ibid.  
p Chronogr p. 309. q De Ratione Studii Theologiæ, l. 3. c. 7. r Quoted by Molanus,  
Hiſt. SS. Imaginum. Antwerpæ 1617. l. 3. c. 14. p. 277, 278. ſ In his Pilgrimage l. 3. c.  
13. t In his Hymne of St. George, on St. George his day. v In his Poſtills, ſet out by  
Dr. Chriſtopher Pezelius, intituled; Philippi Melancthonis viri ſummi et incompara-  
bilis, et totius Germaniæ olim præceptoris, explicationum in Academia Wittember-  
genſi traditarum ſuper textus Evangeliorum Dominicalium &c. pars 3. printed Hano-  
viæ apud Antonium &c. Explicatio in Evangelium in Feſto Sanctæ Margaretæ,  
(ſuppoſed to be reſcued from the Dragon by St. George;) pag. 417. the Goſpell on that  
day, (2. Julii) being Matth. 13. Regnum cœlorum ſimilis eſt Margaritæ &c. where he  
diſcourſeth thus. Hac ſeptimana fuit uſitatum celebrari feſtum diem Margaretæ. Non  
volo recitare fabulas quæ ſunt notæ, undecunq; ſunt ortæ, ſive ab Appollinari, ſive ab  
aliis. Apollinaris compoſuit huiusmodi poemata, id eſt Comædias et Tragædias, tunc,  
cũ Iulianus prohibuit doceri Chriſtianorũ liberos in ſcholis ethnicis, nolebat enim eos  
eloquentia et litteris inſtrui, ut Chriſtiana doctrina facilius opprimeretur, &c. (Which  
declares the original of the fable of St. George : and then he propounds this queſtion;  
Quid ſignificat Georgos ? which he thus reſolves, (there being this direction in the  
margin, Fabula Georgii allegorica, to aſcertaine the reader that he reputes it but an  
allegoricall fable :) Significat agricolâ colentem terram, et eſt imago boni et ſapientis  
Principis. Cultura terræ eſt conſervatio diſciplinæ &c. Scribitur Georgius defendiſſe  
Margaritam, id eſt, Eccleſiam, vel Juſticiam, pulchram puellam, quam voluit devorare  
Draco, id eſt Diabolus et tyranni, ut nunc etiam fieri videtis. In Anglia exercetur hor-  
ribilis ſævitia contra homines pios. Vtina Deus excitet Georgios, qui defendant il-  
los contra Dracones. Poſtea obverſis non aculis includitur in dolum, et ſic inclufus de-  
ſcendit ex ardua monte; id eſt, neceſſe eſt illum Principem, qui curam Eccleſiæ ſuſci-  
pit et tuetur juſticiam multa pati, venire in pericula et odia. Sed prorepat incolumis, id  
eſt, cuſtoditur divinitus, &c. Vid. Ibidem.



Lord and Saviour Christ, the true (x) Γεωργος of his Church, who hath long since (y) bruised the head, (z) wounded the body, and (a) vanquished the power of the great Serpent the Divell, (whom the Scripture stiles (b) the Dragon,) and (c) trampled him under his feet, like a victorious conquerour; rescuing the (d) Woman, his beloved Church, (whom he stiles his Margarita, (e) his Jewell) from his infernall power, as the Scriptures plainly teach us; all which the emblematicall picture of S. George doth lively represent: ) must all be now unfainted, and stigmatized for nought else, but desperate notorious cast-aways, as this their proverbiall appellation of *Cappadox* proclaimes them, if the objection prove once true; since this title (*Cappadox*) is appropriated to them all, yea even to (f) *George the Saint*, as well as to *George the Arrian*; he being principally knowne and conceived to be a *Cappadocian borne*, by this addition, *Cappadox*: which if it be meereley nationall in *George the Martyr*, and others fore-recited, must necessarily be so in *George the Arrian*; there being no reason to make it proverbiall in the one, and literall or nationall onely in the other. Secondly, for the objected authority of (g) *Ammianus Marcellinus*, which is misquoted in the chapter: I answer, first, that he was onely an heathen Writer, and not so well acquainted either with the birth or life of *George the Arrian*, as *Athanasius* his competitor, as *Nazianzen* his Countrey-man, and the forequoted Ecclesiasticall historians were; who all affirme him to be a *Cappadocian borne*: his single testimony then ought not to be preferred before all theirs; no more than the testimony of (h) *Frier Anselme*, or *Sir Walter Raleigh*, who record, that *George the Martyr*, was borne in Syria, (not in Cappadocia,) in St. George his castle five miles from *Ptolemais*; is to be credited before theirs, who affirme him born in Cappadocia. Secondly, his witnes is not certaine, but dubious, grounded onely upon a flying report

z Iohn 15. 1.  
Ifay 5. 1. to 8.  
Matth. 12. 33.  
34. 1 Cor. 3. 9.  
y Gen. 3. 15.  
7 Ifay 51. 9.  
4 Rev. 12. 7. to 12.  
b Psal. 91. 13.  
Psal. 74. 13.  
Ifay 51. 9. Rev. 12. 3, 4, 7, 9, 13, cap. 13. 2, 4, 11. c. 16. 13. c. 20. 2.  
c Psal. 91. 13.  
Rom. 16. 20.  
Psal. 110. 1, 2.  
Col. 2. 14, 15.  
Hebr. 2. 7, 8, 14.  
Ephef. 1. 21, 22.  
d Rev. 12. 1. to 16. 1 Tim. 2. 26.  
Hebr. 2. 14, 15.  
e Mal. 3. 17.  
Rev. 21. 10. to 22.  
f Who is stiled Georgius Cappadox, by Vincentius Speculum Historiale, l. 12. c. 13 l. f. 157. Chronicon Chronicorum Aetas 6. f. 140. Opmeeri Chronogr. p. 309. The History of St. George p. 183. to 190, 284, 287, 312. g Lib. 22. cap. 11. not cap. 27.

h See the History of St. George, pag. 133, 134.

of others, not upon his owne knowledge. It is but, *In Fullonio, in Fullio, or insulio* (no man knowes which) ~~natus~~ VT FEREBATUR, *apud Epiphaniam Cilicia op-  
pidum*: And shail we beleeeve a FEREBATUR, a meere uncertaine rumour, taken up by an Heathen, before the expresse Authorities of sundry eminent Christians. Thirdly, admit the most that may be, that this *George was borne in Cilia*; yet it no more followes from thence, that George the Arrian was not a Cappadocian borne; than that one *borne in St. George his Parish in Burford in the County of Glocester*, is no English-man borne. For as Glocester-shire is a County of England, and so hee that is borne in it, may be truly called an English-man borne; so this *Cilicia* in which George the Arrian was reported to be borne, was, for ought it appeares, a *Praefecture or Province of Cappadocia*; and therefore though he had there his birth, yet we may truly stile him a Cappadocian borne. That this *Cilicia* was but a Province of Cappadocia, it is somewhat probable by the testimony of *Strabo*, no infamous (k) Cappadocian: of *Aeneas Sylvius*, and *Volaterranus*, who informe us: (l) That Cappadocia was divided by the Persians into two Kingdomes, viz: Cappadocia Major, towards Taurus; which they properly stiled Cappadocia; and Pontus, which some have called Cappadocia too: and That this Cappadocia Major under King Archelaus and his predecessors, was parted into 10 Praefectures, 5 of them situated towards the hill Taurus; to wit, Pratura Melitina, Cataonia, CILICIA, (which (m) Aeneas Sylvius stiles, Cilicia Strategia) Tyanensis & Isauriensis; the other 5 intituled, Lavinasena, Sargasena, Saranna, Chamanena, and Rhimnena: to which the Romans added an eleventh Praefecture out of Cilicia, namely the region of Castabalis and Cydrista unto Derba, the seate of Antipater the pirate, the eleventh Praefecture before Archelaus, who annexed likewise Cilicia Trachea, and the whole country that practised piracie unto Cappadocia. If then Cilicia were but

k Munsteri  
Cosmogr. l. 5.  
c. 14 & Purchas Pilgr. l. 3.  
c. 15.  
l Strabo Geog.  
l. 12. Tom. 2.  
Lugduni 1559.  
p. 166, 167,  
168. & Aeneas  
Sylvius, Histor.  
De Asia Minor.  
ri cap. 43, 46,  
49. in his  
Workes, Basil.  
lex 1551, pag.  
325, 327. Vo-  
laterranus Geo-  
gr. l. 10 f. 103.  
See Mercator  
and Ptolomy  
accordingly.  
m Cap. 6. p. 327.



a Province of Cappadocia, and an eleventh Province out of Cilicia, together with Cilicia Trachea were added unto Cappadocia by the Romans and Archelaus: we may as safely conclude, that George the Arrian was a Cappadocian, though borne in Cilicia, a part or Province of Cappadocia, as that St. George his Advocate is an English-man, though born in Gloucester shire. But admit Cilicia, where this George was borne, were no part of Cappadocia, because it may be objected, that \* *Epiphania* was situated in the Province of *Cilicia*, and not in this *Cilicia*: to which I may reply out of *Volateran*, *Geogr.* l. 11. f. 110. that there were three Citties of that name, and one of them perchance in this *Cilicia*; yet the Country of *Cilicia* it selfe (admitting he had his nativity there,) (n) borders on the south of Cappadocia. As therefore (o) some affirme, that St. George may without any contradiction be said to have both *Lydda* and *Rama* for the Stage of his suffering, because they are both contem-  
 minous and adjacent, by which devise they have \* endeavoured to reconcile some jarring Authours: So by the selfesame reason, George the Arrian might be reported, to be borne in Cilicia, as *Ammianus* writes, though in truth he were borne in Cappadocia, as the precedent Authours witnesse; by reason of the neere vicinity of these two Countries. All which being laid together, will sufficiently justifie the true, though late op-  
 pugned position of our deceased famous *Dr. Rainolds*, (whose (p) Overthrow of Stage-playes, hath thus occasioned me even here to quit his credit in this case of George the Arrian, which might else be questioned in the case of Stage-playes:) (q) That George the Arrian was a Cappadocian borne, as (r) was the Mother of St. *Basil*: to whose Play-condemning passages I now proceed: as namely his (s) *Hexaëmeron Hom.* 4. *Operum Basilea* 1565. *Tom.* 1. p. 45. *Hom.* in *Psal.* 1. p. 218. *Sermo* 1. in *Divites et Avaros*, p. 305. *De Ebrietate et Luxu Sermo*, p. 329, 333, 336. *De Legendis Libris Gentilium*

\* See *Prolo-*  
*mic* and *Mer-*  
*cator*. *Epipha-*  
*nia*, and *Pliny*  
*Hist.* l. 5. c. 27.  
 n *Strabo Geo-*  
*gr.* lib. 12. p. 166  
*Plinie Nat.*  
*Hist.* l. 5. c. 24,  
 25. & l. 6. c. 8.  
*Aeneas Sylvius*  
*Hist. De Asia*  
*Minori* c. 40,  
 41. & c. *Pur-*  
*chas Pilgr.* l. 3.  
 c. 35.  
 o *History of St.*  
*George*, p. 150,  
 151, 152.  
 \* *Ibid.* page  
 150, 151, 152.  
 & the like is  
 used in the fa-  
 ble of *Dacia-*  
*nus*, p. 175. to  
 179.  
 p *Printed* 1599  
 & since reprint-  
 ed, 1629.  
 q *De Idololatria*  
*Rom. Eccl.* l. 1.  
 c. 5. sect. 22.  
 r *Nazianzen*  
*Oratio* 30. p.  
 494.  
 s *Quoted also*  
 by *Damascen*  
*Paralellorum*  
 l. 3. c. 47.  
*Oratio,*

25. Gregory Nazianzen, Anno 370. t Gregorius et Basilius nisi una anima in duobus corporibus. Greg. Nazianz. Oratio 30. p. 499.

26. Gregory Nyssen Anno 380.

27. Prudentius, Anno 380.

28. Gaudentius Brixius, Anno 386.

29. Epiphanius Anno 390.

30. St. Hierom, Anno 390.

31. Sedulius, Anno 396.

32. St Chrysostome, Anno 400.

\* See here p. 392. to 433. where his words are recited at large,

Oratio, p. 408, 412. *Ascetica. Tom: 2. p: 180. & Comment: in cap: 14. Esaia, Tom: 3, p: 469.* The 25. is Gregory Nazianzen, that eloquent and famous Cappadocian, Bishop of Constantinople, (t) *St. Basils most intire friend, Oratio 1. in his Workes, Basilia 1571. p. 6. Oratio 28. De Funere Patris, p: 472. Oratio 31. p: 525. B. Oratio 38, p: 583, 584, 585. Oratio 47, p: 772. Oratio 48, p: 796, 797. Adversus Mulieres ambitiosius sese ornantes, p: 994. Ad Selescum, De Recta Educatione, p: 1062, 1063, 1064. a notable place. & Sententia, p: 1168.* The 26. is Gregory Nyssen, *De Oratione lib: Opera, Basilea, 1571. p: 9. De Resurrectione Christi, Oratio 3, p: 160. De Vita Beati Gregorij Miraculorum Opificis, p: 312, 313. & Vita Moseos Enarratio, p: 502, 503, 525.* The 27. is Aurelius Prudentius, that eminent Christian Poet, who much declaimes against Stage-playes, Cirque-playes, Sword-playes, and dancing: in his *Psychomachia: Bibl. Patr: Tom 4, p: 851, F. Hymnus 6, p: 880. & Hamartigeneia, p: 904, A, B, D, G, E, p: 907, D. Contra Symmachum, lib: 1, p: 910, D, E. 912, B, C. & l: 2, p: 922, E, F, G.* The 28. is Gaudentius, Bishop of Brixia, *De Lctione Evangelij Sermo 8. Bibl. Patrum Tom: 4, p: 813, C.* The 29. is Epiphanius Bishop of Constans, in his *Compendiaria vera Doctrina, de fide Catholica et Apostolica Ecclesie: in his workes, Lutetia Paris. 1612. Col: 922, E.* The 30. is that learned Father St. Hierom, *Epistola 2. ad Nepotianum. cap: 6, 7. Operu Antwerpia 1579, Tom: 1. p: 5. Epist: 9, ad Salvinam, cap: 5, p: 28, Epist: 10, ad Furiam, cap: 4, p: 31. Epist: 13, ad Paulinum, cap: 2, p: 39. Epist: 18, ad Marcellam, cap: 1, p: 53. Epist: 48, cap: 2, p: 102. Epist: 88, Tom: 2, p: 314. Adversus Iovinianum, lib: 2, cap: 7, Tom: 2, p: 167. Commentariorum in Ezechiel: lib: 6, cap: 20, Tom: 4, p: 389, H.* The 31. is Calius Sedulius, *Collectanea in Epist: ad Ephesios, cap: 5. Bibl. Patrum Tom: 5, pars 1, p: 506, E.* The 32. is Golden-tongued St. Chrysostome, Bishop of Constantinople, who is most abundant and divinely rhetoricall \* against Stage-playes, Play-haunting, Players, and dancing:



cing: *Homilia 2. Adversus Iudaos*: Edit: Fronto Ducxi Parisi 1621, Tom. 1. p. 463. C, D. *Homil. in S. Inianum*, *Ibid.* p. 615, A, B. *Homil. de S. Phoca*, p. 878, A, B. *Hom. De S. Martyre Barlaam*, p. 893, D, 894, A. *Homil. 56, in Geneleos 29, Tom. 1.* Edit. Lat. Parisijs 1588, Col. 367, 368. *Hom. 3. De Davide et Saule*, Col. 510, 511, 512. *Homil. in Psal. 41*, Col. 734, 735. *Hom. in Psal. 46*, Col. 777, B: *Homil. in Psal. 50*, Col. 821, C, D. *Homil. in Psal. 118*, v. 37; 151, & 152, Col. 998, a, 1030, 1031. *Hom. in Psal. 140*, Col. 1110, 1111. *Hom. 1, de Verbis Esaie*, *Vidi Dominum sedentem &c.* Col. 1281, 1282, 1283, 1284. & *Hom. 2*, Col. 1287, 1288. *Hom. 2, 6, 7, 10, 17, 21, 38, 49, 69, 74, & 89, in Mat. Tom. 2*, Col. 15, 16, 50, 51, 52, 53, 58, 59, 60, 79, B, D, 144, A, 175, A, 297, 298, 299, 300, 356, 358, 359, 360, 487, 488, 489, 514, 515, 601. *Hö. 31, in Ioã: Evang. Tom. 3*, Col. 130, *Hö. 29, & 42, in Acta Apost. Col. 544, A, 611, 612. Hö. 12, in 1 Ep. ad Cor. Tom. 4*, Col. 356, 357, 358, 359. *Hom. 17, in Ephes. 5*, Col. 986, 987, 988. *Hö. 9, in Epist. ad Coloss. Col. 1191. Hom. 15, 17, 18, 19, 21, 23, 38, 39, 54, 62, & 66. Ad Populum Antiochie, Tom. 5*, Col. 118, C, 122, B, C. 135, C, D. 137, B, C. 144, D. 145, A, D. 146, A. 149, A, B, C. 166, 167, 168, 183, 184, 186, 245, B. 250, D. 311, 312, 343, 346, 361, D. *Ad Neophytos Homilia*, Col. 619, B, C. *De Poenitentia Hom. 8*, Col. 750, 751. *De Eleemosyna et Hospitalitate Sermo*, Col. 785, A. *Kalendis habita Oratio*, Col. 799, 800. *Oratio sexta*, 1471, 1472. *Oratio 7* Col. 1481, 1482. *Oratio 5, in Salutationem Herodiadis*, Col. 1815, 1816; and in sundry other forequoted places: See Act: 6, Scene 4, p. 392. &c. The 33. is St. Augustine, that famous Bishop of Hippo: *Confessionum* l. 1, c. 10, *Operum Lugduni* 1563, Tom. 1, p. 99, l. 3, c. 1, 2, p. 116, 117. l. 4, c. 1, 2, p. 128, 129. l. 6, c. 7, 8, p. 165, to 169. *Musica, lib. 1*, c. 2, 3, 5, 6. p. 443, 445, 451, 452. *De Moribus Manicheorum*, l. 2, c. 19 p. 1129, 1120. *Epistola 202, Tom. 2*, p. 953, 954. *De Doctrina Christiana*, l. 1, c. 25, Tom. 3, p. 41. *De Consensu Evangelistarum*, l. 1, c. 33, Tom. 4, pars 1, p. 530, 531. *De Chatechizandis rudibus*

See here p. 392  
to 433.

33. St. Augu-  
gustine, Anno  
410.

See here pag.  
341. to 349.

34. Nilus  
Abbas, Anno  
410.  
35. Orosius,  
Anno 410.  
36. Synesius,  
Anno 410.  
37. Cyrillus  
Alexandrinus,  
Anno 430.  
38. Theodoret,  
Anno 430.  
39. Prosper A-  
quit. Anno  
440.  
40. Sozomenus  
Anno 440.  
41. Isidor Pel-  
lusiora, Anno  
440.  
42. Primasius,  
Anno 450.  
43. Leo I. Anno  
450.  
44. Salvian,  
Anno 460.  
45. Olympio-  
dorus, Anno  
500.  
46. Cassiodo-  
rus, Anno 500.

*bus lib. c. 16, Tom. 4, pars 2, p. 340, 341. De vera et falsa Poenitentia, lib. 5, p. 520. De Civitate Dei Tom. 5, lib. 1, c. 30, 31, 32, 33. l. 2, c. 2, to 15, 26, 27, 29. l. 3, c. 18, 19. l. 4, c. 1, 10, 26, 27, 28, 31. l. 5, c. 12, l. 6, c. 1, 5, 6, 7, 9, 10, 21, 24, 26, 27, 33, l. 8, c. 5, 13, 14, 18, 20, 21, 26, 27, l. 12, c. 25. Enarratio in Psal. 39, Tom. 8, pars 1, p. 416, to 420. in Psal. 102, pars 2, p. 336. Tractatus 100. in Evang. Ioannis, Tom. 9, pars 1, p. 608. De Symbolo ad Catechumenos, l. 2, c. 11, p. 1392, 1394, & l. 4, c. 1, p. 1427, 1428. De Verbis Apostoli, Sermo 17, Tom. 10, p. 442, 443, & Homilia 21, p. 592, 593. with other forecited places, Act. 6, Scene 3, p. 341, &c. The 34. is Nilus Abbas, Oratio 2, de Luxuria, Bibl. Patrum Tom. 5, pars 2, p. 969, G. The 35. is Paulus Orosius, a Spanish Presbyter, Historiarum lib. 3, c. 4, Colonia 1542, p. 120. The 36. is Synesius, Bishop of Cyrene, De Regno lib. Bibl. Patrum Tom. 5, pars 1, p. 51, G. The 37. is Cyril, Bishop of Alexandria, In Hesaiaml. 1, cap. 4. Operum Parisijs 1605, Tom. 1, p. 134. D. in Ioannis Evangelium, lib. 8, c. 5, p. 595. A, B. The 38. is Theodoret, Bishop of Cyrus, De Sacrificijs, l. 7. Operum Colonia Agrip. 1617, Tom. 2, p. 382. De Martyribus lib. 8, p. 390, E, F. De Activa Virtute, p. 408, D. The 39. is Prosper Aquitanicus, Bishop of Rhesium, De Gloria Sanctorum Peroratio, Opera Duaci 1577, fol. 73. The 40. is Hermias Sozomenus Ecclesiast. Hist. lib. 5, cap. 15, Bibl. Patrum Tom. 5, pars 2, p. 420, E. The 41. is Isidor Pelusiot, Epist. l. 1, Epist. 62, 63, Bibl. Patrum Tom. 5, pars 2, p. 483, F, & l. 3, Epist. 336, pag. 613. A The 42. is Primasius, Bishop of Utica, Comment. in Epist. ad Romanos, c. 10, Parisijs 1543, fol. 53. The 43. is Pope Leo the first, In Octava Petri et Pauli Sermo, Opera Antwerpia 1583 fol. 165. The 44. is Salvian, the famous vice-tormenting Bishop of Massilia or Marcelles, in France, De Gubernatione Dei, lib. 6, Opera Parisijs 1608, p. 182, to 224. The 45. is Olympiodorus, Enarratio in Ecclesiasten, cap. 4. Bibl. Patrum Tom. 11, p. 405, E. The 46. is Aurelius Cassiodorus, Variarum, lib. 1, Epist. 27, 30, 32, in his workes Aureliæ*



- Aureliæ Alobragam, 1609, p. 55, 58, lib. 3, Epist. 51, p. 221  
 222, 224, lib. 5, Epist. 42, p. 369, 370, 371, 372, lib. 7, Epist. 10, p. 458, 459. The 47. is Fulgentius Bishop of Ruspens in Africa, *Mythologiarum*, lib. 1, Opera Basilæ, 1617, p. 820, l. 2, p. 861. & *Super audivit Herodes Tetrarcha* &c. *Sermo*, Bibl. Patr. Tom. 6, pars 1, p. 148, D, E, F. The 48. is Pope Gregory the first, *Moralium* l. 15, c. 18. Opera Parisijs 1533, fol. 89, E. l. 13, c. 18, fol. 78, D. l. 21, c. 2, f. 124, I, K. & Epist. l. 9, Epist. 48, fol. 443, K. The 49. is Isidor, Bishop of Hispalis, *Originum* lib. 18, cap. 16, to 60, Opera, Colonia Agrip. 1617, p. 158, 159, 160, 165, de *Officijs Ecclesiasticis*, l. 1, cap. 40, & l. 2, c. 2, p. 400, C. & 401, D, E. The 50. is Anastasius Sianita, Patriarke of Antioch, in his *Via dua*, Bibl. Patrum Tom. 6, pars 1, p. 604, B. The 51. is Valerian, Bishop of Ceme-la, *Homil.* 1, de *Bono Disciplina*, Bibl. Patrum Tom. 5, pars 3, p. 477, C, D. *Homil.* 6, de *Otiosis verbis*, p. 482, G, H. 483, A. *Hom.* 10, de *Parasitis*, p. 487, F, G. The 52. is our Venerable Beda, In *Luca Evangelium*, c. 7, l. 2, *Op-erum* Colonia Agrip. 1612, Tom. 5, Col. 300. The 53. is Ioannis Damascenus, *Parallelorum*, lib. 1, cap. 76, Opera Parisijs 1619, p. 63, 64. & lib. 3, cap. 47, p. 208. The 54. is our famous Countrey-man Alchuvinus, Tutor to CHARLES the Great: de *Caremonijs Baptismi* Epistola in his Workes, Lutetia Paris. 1617, Col. 1158, B. & de *Divinis Officijs* lib. cap. 4, Col. 1013, 1014. The 55. is Agobardus, Bishop of Lyons: de *Dispensatione*, *Ministerio*, &c. Bibl. Patrum Tom. 9, pars 1, p. 603, H. 604, A. The 56. is Paschatius Ratbertus, in *Matth. Evangelium* l. 4, Bibl. Patrum Tom. 9, pars 2, p. 986, A, B. The 57. is Hrabanus Maurus: de *sacris Ordinibus* lib. 1, *Operum* Colonia Agrip. 1626, Tom. 6, p. 63, A, B, C. de *Vniuerso* lib. 20, cap. 16, to 38, Tom. 1. p. 248, to 252. in *Dentero-nomium* l. 2, c. 29, Tom. 2, p. 437. The 58. is Haymo, Bishop of Halberstat, *Comment: in Isaiam*, cap. 56, Colonia 1531 pag 473. & *Comment: in Ephes.* 5, v. 3. The 59. is Remigi-us, Bishop of Rheemes, *Explanatio in Epist. ad Galatas*, Anno 520.
47. Fulgentius, Anno 520.
48. Gregorius Anno 590.
49. Isidor Hispalensis, Anno 630.
50. Anastasius Sianita, Anno 640.
51. Valerian, Anno 650.
52. Beda, Anno 720.
53. Damascen, Anno 740.
54. Alchuvinus Anno 790.
55. Agobardus Anno 840.
56. Paschatius Ratbertus, 57 Hrabanus Maurus, Anno 840.
58. Haymo, Anno 840.
59. Remigius, Anno 850.

60. Bruno, Anno 1043. c. 5, v: 19, *Bibl. Patrum Tom. 5, p. 756, G: & in Ephes: 5, v. 3, p: 970, A, B.* The 60. is Bruno, Bishop of Herbipolis, *Expositio in Psal: 118, v: 37.* *Bibl. Patrum Tom. 11, p. 221, B.* The 61. is Theophylact, Archbishop of the Bulgarians, *Enarrat: in Marc: cap: 6,* in his Workes Basilæ 1570, p: 89. *Enar: in Ephes: c: 5, p. 509, in 1 Tim: 2, p: 573, 584.* The 62. is Iuo Carnotensis Episcopus, *Decreta, Lovaniy 1561, pars 1, c: 207, pars 2, c: 31, pars 3, c: 77, pars 4, cap: 8, 162, 166, 167. pars 5, cap: 370. pars 7, cap: 110. pars 11, cap: 7, 16, 64, 76, to 85.* The 63. is Anselme, Archbishop of Canterbury, *Comment: in Epist: ad Ephesios, l. 5, v: 3, Tom: 2.* *Operum Colonia Agrip. 1612, p: 285, C, D. in Epist: ad Philip: c. 4, p: 306, A. in 1 Tim: c: 3, p: 356, C.* The 64. is Honorius Augustodunensis, *De Antiquo ritu Missarum, lib: 3, cap: 58.* *Bibl. Patrum Tom: 12, pars 1, p: 1069, E.* where he stiles dancing and Stage-playes, the very pompes of the Divell which we renounce in Baptisme. The 65. is elegant St. Bernard, Abbot of Clarevale, *Oratio ad Milites Templi, cap: 4.* *Opera Antwerpia, 1616, Col: 832, L, M. & Epist: 87, Col: 1477, A.* The 66. is Ranulphus Cirstrensis, in his *Polychronicon, London, 1527. Booke 3, cap: 34, fol: 131.* The 67. is our famous Countrey-man Iohn Saresbery, Episcopus Carnotensis in France: *De Nugis Curialiū, l. 1, c. 4, 5, 7, 8. & l. 8, c: 6, 7.* *Bibl. Patr. Tō. 15, p. 358, 463, 466.* The 68. is Petrus Blesensis, Archdeacon of Bathe, *Ep: 14. Bibl. Patr. Tom. 12. pars 2, p: 714, B. Epist: 76, p: 761, E. Epist: 85, p: 769, E.* The 69. is Aelredus, Abbot of Rivaulx, in Yorkeshire, Anno 1160. in his *Speculum Charitatis, lib: 1, cap: 36, p: 95, G. lib. 2, c. 23, p: 111, G, H. l. 3, c: 12, p: 118, A.* and his *Fragmentum,* containing the memorable exhortation of King Edgar to his Bishops and Abbots, *Ibidem p. 144, A.* The 70. is Gratian, *Distinctio 33, 34, 48. & 86.* Edit. Parisijs 1531, fol. 56, 58, 78, 130, 139, 140. & *Causa 4, Quest: 1, f 260. & de Consecratione Distinctio 2, fol: 663.* The 71. is Pope Innocent the 3. *Decretal: Constitutionum, lib. 3.*



*Tit. 1, Constit. 3.* Operum Coloniae Agrip. 1606, Tom. 2, p: 713, 714. These 71 eminent ancient Fathers and Writers in these their recited works, to which I might adde *Iustinian* that famous Christian Emperour, in his \* forequoted lawes and workes, have constantly even from our Saviours death till the yeare 1200. abundantly oppugned, censured and condemned, not onely *Sword-playes*, *Cirque-playes*, and *Amphitheatricall bloody Spectacles*; but even (t) *Stage-playes themselves*, as *diabolicall*, *heathenish*, *sinfull*, *lewd*; *ungodly Spectacles*, (v) *not sufferable among Christians*; condemning withall, not onely the acting, but even the beholding of such *lascivious*, *filthy* and *contagious Enterludes*, the *seminaries of all those prodigious execrable wicked effects*, which I have more fully anatomized in the (x) precedent *Acts*. And if all these worthy ancient Fathers did thus abominate, oppugne the *Stage-playes*, *Actors* and *Play-haunters* of their times; ô how would they censure and abhorre the *scurrilous*, *obscene*, *blasphemous*, *impious Playes* and *Players* of our age, (y) *which are farre more execrable, prophane and lewd than the very worst in former dayes?* From these authorities therefore thus recited, I shall frame this 49. invincible Argument against *Stageplayes*.

\* See Act. 7,  
Scene 3. p. 656,  
to 662.

† See Act. 6,  
Scene 3. 4. 5.  
12.

‡ See Act. 6,  
Scene 5.

× See Act. 3, 4,  
4, 5, 6, through  
out.

γ See Act. 6,  
Scene 7. p. 132.  
& pag. 38.

*That which 71 severall Fathers and eminent ancient Writers of the Church have constantly, professedly condemned, as sinfull, and abominable in these their recited workes; (z) must certainly be desperately sinfull, unseemely unlawfull unto Christians, intollerable in any Christian Commonweale.*

*But these 71 severall Fathers and eminent ancient Writers of the Church, have thus constantly, professedly condemned Stage-playes and Stage-Players, in these their recited workes.*

*Therefore they must certainly be desperately sinfull,*

*firmaverint, id pro indubitato, certo, ratoque habeatur. Venerunt  
ara Hareses, cap. 39.*

SSSS3

unseemely,

Argument. 49.  
z. Quicquid enim omnes, vel plures, uno eodemq; sensu, manifeste, frequenter, perseveranter, velut quodam sibi consentiente Magistrorum Concilio accipiendo, tenendo, tradendo  
*Lerinenſis com-*

4 Errat enim is  
qui a via quam  
Patrum electio  
monstravit ab-  
errat. *Hojmisdæ*  
*Papa Epist. ad*  
*Poss. Rorem.*

Bibl. Patr. Tom.  
6. pars 1. p. 375.

6 See Deut. 4.  
32. c. 32. 7. Job

8. 8, 9, 10. c. 15.  
17, 18. cr. 6. 16

Ezra 4. 15.  
Psal. 44. 1. Pf.

78. 7. Prov. 1.  
8, 9. c. 4. 1, 2.

c. 13. 1. c. 22. 28  
c. 23. 22. c. 2. 20.

1 Cor. 14. 29.  
32. Heb. 12. 1.

1 Thess. 2. 14.  
H-b. 6. 12. See

John Whites  
Way to the

true Church,  
Digress. 47. sect.

4. to 9.  
e Quod nimis

miseri volunt,  
hoc facile cre-

dunt. *Seneca.*  
*Hercules Furcus*

*Act. 2.*  
d Est et hæc

perversitas ho-  
minum, sala-

taria excutere,  
exitiosa susci-

pere, periculosa  
quæque medi-

camenta vitare,  
mori denique citius quam curari desiderant. *Tertull. ad versus Gnosticos* Tom. 2. p. 425. Isti

nec rari vobis convincuntur, quia non intelligunt, nec auctoritatibus corriguntur, quia non recipiunt, nec flectentur suasionibus quia subversi sunt, probatum est, mori magis

eligunt quam converti. *Bern. Super Cantica Sermo 66. fol. 160. c.*

*unseemly, unlawfull unto Christians, insollerable  
in any Christian Commonweale.*

The Minor is evident by the premises: the Major I dare challenge the most impudent Player, or Play-patron to denie. For what man, what Christian is there so peremptorily audacious, so unchristianly immodest, so (a) erroneously schismaticall, as to controll, and quite reject, the unanimous resolutions of so many reverend, pious, incomparably learned *Fathers*? whose Play-condemning censures, seconded by the definitive sentence of the whole primitive Church both under the Law and Gospell; not onely challenge our reverend respect, (b) but our subscription too. We are all exceeding ready in matters of faith, to give credit to Councils, to the renowned *Fathers*, and ancient Writers, especially where all, or many of them concur: and shall we then reject and undervalue them here in the case of Stage-plays, in which they all accord, without the least dissent? Never (I dare positively affirme it) did *Fathers*, Councils, and Writers of all sorts, all ages, more plentifully, more unanimously accord in passing sentence against any abuse or wickednesse whatsoever, then in censuring, in condemning Stage-plays, as the precedent and subsequent Scenes will evidence: and shall we then desert them where they all concord? Could Players, Play-haunters or lewd lascivious persons, finde out but one Council, one Father or two, to countenance Stage-plays, dancing, dicing, Health-quaffing, face-painting, Love-lockes, or their strange fantastique habits and disguises; they would so (c) hugge it, so adore it, that neither the lawes of God or man, the authorities of Christ, his Prophets and Apostles, the concurring resolutions of all other *Fathers*, Councils or Writers to the contrary should be able to convince them that these things are evil: (d) so

*pertinaciously*



*pertinaciously doe men adhere not onely to their opinions, but their errors too, who justifie or foment their vices in the least degree. And shall not then the uncontrolled authority of all the precedent Christian Councils and Fathers, be much more prevalent to withdraw them from pernicious Stage-plays, with other oft condemned vanities, which have not so much as one Father, one Councell to defend them? shall men beleewe, (yea sometimes preferre) the Fathers before the Scriptures, where they seeme to give any countenance to their errors or superstitions; and yet reject them, where they all unanimously condemne their sinfull pleasures? O let us not so farre undervalue these their pious, judicious, unanimous resolutions against Stageplayes and Actors, as still to magnifie, frequent, or patronize them in despite of all these their determinations; (e) but let us joyne hearts, and hands, and pens, and judgements, yea and our practise with them; passing the very selfesame doome on Players, on Stage-plays, as they all have done before us; for feare their pious resolutions prove so many unavoidable endictments of condemnation against us at the last. We all professe our selves inheritors of these Fathers faith; let us not then be ashamed to inherit the purity, piety, discipline, and devotion of their lives. (f) It was one great part of their discipline, to censure, one badge of their Christianity, their piety, to abandon Stage-plays, Players and Play-haunters; let it be one peece of our Ecclesiastical, if not civil discipline, and devotion, to doe the like. And (g) since we are compassed about with so great a cloud of Play-condemning Authorities, let us now at last resolve, to lay away every weight, and the sin, (these sinfull stigmatized Stage-plays which doe so easily beset us; (h) Let us hearken to the instruction of these pious Fathers, and attend unto their doctrine: not (i) removing those Play-exiling Land-markes which they have set us: that so imitating them in their piety, wee may at last participate with them in their glory.*

ACTVS

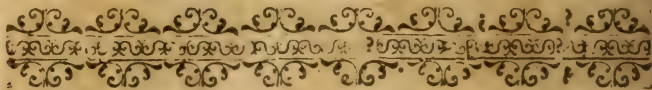
e Phil. 3. 16.  
 Rom. 15. 5, 6.  
 1 Cor. 1. 16.  
 2 Cor. 13. 11.  
 Phil. 1. 27.  
 c. 2. 2. 1 Pet. 3, 8

f See Act. 7.  
 Scene 2.

g Hebr. 12. 1.

h Prov. 4. 1.  
 & 13. 1.

i Prov. 22. 28.



## ACTVS 7. SCENA QVINTA.

5.  
150 Moderne  
Christian Wri-  
ters have con-  
demned Stage-  
playes.

1. Guillermus,  
Altisiodorensis  
Anno Dom.  
1206.

2. Saxo Gram-  
maticus, Anno  
1220.

3. Will. Mal-  
mesburiensis,  
1230.

4. Gulielmus  
Parisiensis,  
Anno 1240.

5. Alexander  
Alensis, Anno  
1240.

6. Edmundus  
Cantuariensis,  
Anno 1240.

7. Vincentius  
Beluacensis,  
Anno 1250.

8. Matthæus  
Parisiensis,  
Anno 1250.

THE fifth Squadron of Play-oppugning Authorities, is the resolution of sundry Christian Authours, as well Papists as Protestants, from the yeare of our Lord 1200, to this present time, a Catalogue of whole names and workes I shall here present unto you, according to their severall antiquities together with the Impressions which I follow. The 1. of them is *Guillermus Altisiodorensis*, Summa Aurea in lib. Sententiarum, Parisijs 1500, l. 3, Tractat. 7, Quæst. 3, fol. 163. where he concludes thus. *Qui dat histrionibus immolat demonibus &c.* The 2. is *Saxo Grammaticus*, Historiæ Danicæ l. 6. Francofurti 1576, p. 103. The 3. is *Willielmus Malmesburiensis*, De Gestis Regum Anglorum, l. 2, c. 10, Francofurti 1601, p. 67, 68. The 4. is *Gulielmus Parisiensis*, De Legibus, c. 13, Opera Venetijs 1591, p. 42, 43. & De Vitijs et Virtutibus, lib. c. 6, p. 262. The 5. is *Alexander Alensis*, the famous English Schooleman, Summa Theologiæ, Colonia Agrip. 1622, pars 4, Quæst. 11, Artic. 2, sect. 4, p. 391, 392, 393. The 6. is *Edmundus Cantuariensis*, Archbishop of Canterbury, Speculum Ecclesiæ, cap. 11. Bibl. Patrum Tom. 13, p. 359, E. The 7. is *Vincentius Beluacensis*, Speculum Doctrinale, Venetijs 1591, lib. 11, c. 93, to 98, fol. 194 &c. Speculum Morale l. 3, pars 8, Distinctio 4. & pars 9, Distinctio 6, fol. 244, 251, 252, & Speculum Historiale Venetijs 1494, l. 29, c. 41, fol. 367, where he hath excellent large Discourses, both against dicing, dancing, Cirque-playes and Stage-playes, well worth the Readers observation. The 8. is *Matthæus Parisiensis*, our famous English Historian, Hist. Angliæ, Tiguri 1589, p. 209, 210, 803, 823. The 9.



is *Thomas Aquinas*, Summa Theologiae, Duaci 1614, 2<sup>a</sup> 2<sup>a</sup>. Quaest: 168, Artic: 2, 3, Quaest: 169, Artic: 2, 3<sup>m</sup>, & 1<sup>a</sup> 2<sup>a</sup> Quaest: 102, Artic: 6, 6<sup>m</sup>, pag: 288, 289, 291. The 10. is *Bonaventura*, that famous popish Cardinall, In Sententias lib: 4, Distinct: 16, Dub: 13: Operum Morguntiae, 1609, Tom: 5, p: 196. The 11. is *Suidas*, Historica, Basiliae 1581, p: 127. Ardaburius & Caius, see p: 193. The 12. is *Ricardus de Media Villa*, Super lib. 4, Sententiarum Brixiae 1591, Distinctio 16, Artic: 3, Quaest: 1, p: 232. The 13. is *Nicolaus de Lyra*, in Deut: 22, v: 5, Duaci 1617, Tom: 1, p: 1595. in Amos 6, Tom: 4, p: 1879 in 1 Tim: c: 2, Tom: 6, p: 698. See him on cap: 16, Iudicum, & in cap: 14, Matth: & c: 6, Marc. The 14. is *Alvarus Pelagius*, De Planctu Ecclesiae, Lugduni 1517, l: 1, Artic: 49, f: 28, lib: 2, Artic: 28, fol. 134, & Artic: 46, fol. 150. The 15. is *Thomas Gualensis*, alias Wallis, a learned English Writer, Lectio 77, in Proverb. Solomonis, Aedibus Ascensionis, 1510, fol: 97: an excellent full place against Stage-plays: & Summa Collationum ad omne genus hominum, pars 1, Distinctio 14, cap: 7. quoted by Alexander Fabricius, Destructorium Vitiorum lib: pars 4, c: 23. The 16. is *Alexanus*, De Casibus &c. Nurembergae 1482, lib 2, Tit. 3. & l: 4, Tit. 17. Artic. 4. The 17. is that profound English Doctor, *Thomas Bradwardin*, Archbishop of Canterbury, De Causa Dei, lib. 1, cap. 1, Corolla 20, Opera Londini 1618, p. 14, 15. The 18. is *Robertus Holkot*, a famous English Schooleman, Lectio 172, super lib. Sapientiae, Basileae 1506, fol. 132. 133. The 19. is *Franciscus Petrarcha*, De Remedio utriusque Fortunae, lib. 1, Dialogus 24, 25, to 31, printed 1613, p. 95, to 130. where wee have an excellent Discourse against dicing, dancing and Stage-plays. The 20. is *Ioannis Wickliffe*, our famous English Apostle, Dialogorum l. 3, c. 1, fol: 45, Edit. 1545. The 21. is *Ioannis de Burgo*, Chancellour of the Vniversity of Cambridge; Pupilla Oculi, Parisijs 1521, pars 4, cap. 8, l. pars 7, cap. 5. O. & pars 10, cap. 5, V, X.

Tttt

The

9. Aquinas,  
Anno 1260.10. Bonaventura,  
Anno 1262.11. Suidas,  
Anno 1270.12. Ricardus,  
de Media Villa,  
Anno 1290.13. Nic. De Lyra,  
Anno 1320.14. Alvarus Pelagius,  
Anno 1330.15. Thomas Gualensis,  
Anno 1330.16. Alexanus,  
Anno 1330.17. Thomas Bradwardin,  
Anno 1340.18. Robertus Holkot,  
Anno 1350.19. Franciscus Petrarcha,  
Anno 1370.20. Ioannis Wickliffe, An.  
1380.21. Ioannis de Burgo, An.  
1390.

22. Nicolaus  
Cabasilas, Anno  
1400.

23. Ioannis  
Gerson, Anno  
1410.

24. Alexander  
Fabricius, An.  
1426.

25. Thomas  
Waldensis,  
Anno 1430.

26. Tostatus  
Abulensis,  
Anno 1430.

27. Ricardus  
Panpolitianus,  
Anno 1430.

28. Nicolaus  
De Clemangis,  
Anno 1430.

The 22. is *Nicolaus Cabasilas*, De Vita in Christo l. 2, Bibl. Patrum Tom. 14, p. 114, C, D, E, F. The 23. is *Ioannis Gerson*, the learned Chancellour of Paris, De Præceptis Decalogi, cap. 7, Operum Parisijs 1606, pars 2, Col. 264, & Sermo Dominicæ 3, Adventus; Operum pars 4, Col. 332, 333, 334. The 24. is *Alexander Fabricius*, a learned English-man, Destructorium Viti-  
rum, Lutetiæ 1516, pars 3, c. 10, C, D. pars 4, cap. 23. De Ludis inhonestis; an excellent place against Dancing, Dicing and Stage-plays; where he quotes one *Walerannus* and *Walensis* against these pastimes, whose workes there cited are not at this day extant. The 25. is *Thomas Waldensis*, a learned English Writer, John Wickliffes professed Antagonist, Tit. 5, De Baptismi Sacrament. c. 49, sect. 7, Operum Venetijs, 1571, Tom. 3, p. 96, B. See here Act. 7, Scene 2. The 26. is *Tostatus Abulensis*, that Voluminous Writer, Comment. in Deut. 22, Quæstio 2, Operum Coloniz Agrip. 1613, Tom. 3, pars 2, p. 199, B, C. In lib. 4. Regum, Quæstio 44, Tom. 7, pars 2, f. 100, C, D. & in Matth. cap. 6, Quæstio 38, & 67, Tom. 10, pars 3, fol. 40, E, & c. The 27. is *Ricardus Panpolitianus*, a famous English Hermite, In Verba Salomonis; *Adolescentula dilexerunt te nimis &c.* Bibl. Patrum Tom. 15, p. 838, A, where he thus writes; *Sed quidem ut pueri vadunt ad ludos, ad spectacula, ad multas alias vanitates: quamvis tamen Deum semper præponunt, quasi Deum amare nescirent*: where hee stiles Stage-plays, vanities, those who resort unto them, *childish persons, who know not how to love God as they ought.* The 28. is *Nicolaus de Clemangis*, De Novis Celebritatibus non instituendis, Tract. Oper. Lugduni Batt. 1613, p. 143, to 160. De Lapsu et Reparatione Iustitiæ, cap. 15, p. 54. & Epist. 28, 54, p. 102, 103, 104, 148, 149. where he excellently declaimes against Dancing, Stage-plays, and other wanton effeminate exercises and disorders in his time; & De Corrupto Ecclesiæ Statu, c. 2, sect. 3, p. 5, c. 4, p. 7, c. 15, sect. 3, p. 15, c. 18, sect. 1, p. 18, where he

censures



censures the luxurie and exorbitances of the Clergy,  
 especially for their dancing, dicing, resort to Playes, and  
 their esteeme of Players. The 29. is *Panormitanus*, that  
 industrious Abbot, 5. Decretalium, De Clerico Ven-  
 tore, Tit. 24, Lugduni 1580, fol. 187; and in sundry o-  
 ther places. The 30. is *Antoninus*, Archbishop of Flo-  
 rence, Chronicorum, pars 2, Tit. 15; c. 10, sect. 13, Edit.  
 Lugduni 1543, fol. 132; & pars 3, Tit. 18, c. 5, sect. 4, fol.  
 19. The 31. is *Æneas Sylvius*, afterwards Pope Pius  
 the 2, Epist. l. 1, Epist. 166, Opera Basileæ 1551, p. 721,  
 722, 723. & De Librorum Educatione, p. 968. The 32.  
 is *Mapheus Vegius*, De Educatione Librorum l. 1. c. 14;  
 & l. 3, c. 7, 12, Bibl. Patrum Tom. 15, p. 835, E, F, 865, H,  
 847, F, & 848. C, D. The 33. is *Ioannis Antonius*, Bishop  
 of Champagne, De Gerendo Magistratu, lib. Bibl. Pa-  
 trum Tom. 15, p. 809, B, C. The 34. is *Paulus Wan-*  
*Quadragesimale*, Hagenau, 1501, Sermo 5, De Custo-  
 dia quinque Sensuum, Sermo 7, De Custodia Auditus;  
 & Sermo 10, De Custodia Tactus. The 35. is *Michael*  
*Lochmair*, Sermo 21, Hagenaw 1550, Y, Z; Sermo 33,  
 F, G, H; Sermo 38, K; Sermo 62, L; Sermo 65, Z; & 106, F  
 The 36. is *Angelus De Clavasio*, Summa Angelica, Nu-  
 rembergæ 1498, Tit. *Chorea, Histrion, Infamia, Ludus*.  
 The 37. is *Baptista Trouomala*, Summa Rosella, Vene-  
 tijs 1495, Tit. *Chorea & Histrion*. The 38. is *Raphael Vo-*  
*lateranus*, Commentariorum lib. 29, cap: De Celebri-  
 tate Conviviorum et Ludorum, Edit: Parisijs 1511, p:  
 312, 313. The 39. is *Ioannis De Wankel*, Glossa in Bre-  
 viarium Sexti, lib: 3, Tit: 1, De Vita et Honestate Cleri-  
 corum, Parisijs 1509, fol: 88. The 40. is *Ioannis Nyder*,  
 Expositio super Præcepta Decalogi, Parisijs 1507, Præ-  
 ceptum 6, cap: 2, 3, fol: 123, 124. The 41. is *Alexander*  
*ab Alexandro*, Genialium Dierum lib: 3, c: 9, Hanouix  
 1610, fol: 135, 136, & l: 5, c: 8, fol. 280, 281. The 42. is  
*Lodovicus Vives*, Notæ in Augustinum, De Civitate Dei  
 l. 1, c. 30, to 34, & l. 2, c. 2, to 16, & c. l. 8, c. 37; & De Cau-  
 sis Corruptionis Artium, lib. 2, Edit: 1612, p. 81, 83.

43. Polydor  
Virgil, Anno  
1510.

44. Ioannis  
Aventinus,  
Anno 1520.

45. Episcopus  
Chemnenfis,  
Anno 1530.

46. Coccius  
Sabellicus,  
Anno 1530.

47. Stephanus  
Costa, Anno  
1540.

48. Nicolaus  
Ploue, Anno  
1540.

49. Mr. Iohn  
Calvin, Anno  
1540.

50. Cornelius  
Agrippa, Anno  
1546.

51. Radulphus  
Gualther,  
Anno 1548.

52. Martin Bu-  
cer, Anno 1550

53. Peter Mar-  
tyr, Anno 1550

54. Olaus  
Magnus, Anno  
1550.

The 43. is *Polydorus Virgilius*, De Inventoribus Rerū, 1604, l. 5, c. 1, 2, p. 380, to 389. & l. 3, c. 13, p. 251, 257. The 44. is *Ioannis Aventinus*, Annalium Boiorum, Basileæ 1590, lib. 7, pag. 536, & 668. The 45. is *Episcopus Chemnenfis*, Onus Ecclesiæ, 1531, c. 23, sect. 1, fol. 43, cap. 27, sect. 15, 16, 17, 18, fol. 53, & cap. 28, sect. 6, fol. 54. The 46. is *Marc: Antonius Coccius Sabellicus Aeneadis* 2, l. 9, Basileæ 1538, p. 299, l. 4, p. 200. Aeneadis 4, l. 1, p. 482, l. 3, p. 508. Aeneadis 5, lib. 4, p. 730, 748, lib. 7, p. 799. Aeneadis 7, l. 2, p. 201, 203, lib. 1, p. 191: where he shewes at large, how Stage-playes were originally devoted to the Roman Idol-Gods, who exacted them at their hands to their great expence. The 47. is *Stephanus Costa*, De Ludo Tractatus, num. 3, 4, 9, 12, 14, to 25. in Tractat. Tractatum, Parisijs 1545, pars 1, f. 156, 157, 158, 159, 160. The 48. is *Nicolaus Ploue*, De Sacramentis, Ibid. Tractat. Tractatum, pars 8, p. 51, sect. 3. The 49. is reverend *Mr. Iohn Calvin*, Sermo 126, in Deut. 22, 5. & Epistola Facillo, Operum Genevæ 1607, Tom. 6, pars 2, Col. 93, 94. See Sermo 70, 79, & 80, in lib. Iob. The 50. is *Henricus Cornelius Agrippa*, De Vanitate Scientiarum, cap. 20, 59, 63, 64, & 71. Colonia 1581. The 51. is learned and laborius *Radolphus Gualter*, Hō. 11. in Nahum 3. f. 214, 215. See Hō. 186. in Mat. fol. 349, 350. & Hō. 51, in Marci Evangeliiū, fol. 74, 75. The 52. is judicious *Martin Bucer*, De Regno Christi Sempiterno, lib. 2, cap. 54. where he condemnes all popular Stage-playes, though he seemes to allow of academicall with some restrictions. The 53. is acute and learned *Peter Martyr*, Locorum Communium, Classis 2, cap. 11, sect. 62, 66 c. 12, sect. 15, 19. & Commentary upon Indges, in the English translation, p. 214, 215. The 54. is *Olaus Magnus*, Archbishop of Vpsalis, Historia, Basileæ 1567, lib. 15, c. 10, 11, 12, 13, 31, to 35: where he notably censures all amorous lascivious ribaldry dances, pictures, songs and musicke, together with Stage-playes and common Actors; taxing all such Princes and Great ones, who harbour these lewd Players in their Courts



Courts or territories, or tollerate their Enteriudes among the vulgar. The 55. is *Petrus Crab*, in his severall forealledged Councils: See Scene 3, in the margent. The 56. is *Franciscus Ioverius*, *Sanctiones Ecclesiasticæ tam Synodicæ quam Pontificiæ*, Parisijs 1555, Classis 1, fol: 61: 156, Classis 2, fol. 5, 6, & 27. The 57. is *Henry Stalbridge*: his Exhortatory Epistle to his dearely beloved Country of England, against the pompous Popish Bishops thereof: as yet the true members of their filthy Father, the great Antichrist of Rome: printed at Basil 1556, fol. 18, where he writes thus. *So long as minstrels and Players of Enterludes played lies, and sung bawdy songs, blasphemed God, and corrupted mens consciences, the Popish Prelates never blamed them, but were well content, &c.* The 58. is *Andreas Frisius*, *De Republica Emendanda*, Basileæ 1559, l. 1, c. 6, p. 23, cap. 17, p. 62, 63, cap. 7, p. 25, 26, cap. 23, p. 90, & lib. 2, cap. 11, p. 132: where he condemnes all Stage-playes, dancing, dicing, and scurrilous songs and Enterludes as unsufferable evils in any Christian well-ordered Commonwealth. The 59. is reverend *Matthew Parker*, Archbishop of Canterbury, *De Antiquitate Ecclesiæ Britannicæ*, 1572, pag. 445. The 60. is pious and learned *Thomas Beacon*, his Catechisme, in his Workes, London 1564, part 1, fol. 341, 355, 361, 366, 400, 486. where he condemnes, not onely all Dicers, Card-players and Gamesters, but even Stage-players too, as theeves; severely censuring Dancing, Stage-playes, Enterludes, scurrilous songs and Play-bookes, as the fomentations of lewdnesse, the occasions of adultery, and things altogether misbeseeming Christians, especially on the Lords day, which they most execrably prophane. The 61. is *Theodorus Balsamon*, *Canones Apostolorum et Conciliorum*, Parisi: 1620, p. 217, to 224. 284, to 288. 422, 423, 658, 659. The 62. is *Claudius Espencæus*, in Epist: 1, ad Timotheum, Lutetiæ 1561, c. 2, p. 44, H: c. 4, p. 88, G: c. 3, p. 101, A: & Digressionum l. 2, c. 14, p. 202, 203. The

55. Petrus Crab, Anno 1550.  
56. Franciscus Ioverius, Anno 1554.  
57. Henry Stalbridge, Anno 1556.

58. Andreas Frisius, Anno 1558.

59. Matthew Parker, Anno 1560.  
60. Thomas Beacon, Anno 1560.

61. Theodorus Balsamon, Anno 1560.

62. Claudius Espencæus, Anno 1560.

63. Bartholmeus Carranza, Summa Conciliorum, Parisijs 1624, in the places forequoted, Scene 3. The
64. Franciscus Zephyrus, Epistola Nuncupatoria in Apolog. Tertulliani adversus Gentes, apud Tertulliani Opera 1566, Tom. 2, p. 550, to 555: and Commentarij in Tertul: Apologiam, Ibid: p. 591, 626, 627. The 65. is learned *George Alley*, Bishop of Exeter, and Divinity Lecturer at Paules, in the second yeare of *Queene ELIZABETHS* raigne, In his Poore Mans Library, London 1571, part 1, fol. 13, 39, & fol. 46, 47: where he notably declaimes against *Play-bookes, and Stage-playes, as the fomentation, the fire and fewell of mens lusts, the occasion of adultery, & other intollerable evils among Christians or Pagans.* The 66. is *Laurentius Surius*, in his forequoted Councels, Coloniae Agrip. 1567. See Scene 3. The 67. is *Calius Rhodiginus*, Antiquarum Lectionum, 1599, l. 8. c. 7, 8. Col. 353, 354. The 68. is *John Bodine*, his Common-weale, l. 6, c. 1, London 1606, p. 644, 645. See here p. 483, 484. The 69, 70, 71, 72, are *Flacius Illyricus, Ioannis Wigandus, Matthæus Index, and Basilus Faber*: in their Centuriæ Ecclesiasticæ, 1564, &c. Centuria 2, Col. 266, 279, 280. Centur. 3, Col. 141, 142. Cent. 4, Col. 458, 857. Cent. 5, Col. 721, 1509, & Cent. 9, Col. 259, 260. The 73. is *Theodorus Zuinger*, Theatrum vitæ humanæ, Basileæ 1570, vol. 12, l. 5, p. 1834, 1835. The 74. is *Ioannis Bertochinus*, Repertorium Basileæ 1574, pars 2, pag 669, Histrio. The 75. is *Petrus de Primaudaye*, in his French Academy, London 1618, cap. 20, p. 205, where hee censures Stage-playes as unsufferable mischiefs. The 76. is *Antonius de Brutio*, Super lib. 3, Decretalium, Vënetijs 1578, Tom. 5, cap. 12. De Vita et Honestate Clericorum, fol. 4, 8. The 77. is *Ioannis Simlerus*, in Exodum, cap. 32, Tiguri 1584, p. 156. The 78. is *Andreas Hyperius*, De Ferijs Bacchanalibus, Basileæ 1580. The 79. is *Guilbertus Genebrardus*, Chronicon, Lugduni 1609, lib. 2, p. 212, & 314. The 80. is *Pau- lo Lanceletto*, Institutiones Iuris Canonici, lib. 2, Tit. De Eucharistia
63. Bartholmeus Carranza, Anno 1560.
64. Franciscus Zephyrus, Anno 1561.
65. George Alley, An. 1562.
66. Laurentius Surius, Anno 1566.
67. Cælius Rhodiginus, Anno 1566.
68. Iohn Bodine, An. 1566.
69. Flacius Illyricus, Anno 1566.
70. Ioannis Wigandus.
71. Matthæus Index.
72. Basilus Faber.
73. Theodorus Zuinger, Anno 1570.
74. Ioannis Bertochinus, Anno 1574.
75. Petrus de Primaudaye, Anno 1576.
76. Antonius de Brutio, Anno 1558.
77. Iosias Simlerus, An. 1580.
78. Andreas Hyperius, An. 1580.
79. Gilbertus Genebrardus, 1580.
80. Paulo Lanceletto, Anno 1580.



Eucharistia, Lovanij 1578. p. 269, 270. The 81. is *Petrus Berchorius*, Dictionarij sive Repertorij Moralis, Vene. tijs 1583, pars 2, Tit. Ludere, p. 428: & De Episcopis in Tractatu Tractatum, pars 4, fol. 25, num. 101. The 82. is *Lambertus Danaus*, De Ludo Alexæ, cap. 5, et Ethicæ Christianæ, l. 2, c. 8, in his Opusc. Theolog. Genevæ 1583, p. 107. The 83. is *Ioannes Langhecrucius*, De Vita et Honestate Ecclesiasticorum, Duaci 1588, lib. 2, c. 11, 12, 20, 21. where he copiously censures Playes and Play-haunters out of Lactantius, Cyprian with other Fathers and Councils. The 84. is *Didacus De Tapia*, in Tertiam partem divi Thomæ, Salamancæ 1589, p. 545, 546. See here p. 483, 484. The 85. is *Petrus Opmeerus*, Opus Chronographicum Orbis Vniversi, Antwerpæ 1611, p. 186, 185. See here p. 481. The 86. is, *Barnabas Briffonius*, Commentarius De Spectaculis in Cod. Theodosij, Honoviæ 1600, p. 208, to 210, where he largely discourseth against Stage-playes, producing sundry passages out of *Tertulian*, *Cyprian*, *Lactantius*, *Chrysostome*, and other Fathers, to testifie their unlawfulness, and lewd mischievous effects. The 87. is *Ioannis Mariana*, Tractatus 7, Colonia Agrip. 1609, Tractatus de Spectaculis, professedly written against Stage-playes, where he proves their unsufferable naughtiness, and unlawfulness both by Councils, Fathers, and Hea-then Authours. The 88. is *Petrus Faber*, Agonistarum lib. Lugd. 1590, where he professedly censures Stage-playes, and such like Enterludes. The 89. is *Petrus Gregorius Thosolanus*, Syntagma Iuris Vniversi, Franec. 1599, lib. 39, cap. 5. The 90. is learned *Arias Montanus*, De Varia Republica, Sive Commentaria in lib. Iudicum, Antwerpæ 1592, cap. 16, p. 568, to 575. The 91. is *Iustus Lipsius*, De Gladiatoribus lib: & De Amphitheatro lib: Antwerpæ 1584. where he not onely describes at large the formes and severall fabrickes of Theatres, Scenes and Amphitheatres, together with the detestableness of Sword-playes and such like Amphitheatricall

81. Petrus Berchorius, Anno 1583.

82. Lambertus Danaus, Anno 1583.

83. Ioannes Langhecrucius Anno 1588.

84. Didacus De Tapia, Anno 1589.

95. Petrus Opmeerus, Anno 1590.

86. Barnabas Briffonius, Anno 1590.

87. Ioannes Mariana, An. 1590.

88. Petrus Faber, An. 1590.

89. Greg. Thosolanus, Anno 1590.

90. Arias Montanus, 1590.

91. Iustus Lipsius, An. 1590.

92. Rodolphus  
Hospinianus,  
Anno 1593.

93. Carolus Si-  
gonius, Anno  
1593.

94. Erasmus  
Marbachius,  
1597.

95. Laurentius  
Bochellius, An.  
1590.

96. Ant. Gue-  
vara, An. 1600.

97. Baronius,  
Anno 1600.

98. Bellarmine,  
Anno 1600.

99. Thomas  
Zerula, Anno  
1600

100. Onuphri-  
us, Anno 1600.

101. Paulus  
Windecke,  
Anno 1604.

102. Bulenge-  
rus, An. 1606.

atrical spectacles, but likewise inveigheth against Stage-  
playes too. The 92. is *Rodolphus Hospinianus*, De Ori-  
gine Festorum, Tiguri 1593. cap. 22. fol. 118, 119, 151,  
152, 153. The 93. is *Carolus Sigonius*, Historia de Oc-  
cidental Imperio. Franec: 1593. lib. 1. p. 32. See here p.  
482. The 94. is *Erasmus Marbachius*, Comment. in  
Deutr. 22. v. 5. Argentorati 1597. p. 217, 218. The 95. is  
*Laurentius Bochellus*, Decreta Ecclesiæ Gallicanæ, Pa-  
risijs 1599. lib. 6. tit. 19. and in sundry other places al-  
ready quoted, Scene 3. in the margent. The 96. is *Don  
Antonio de Guevara*, his Diall of Princes, Booke 3. cap.  
43. to 48. London 1616. p. 509. to 522. where the in-  
tolerable mischiefs that Players and Playes occasion  
are anatomized to the full, and their unlawfulness man-  
ifested by the testimony of heathen Authours. The 97.  
is that laborious Roman Historian *Cardinall Baronius*,  
Annales Ecclesiasticæ, Colonia Agrip. 1609. Anno 120.  
sect. 30. Anno 179. sect. 47. Anno 201. sect. 34. Anno  
206. sect. 4. and in sundry other places. The 98. is that  
famous Popish Cardinall *Robertus Bellarminus*, Con-  
cio 6. De Dominica 3. Adventus, et Concio 9. de Do-  
minica Quinquagesimæ, Operum Colonia Agrip. 1617.  
tom. 6. Col. 60, 61, 204, 205. where he censures stage-  
playes and dancing as unlawfull unchristian Pastimes, es-  
pecially on Lords-dayes and holy-dayes. The 99. is  
*Thomas Zerula*, Bishop of Beneventum, Praxis Epis-  
copalis. Venerijs 1599. pars 1. tit. Ludus fol. 141. The  
100. is *Onuphrius Panuinius Veronensis*, De Ludis Cir-  
censibus. Venetijs 1600. lib. 1. cap. 1, 2, 3, 4. et lib. 2. p.  
120. to 136. where he at large relates the idolatrous hea-  
thenish Originall of Cirque-playes and Stage-playes,  
which he there professedly condemnes, quoting *St. Cy-  
prian*, and *Tertullian*, De Spectaculis, against them,  
which bookes are there verbatim transcribed. The 101.  
is *Paulus Windecke*, Theologia Iurisconsultorum, lib. 1.  
Locus 38. Colonia Agrip. 1604. p. 110, 111. The 102. is  
*Iulius Casar Bulengerus*, De Circo et Ludis Circensi-  
bus,



bus, De Venatione Circi, & de Theatro &c. Opusculorum Tom.2. Lugduni 1621. p:71. to 90. De Theatro lib. 1. throughout, especially cap. 50, & 51, De Scenæ et Orchestræ obscenitate, & de Infamia Theatri: in which bookes, he not onely at large relates the Originall of Cirque-playes, Sword-playes and Stage-playes, together with the severall formes and parts of Theatres, Scenes and Stage-playes, with the severall sorts of Actors, and all other Stage-appurtenances, it being the best discourse in this nature that I have hitherto seene; but he likewise peremptorily censures Stage-playes (against which he produceth sundry Fathers, Councils and Authorities) as intollerable, polluted Spectacles, which misbeseeme all Christians. The 103. is *Francis De Croy*, his First Conformity, printed in English, London 1620, cap: 19, 20. The 104. is *Severinus Binius*, in his forealledged Councils. See Scene 3. in the margent. The 105. is *Gentianus Hervetus*, Comment. in Clement. Alexandrini lib. 3, Pædagogi cap: 11. Parisijs 1612. The 106. is *Amandus Polanus*, Syntagma Theologiæ, Geneva 1617, l: 10, c: 25, 26. & lib. 9, c. 35, p. 665, 666. The 107. is *Henricus Spondanus*, Epitome Baronij, Moguntia 1614, Anno Christi 206, sect. 2, p: 194, Anno 371, sect. 10, p: 393, Anno 399, sect. 5, 9, p. 445, Anno 469, sect. 2 p: 549, Anno 404, sect. 1, 2, p. 458. See Anno 59, sect: 8 p. 108, Anno 325, sect: 52, p: 296, Anno 327, sect: 23, p: 351, & Anno 365, sect. 5, p: 383. where hee proves that Stage-playes were evermore condemned by the Fathers and primitive Christians, as the very Devils Pompes. The 108. is *Philippus Gluverius*, Germania Antiquæ, Lugduni Batt. 1616. lib: 1, c: 20, p: 181, 182. See here pag: 457, 458. The 109. is *Gulielmus Amesius*, de Jure Conscientiæ, 1630, lib. 5, c. 34. p. 271. The 110. is *Dr. Thomas Beard*, his Theatre of Gods Judgements, Edition 2, London 1631. Booke 2, c: 36, p: 435 436. These 110. forraigne and domestique Authours of all sorts, as well Papists as Protestants, Histo-

103. Francis de Croy, Anno 1606.

104 Severinus Binius, Anno 1606.

105. Genrianus Hervetus, Anno 1610.

106. Amandus Polanus, Anno 1612.

107. Henricus Spondanus, Anno 1614.

108. Philippus Gluverius, An. 1616.

109 Dr. Ames, Anno 1630.

110. Dr. Thomas Beard, An. 1631.

b See Herman-  
 nus Schedell  
 Chronicon  
 Chron. Ætas  
 5, fol. 83. Iaco-  
 bus Spielegius  
 Lexicon Iuris  
 Civilis, & Io-  
 annis Calvini,  
 Lexicon Iuridi-  
 cum: Tit. Histri-  
 ones & Ludus,  
 Pardulphus  
 Præcius Lexi-  
 con Iuris Civi-  
 lis et Canonici,  
 et Hieronimus  
 Verrutius, Lexi-  
 con Vtriusque  
 Iuris. Tit. Lu-  
 dus, & Maiu-  
 ma; who there  
 condemne  
 both Stage-  
 players and  
 Stage-plays.  
 With Budæus,  
 Gothefredus,  
 & others here-  
 after quoted,  
 Part. 2. Act. 2.  
 c See Act. 5.  
 Scene 8, & Act.  
 6. Scene 3, 4.  
 d See Act. 4.  
 Scene 1. Act. 6.  
 Scene 12, 20.  
 Act. 7. Scene  
 2, 3.

rians, Statists, Civilians, Morralists, Canonists, as Di-  
 vines. To which I might adde *Mr. Iohn Northbrooke*,  
 his English Treatise against Playes and Enterludes, Lon-  
 don 1579. *Mr. Stephen Goffson*, his Schoole of Abuses,  
 London 1578. and his Playes confuted in five Actions,  
 London 1580. *The 2. and 3. Blast of Retrait from Playes  
 and Theaters*, London 1580. the latter of them penned  
 by a penitent reclaimed Play-Poet. *The Church of evill  
 men and women, whereof Lucifer is the head, and Players  
 & Playhaunters the members, &c.* written by a nameles  
 Authour, & printed by *Richard Pinson*. *Mr. Iohn Field*  
 HIS DECLARATION OF GODS IVDGEMENT AT  
 PARIS GARDEN, January 13. 1583, London 1588. *Mr.  
 Philip Stubbs*, his Anatomy of Abuses, Edition 4. Lon-  
 don 1595, p. 101, to 107. *Dr. Iohn Rainolds*, his Over-  
 throw of Stage-playes, printed 1599, and reimprinted,  
 Oxford 1629. *I. G.* his Refutation of the Apologie for  
 Actors, London 1615. *A short Treatise against Stage-  
 playes*, printed 1625. and dedicated to the Parliament:  
 (all English Treatises professedly written against Stage-  
 playes by English men, and published by authority,  
 which I would desire our Players, our Play-haunters to  
 peruse at leisure: ) *Mr. Osmond Lake*, his Probe Theo-  
 logicall upon the Commandements, London 1612, p.  
 167, to 272. and those 30 other forequoted English  
 Writers, (pag. 485, 486, 487, 488.) whose names and  
 workes I pretermit: all which being put together, a-  
 mount to 150 in the totall summe. These 150 moderne  
 Christian famous Writers, I say, with (b) sundry others  
 whō I pretermit; have in their recited works, by a con-  
 stant uninterrupted succession from the yeare of our  
 Lord 1200, to this present, unanimously oppugned and  
 condemned Stage-playes, (together with all (c) mixt effe-  
 minate, lascivious, amorous Dancing, the epedemicall cor-  
 ruption of our present age,) as most pernicious, execrable,  
 lewd, unchristian, heathenish Spectacles, not sufferable in  
 any Christian Church or State; branding all (d) Stage-  
 players



players for gracelesse, lewd infamous miscreants, who ought to be excommunicated ipso facto both from the Church, the Sacraments, and all Christian society, till they have wholly renounced their diabolical vile profession, and given publike testimony to the world, both of their reformation and sincere repentance. And as all these recited Writers, even so our owne Magistrates, our Vniversities, and all our faithfull Ministers, both in their publike Sermons, and private discourses, together with all godly zealous Christians from age to age, have passed the very selfesame doome and verdict against Playes and Players, as I have (e) elsewhere largely proved, and our owne experience can sufficiently testifie. If then all these Protestant and Popish Authours, Magistrates, Ministers and godly Christians, both at home and abroad, have successively from age to age, from yeare to yeare, thus publickly, thus professedly condemned Stage-playes, both by their words and writings, as most pernicious evils; and that not coldly or slightly, but with the very height of zeale and earnestnesse; dare any Christian now be so perversely obstinate, so singularly wilfull, so desperately audacious, as still to magnifie, frequent, or patronize them? Never, I dare confidently averre, was any one thing whatsoever (except onely some grosse notorious sinne against the expresse law of God and nature) so universally, abundantly, professedly condemned by Councils, Fathers, Christian and prophane Emperours, Princes, Magistrates, States, and Writers of all sorts, all ages, all places whatsoever, as Stage-playes, against which the (f) Fathers of olde, and many Christians of late have written whole Treatises, Bookes and Volumes with such affection and acumen, that wee shall never finde them more sharpe and piercing, more vehement, elegant, and divinely rhetoricall, than in their Impressions against Stage-playes, wherein they farre transcend themselves. Yea such hath beene the harmonious unanimity of Writers in condemning Stage-playes, and

e Act. 6. Scene 5  
p. 489, to 498.  
Act. 7. Scene 2,  
3, 7. See the Epistle before D. Rainolds Overthrow of Stage-playes, and I. G. his Refutation of the Apology for Actors accordingly.

f See Cyprian & Tertullian, De Spectaculis lib. Salvian de Gubernat. Dei lib. 6. Augustine De Civitate Dei lib. 1, 2, and others in their forequoted places.

Actors, that I never met with any Christian or Heathen Authour (*Lodge* onely and *Haywood*, two English Players excepted) that durst, publikely pleade in any printed worke for popular Playes and Actors. It is true, that these two Players *Lodge* & *Haywood*, the first of them in his *Play of Playes*, the latter in his *Apologie for Actors*, thrust out in print by stealth, perceiving Play-houses, Playes and Actors to grow into disgrace by reason of sundry pious Bookes that had beene written against them, by *Mr. Northbrooke*, *Mr. Gosson*, *Mr. Stubbs*, *Dr. Rainolds*, and others forerrecited; undertooke the patronage of Playes and Players (as (*g*) *Demetrius and his silver-smithes did the defence of their great Diana and her silver shrines*) for their owne private ends, it being the craft by which they got their wealth and living. But their ridiculous Player-like Pleas, favouring of nought but paganisme, ignorance and folly, were no sooner published by connivance, but they were presently so soledly refuted, (the first of them, by *Mr. Stephen Gosson*, a penitent Play-Poet, in his *Playes confuted in 5 Actions*; the latter by *I. G.* in his *Refutation of the Apologie for Actors*, London 1615. both published by authoritie:) that they durst not, yea they could not since replie unto them, there being so much against Playes and Players in all writers, all ages, so little (and that little as good as nothing) for them, that it is not onely bootelesse, but impious and absurd, for any to indeavour their defence, which (*h*) *Dr. Gager*, (*i*) *Dr. Gentiles*, and (*k*) *Dr. Case*, who writ something in behalfe of academicall Stage-playes onely, (in which argument they were likewise so utterly foyled and overthrowne by that ornament of our Church and Nation, (*l*) *Dr. Rainolds*, as they were glad to yeeld the walters to him, to *m*) change their opinions, & set downe with losse;) durst never undertake; they all condemning popular Plaies and Plaiers, even in their Apologies for private academicall Enterludes. Let therefore the num-

merous

*g* Acts 19. 24,  
25. & c.

*h* See *Dr. Rainolds* his Overthrow of Stage-playes, where his words are cited and answered.

*i* In his two Epistles to *Dr. Rainolds* Of Overthrow of Stage-playes, p. 26. & c.

& *Ethicorum*, l. 2 c. 8. & *Poz* lit. l. 5. cap. 8.

*l* In his Overthrow of stage-playes.

*m* See the Epistle before *Dr. Rainolds* his Overthrow of Stage-playes accordingly.



merous concurring resolutions of all these learned eminent approved Authors, whose single opinions wee highly estimate in most other things, <sup>(n)</sup> *overballance* the prejudicate erroneous inconsiderate private and subitane Opinions of *all ignorant novices*, or lascivious injudicious Players or Play-haunters whatsoever, who are so prepossessed, so besotted with the love of these most sinfull pleasures, that they are altogether unable to judge rightlie of them: And let us chuse rather to judge aright of Plaies and Plaiers, with all these worthie Sages, than to erre with novices, children, fooles, or lewd ones, who for want of grace and rectified judgements, are <sup>(o)</sup> *unable to discerne betweene good and evil*; contracting the summe of all our present Resolues into this 50 Play-refelling Syllogisme.

¶ Homini mente prædito pauci sapientes, multis insipientibus magis sunt verendi.  
Platonis Symposium, p. 291.

• Hebr. 5. 14.

*That which above 150 moderne Protestant and Popish Writers of all sorts, of our owne and other Nations; together with many learned godly Ministers and private Christians have professedly written, preached, declaimed against from time to time, with an unanimous consent, without any publike opposition or controll; must certainly bee execrable, unseemely, unlawfull unto Christians. Witnesse, Matthew 23. 2, 3. Luke 10. 16. 1 Corinth. 10. 32, 33. Hebr. 13. 17. 2 Cor. 7. 15. c. 9. 13. Ephes. 5. 21. cap. 6. 1, 2. 1 Pet. 5. 5.*

Argum. 50.

*But above 150 moderne Protestant and Popish Writers of all sorts as well domestique as forraigne, together with many learned godly Ministers and private Christians, have professedly written, preached, declaimed against Stage-plays from time to time, (even from Anno 1200, till now;) and that with a most unanimous consent, without any publike opposition or controll: Witnesse the premises.*

*Therefore, they must certainly be execrable, unseemely, unlawfull unto Christians.*

## ACTVS 7. SCENA SEXTA.

6.

40. Heathen  
Writers and  
Philosophers  
against Stage-  
playes and  
Actors.

• Infāni sapi-  
ens, nomen  
fert æquusini-  
qui, ultra quā  
fatis est virtutem  
si petat ip-  
sam. *Horatius*  
*Epist. l. 1. Epist. 6*

¶ Non ideo bo-  
nus Caius et  
prudens Lucius  
quia Christianus:  
Vt quisque no-  
mine Christiani  
animē emendatur  
offendit. *Ter-  
tulliani Apologia*  
*advers. Gentes*  
*cap. 2, 3.*

q 1 Pet. 2. 16.

1. Socrates,  
Anno Mundi,  
3590. aut eo  
circiter.

**B** Vt it may be some rash Play-house censurers, out of their grosse prophaneſſe, will be ready to censure all the fore-alleged Fathers and moderne Christian Authours, for (o) *Puritans* or *Precisians*, and so blow away all these their authorities at one breath, the very title of a Puritan (as of olde the (p) *name of a Christian*) being sufficient to dash, to blast them all. I shall therefore in the next place controll the (q) *madnesse* of these Antipuritan Play-proctors with a Squadron of such Play-condemning Pagan Philosophers, Orators, Historians and Poets, as the very Divell himselfe dares not brand for Puritans, though perchance some desperate Players or Play-haunters will, against all sence and reason, because they are better than themselves. I shall begin with Heathen Philosophers, Orators, Morralists, and then proceed to Historians and Poets, whose names and workes I shall onely quote for the most part, with those Editions which I follow; because I have recited most of their words at large, *Act. 6. Scen. 3. & 5. p. 365. to 371. & 440. to 450. & Act. 5. Scen. 8. p. 245. to 252.* on which you may cast backe your eyes. The first Play-condemning Heathen Philosopher is *Socrates*, the very wisest Heathen, by the expresse verdict of the Delphian Oracle, (witness *Plato* his *Socratis Apologia*, p. 12. & *Diogenis Laertij*, *Socrates* : ) who condemned Comedies and Stage-playes, as pernicious, lascivious vanities; refusing to resort to *Aristophanes* his Comedies; & perswading the Athenians with all the Grecians to abandon Comicall Play-Poets, which they did accordingly: for which see, *Plato* his *Socratis Apologia*, p. 22. *Diogenis Laertij* *Socrates* :

*crates* :



crates: *Ælian Varie Historia*, l. 2. c. 13. *Volaterranum Commentariorum* lib: 29. fol: 113. & *Plutarch: De Gloria Atheniensium*, lib: p: 514. The 2. is *Isocrates*, that famous Oratour, Oratio ad Nicoclem, Editione Crispini 1613. p. 45, 46, 47. & Oratio De Pace, p. 321. The 3. is that incomparable Philosopher *Plato*, who banished all Players and Play-Poets with their Stage-plays out of his Commonweale. De Republica, Dialog. 2. Opera Lat. Basileæ 1561. p. 580, 581. Dialog. 3. p. 585, 586, &c. Dialog. 10. p. 696, 697. Legum: Dialog. 2. p. 800, 801, 802. Dialog. 3. p. 822. Dialog. 7. p. 870, to 877. See Augustine De Civit. Dei, l. 2. c. 14, l. 8, c. 13: 14. Cicero Tusculanæ Quæst: l. 2. p: 449: and here p: 448, accordingly. The 4. is *Aristotle*, the most eminent of all *Plato* his schollers, and the Coryphæus of all Heathen Philosophers: *Politicorum* lib: 7, c: 7, & l: 8, c: 3, 5, 6, and 7. *Francofurti* 1601. *Rhetoricæ* l: 2, c: 6, p: 136, 137. *Hanouix* 1606: & *Problematum* l: 3, quoted by Gellius, *Noctium Atticæ* l: 20, c: 4. The 5. is *Gorgias*, whose censure of *Plays* and *Tragedies* for meere impostures &c. is recorded by *Plutarch*, De Audiendis Poetis lib: p: 26. The 6. is *M. Tullius Cicero*, the Prince of Roman Orators, Oratio pro Pub: *Quinctio*, in his workes *Aureliæ Alobrogum*, 1608, tom: 1, p: 225. *Epist: lib: 7*, ad *Marium*. *Epist. 1*, tom. 2, p: 53. *Tusculanarum Quæst: l: 2*, pag: 449, & lib: 4, pag. 472, 473. De *Legibus* lib. 1. pag. 593. & lib. 2. p. 598. B, C. & De Republica lib. 4. quoted by St. Augustine De Civit. Dei l. 2. c. 9. The 7. is *Lu: Annaus Seneca*, the divinest and most absolute heathen Morralist, *Epist. 7. 90, 122, 123*. Opera *Colonix Alobr.* 1614. p. 154, 155, 377, &c. 505. & *Naturalium Quæst. l. 7. c. 31, 32. p. 952, 953*. De Vita Beata, c. 12, 13, 14. p. 636, 637. De Brevitæ Vitæ c. 12. p. 707, 708. & *Controversiarum l. 1. Proæmium* p. 966, 967. The 8. is *Aulus Gellius*, *Noctium Atticarum l. 20. c. 4*. Edit. 1592. p. 644, 645. The 9. is *C. Plinius Secundus*, *Naturalis Historiæ l. 36. c. 15*. *Colonix Alobr.* 1616. p. 404, & l. 10. c. 51. p. 500. *Epistolarum*

1. *Isocrates*,  
Anno 3630.

3. *Plato*, Anno  
3632.

4. *Aristotle*,  
3640.

5. *Gorgias*,  
An. 3660.

6. *Cicero*, An.  
3904.

7. *Seneca*, An.  
4020.

8. *Aulus Gellius*,  
An. 4050.

9. *Plinius Secundus*, An.  
4070.

- larum lib.4. Epistola 22. Colonia Alobr. 1610. p. 185, 186, 187. & Panegyric: Trajano dictus, p. 38, 45. See here pag. 462, 463. The 10. is *Macrobius Ambrosius Aurelianus*, De Somno Scipionis, lib. 1. Edit. 1607. p. 20. Saturnaliorum l. 2. c. 1. & 7. p. 386, 387, 408. to 412. & l. 3. cap. 14. p. 456. to 460. The 11. is *Marcius Aurelius Antonius*, that worthy Roman Emperor and Philosopher, in his Epistle to Lambert: Epist. 12. in the Booke intituled M: Aurelius; where it is recorded: and in Guevara his Diall of Princes, l. 3. c. 45, 46, 47. See here p. 318, 319, 463, 464. The 12. is *Athenæus*, Dipnosophistarum l. 2. c. 1. Edit. Basileæ, 1556. p. 67. l. 6. c. 1. p. 364. l. 4. c. 17. p. 249, 250. l. 5. c. 4. p. 314, to 319. l. 11. c. 3. p. 734. See l. 12. c. 7, 8, 9, 10. & c. 13. p. 841. & c. 18, 19, 20. l. 13. c. 27. & l. 14. c. 7. to 14. The 13. is *Diodorus Siculus*, Bibliothecæ Historiæ, l. 4. sect. 3, 4, 5, 6, 7. Hanovix 1611. p. 202. to 206. The 14. is *Dionysius Hallicarnassens*, Antiqu. Romanorum l. 2. sect. 3. Edit. 1590. p. 137, 138. c. 5. p. 151, 152. & l. 7. sect. 1. p. 634. See lib. 2. c. 8. p. 195, 196, 197. & l. 7. sect. 9. p. 700. to 707. where he describes at large, *how the Romans and Gracians spent their holy-dayes in dances and Stage-plays, which they dedicated to their Idols, as a speciall part of their worship and service; which Idols had their Salij, Curetes, Ludiones, Histrones, their dancing Stage-playing Priests devoted to their service: their Circenses and THEATRALES POMPÆ et Spectacula* (Ib. p. 197, 709, 712, 714, 715.) as this Authour oft times stiles them; an infallible evidence, that Stage-plays are the very (e) *Pomps of the Diuel*: which Playes, saith this Authour (p. 709) were antiquated and abolished by the *Lacedemonians*, though some other Greekes and the ancient Romans out of a superstition to their Idols who exacted them at their hands, did still retaine them. The 15. is *C. Crissus Salustius*, an ancient Roman Historian, In his *Bellum Catilinarium*, Opera: Colonia Agrip. 1615. p. 22, 23. & *Bellum Iugurthinum*, p. 159. The 16. is *Valerius Maximus*,
10. Macrobius, An. 4100.
11. M. Aurelius An. 4150.
12. Athenæus, An. 4150.
13. Diodorus Siculus, An. 3902.
14. Dionysius Hallicarnassens An. 3904.
- e See here p. 42 to 61, & 561, to 568.
15. Salustius, An. 3906.
16. Valerius Maximus, An. 3990.



*Maximus*, lib. 2. cap. 4. & cap. 6. sect. 7. \*Raphelengij 1612. p. 56, 57, 58, 59, 60. & l. 6. c. 3. sect. 12. p. 237. The 17. is *Titus Livius Patavinus*, that excellent Roman Historian, *Historiæ* l. 7. sect. 2, 3. Francofurti 1600. p. 255, 256. The 18. is *Cornelius Tacitus*, *Annalium* l. 1. sect. 14. Edit. 1614. p. 44, 45. l. 4. sect. 3. p. 139, 140. l. 14. sect. 2, 3. p. 301. to 305. l. 15. sect. 11. p. 360. l. 16. sect. 1. p. 366, 367. *Historiæ* l. 2. sect. 22. p. 481, 482. *De Moribus Germanorum*, l. sect. 6. p. 615. & *De Oratoribus Dialogus*, sect. 14, 15, 16. p. 679, 681, 682. which Dialogue though fathered upon him by some, is yet attributed and that truly to *Quintilian*, (a 19. Heathen Authour) by most: where, as he complaines of the effeminacie and lasciviousnesse of Orators language in these words. (*Neque enim oratorius, immo hercule ne virilis quidem cultus est quo plerique temporum nostrorum actores ita utuntur ut lasciviâ verborum, et levitate sententiarum, et licentiâ compositionis, histrionales modo exprimant, quodque vix auditu fas esse debeat, laudis et gloriæ et ingenij loco plerique jactant, cantari saltarique commentarios suos. Unde oritur illa fæda et præpostera, sed tamen frequens quibusdam exclamatio, ut oratores nostri temere dicere, histriones diserte saltare dicuntur, &c.*) So he informes us whence this evill and the decay of eloquence & all other arts did spring; & that was from the ill education, the idlenesse of youth, and their resort to Stage-plays: which he thus notably expresseth. *Quis enim ignorat et eloquentiam et ceteras artes descivisse ab istâ veteri gloriâ, non inopia hominum, sed desidiâ juventutis, et negligentia parentum, et inscientiâ precipientium, et oblivione moris antiqui? quæ mala primum in urbe nata, mox per Italiam fusa, iam in provincias manant &c.* Iam primum suus cuique filius ex castâ parente natus, non in cellâ emptæ nutricis, sed gremio ac sinu (r) matris educabatur, cujus præcipua laus erat, tueri do- others, that all women that have milke ought to nurse their owne children; because God hath given them breasts for that purpose; because all other creatures that have

17. Titus Livius, An. 4020.

18. Corn. Tacitus, Au. 4070.

19. Quintilian, 4050.

\*Sec Gen. 21. 7  
Exod. 2. 8, 9.

1 Sam. 1. 23.

1 Kings 3. 21.

Isay 49. 15.

Lam. 4. 3, 4.

1 Tim. 5. 10.

Luke 11. 27.

Plutarch De

Puerorum E.

ducationel. p.

45. Gellius

Noctium Atti-

carum Attica-

rum, l. 12. c. 1,

p. 368, &c. Ma-

crobius Satur-

nation. l. 5. c. 11,

p. 545. Aristode

Polit. l. 1. c. 7. p.

44. Henricus

Stephanus He-

rodoti Apolo-

gia p. 46. Case

Polit. l. 7. c. 17.

p. 689. to 696.

with infinite

children; because

God hath given them breasts for that purpose;

because all other creatures that have

milke give sucke unto their owne: because it is a signe of unnaturalnesse and want of love to their children, not to doe it; because many children mis-carry by reason of nurses negligence; because else they are apt to degenerate, and to favour of the qualities they sucke in with their milke, because they are a part of themselves which they nourish in their womb, therefore they should nourish it out of it too.

20. Plutarchus,  
An. 4070.

*mun et inservire liberis. Eligebatur autem aliqua major natu propinqua cujus probatis spectatisque moribus omnes cujusquam familia soboles committeretur, coram qua neque dicere fas erat quod turpe dictu, neque facere quod inhonestum factu videretur. Ac non studia, modocurasq; sed remissiones etiam lususq; puerorum, sanctitate quadam ac verecundiâ temperabat &c. Ad nunc natus infans delegatur Græculæ alicui ancillæ, cui adjungitur unus aut alter ex omnibus servis plerumq; vilissimus, nec cuiquam serio ministerio accommodatus, horum fabulis et erroribus teneri statim et rudes animi imbuntur. Nec quisquam in totâ domo pensi habet quid coram infanti domino, aut dicat aut faciat; quando etiam ipsi parentes nec probitati neque modestiæ parvulos assuefaciant, sed lascivie et libertati per quæ paulatim impudentia irrepiit, et sui alieniq; contemptus. Iam vero propria et peculiaria hujus urbis vitia pene in utero matris concipi mihi videntur; HISTRIONALIS FAVOR, et gladiatorum eorumque studia; quibus occupatus et obsessus animus QUANTVLVM LOCI BONIS ARTIBVS RELINQVIT! quotam quemque inveneris qui domi quicquam aliud loquatur? quos alios adolescentulorum sermones excipimus, si quando auditoria intravimus? &c. A passage very applicable to our present times. So that Stage-plays and such like sports in Quintilians judgement, are the depravers of youth, the ingenderers of vice and idlenesse; the overthrow of all good arts; they so prepossessing mens mindes and tongues, that their thoughts and speeches are of nought but Playes and Enterludes. The 20. is Plutarchus Chæronensis, that eminent Philosopher and Historian, De Audiendis Poetis, lib. Moral. Tom. 1. Basileæ 1572. p. 26. Laconica Apothegmata, p. 461, 462, 475 486, 487. Laconica Instituta, p. 504, 505, 506. Romanæ Quæstiones, Quæst. 98, 107. p. 593, 600. De Homero lib. p. 151. De Gloria Atheniensium lib. p. 514, 515, 516. Symposiaca l. 7 Quæst. 8. p. 262, 263. & Plutarchi Romulus, Francofurti 1580. p. 29. Pericles p. 51.*



p. 51. & Solon. p. 31. The 21. is *Æmilius Probus*, Excellentium Imperatorum Vitæ, Præfatio, bound up with Plutarches Lives, p. 356. where he affirmeth, that the acting of Playes was ever reputed infamous, base, dishonest among the Romans.. The 22. is *C. Suetonius Tranquillus*, See his *Iulius*, sect. 39. *Octavius*, sect. 44, 45, 68, 71, *Tiberius* sect. 43, 44, 47. *Caligula*, sect. 18, 19, 20, 21, 52, 54, 55, 57, 58. *Claudius*, sect. 6, 12, 21, 28, 34. *Nero*, sect. 12, 13, 16, 20, 21, 22, 23, 25, 26, 28, 30, 32, 34. *Vespasianus*, sect. 19. & *Titus*, sect. 7, 8, 9. where he declares his dislike of Stage-playes, taxing those virious Emperours who either acted, frequented, or supported them, and applauding such who did suppress them. The 23. is *Diogenes Laertius*, De Vita Philosophorum, lib. 1. Solon. p. 46. The 24. is *Ælianus*, Variæ Historiæ, l. 2. c. 13. Edit. 1599. p. 33. to 39. where hee brings in *Socrates* declaiming against *Comedians*, as satyricall, inventive, injurious persons, who savour of nought that is good or profitable. The 25. is *Dion Cassius*, Romanæ Historiæ, Lugduni 1559. l. 42. p. 312. 313, 325. l. 49. p. 553. l. 50. p. 558. 560. & p. 575, 576. where hee objects this to *Antony*, *Quod Cleopatra ludos cum eo curabat*: and withall hee brings in *Cæsar*, encouraging his soldiers thus against him, even from his dancing and effeminacie. *Nemo Antonium Consulem aut Imperatorem fuisse, sed Gymnasiarcham existimet. Neque metuere quisquam debet. ne is aliquod momentum bello sit altaturus, &c. Fieri enim non potest ut is qui regio luxui mollisieiq; muliebri indulget viro aliquid dignum vey consulat vel agat. Est enim necesse omnino ut quibus unusquisque vitæ rationibus utitur, earum similis reddatur. Etenim si quis vestrum (p) RIDICULE SALTARE, ac choream Bacchi ducere opus habeat, omnino is ab Antonio superabitur ea in re: NAM SALTARE HIC DIDICIT: sin pugna et armis opus est, quid tandem in eo timendum est?* So lib. 51. p. 606, 607. lib. 54 p. 682. hee whers;tt; us of *Augustus*: *Ac quoniam equites et famina*

21. *Emilius Probus*, An. 4072.

22. *Suetonius*, An. 4080.

23. *Diogenes Laertius*, An. 4100.

24. *Ælianus*, An. 4100.

25. *Dion Cassius*, An. 4200.

(p) Dancing therefore, especially the learning to dance, was reputed an effeminate, ignominious and fordid thing among the ancient Romans, and all dancers were esteemed effeminate amorous persons. See *Herodian Hist.* l. 5. p. 267. to 275. & here p. 245. to 250.

*illustres adhuc in Orchestra saltabant, prohibuit ne non modo patriciorum liberi (id enim jam ante cautum erat). sed etiam nepotes eorum, quique equestris essent ordinis, amplius id facerent* A manifest prooffe, how ignominious a thing it was reputed among the auncient Romans, for men or women of quality to masque or dance in publike or to act a masque or play upon a Stage. See p. 696; 697, 703, 704 710. & lib. 57. p. 798. where he records this to Tiberius his honour, that he banished Stage-players out of Rome: *Histriones Tiberius Roma exturbavit, (r) AR-*

r The unlaw-  
fullnes and a-  
buses of Plaies  
and Actors,

f The prodiga-  
lity & expence  
of Playes.

a Playes there  
fore were not e-  
very day acted  
in Rome in  
this most vlti-  
ous Princes  
dayes, as they  
are of later  
times.

v It is infam-  
ous in this  
Authors iudge-  
ment for Em-  
perors or per-  
sons of quality  
to dance vpon  
a Stage, or Act  
a Play.

*TEQUE EA INTERDIXIT, quod et mulieres ignominia afficerent, et turbas darent. Lib. 59. p. 827. he writes thus in disparagement of Caligula. Nunc statim revocatis histrionibus (whom Tiberius had banished & suppressed) equis gladiatoribusq; et alijs huiusmodi rebus, (s) immodice pecuniam impendens, et thesauros maximos brevissimo tempore exhaustit (a notable president of the prodigality and expence of Stage-playes) et demonstravit priora quoque ista non iudicio sed prodigalitate a se facta fuisse, &c. and pag. 629, 630. hee thus branded Caligula for favouring Players, and acting Playes and Masques himselfe. Caius ab aurigis gladiatoribusq; regebatur, servus histrionum, et scenicorum hominum. Tragadorum eâ atate principem, semper et in publico secum, habuit, deinde seorsim ipse, seorsim histriones, omnia ea que huiusmodi homines potentiam nacti agere ausint, peregerunt: qua ad eam rem pertinebant, ipse perniciosissime quacunque occasione suppeditavit ac constituit, coegitque etiam pratores ac Consules ut ea pararent: itaque (t) fere quotidie fabula aliqua acta fuit. Principio ipse spectatores tantum se, ac auditorem præbuit, ac studio suo quamvis unus è turba hominum, aut favit cuidam, aut restitit, ita ut aliquando adversarijs iratus ad spectaculum non venerit. Procedente tempore multos imitatus est varijs in rebus, cum multis certavit; nam et aurigavit, et pugnavit et (v) saltavit, et Tragadiam egit, semper hac tractans: semel noctu primoribus patrum quasi ad necessariâ deliberationem*



*deliberationem vocatis, coram saltavit. Which Suetonius thus expresseth. (x) Sed & aliorum generum artes studiosissime & diversissime exercuit. Thrax & auriga, idem cantor atque saltator. Batuebat pugnatoris armis; aurigabat extructo plurifariam Circo. Cantandi ac saltandi voluptate ita efferebatur, ut neque publicis quidem spectaculis temperaret, quo minus & pronuncianti tragado concineret, et gestum histrionis quasi laudans vel corrigens palam effingeret: nec alia de causa videtur ea die quâ pertij, pervigiliū indixisse, quam ut initium in scenā prodeundi licentia temporis auspicaretur. Saltabat autem nonnunquam etiam noctu; & quondam tres consulares secunda vigilia in palatium accitos, multaq; & extremametuentes super pulpitum collocavit, deinde repente magno tibiārum & scabellorum crepitu, cum palla tunicaque talari prosiluit, ac desaltato cantico abiit. Quorum vero studio teneretur, omnibus ad insaniam favit. Mnesterem pantomimum etiam inter spectacula osculabatur, et si quis saltante eo leviter obstreperet, detrabi jussu manu sua flagellabat, &c. A good caveat for all Pagan, all Christian Princes and Magistrates, to beware of being besotted with Playes, or Actors as this prodigious Pagan Emperour, &\* others were to their eternall infamy. The 26. is Iustin. Historiæ lib. 6. Spuæ 1610. pag. 79. who writs thus of the miserable effects of Stage-playes among the Athenians after Epaminondas his decease. Hujus morte etiam Atheniensium virtus intercudit. Si quidem amisso, quem amulari consueverant, in segnitie torporemque resoluti non ut olim in classem, exercitusque, sed in dies festos, (7) APPARATVSQVE LUDORVM, redditus publicos effundunt: & cum actoribus nobilissimis, poetisque theatra celebrant, frequentius scenam quàm castra visentes. Versificatores oratoresque meliores quàm duces laudentes. QUIBUS REBUS EFFECTVM EST (pray marke the fatall consequence) ut inter otia Græcorum, sordidum & obscurum antea Macedonum nomen emergeret: Et Philippus obses triennio Thebis habitus Epaminonda & Pelopidarum virtutibus eruditus, regnum*

x Caligula,  
sect. 54, 55.

\* Nero, Anti-  
gonus, Com-  
modus, with  
others.  
26. Iustin, An.  
4110.

y The prodiga-  
lity of Stage-  
playes.

Atque ita omnia magnitudine nominis ac maiestatis obliuio nocte in stupris, dies in convivijis consumit. Adduntur instrumenta luxuriæ, tympana, & tripudia: nec iam spectator, Rex sed magister nequitiae, nervorum oblectamenta modatur.

27. Herodian, An. 4230.

28. Iulius Capitolinus, An. 4300.

29. Trebellius Pollio, Ann. 4300.

30. Aelius Lampridius, An. 4300.

31. Flavius Vopiscus, An. 4300.

32. Ammianus Marcellinus, An. 4370.

*Macedonia, Grecia & Asia cervicibus, veluti jugum servitutis imponeret.* So that the Athenians and Grecians Stage-expences, and their delight in Stage-plays, Play-poets and Actors, corrupted their manners, emaculated their prowess, and so brought them into subjection unto those, who formerly had been captives unto them; as it brought the Romans into bondage to the Gothes and Vandals: as *Salvian De Gubernatione Dei*, l. 6. and *Carolus Sigonius, De occidentali Imperio*, l. 1. f. 32. informe us. See\* *Iustin, lib. 30. p. 254.* to the same purpose, where he taxeth *Ptolomie* for dancing, singing, and playing. The 27. is *Herodianus, Historiarum lib. 1. Ingolstadt 1608. p. 29. 31. 55. to 74. & l. 5. p. 267. to 282.* Where he exceedingly censurcth *Commodus & Antoninus* the first, for delighting in Stage-plays, Sword-plays, Actors, Gladiators, and playing the Gladiator himselfe, to his perpetuall infamy and the peoples griefe, contrary to his imperiall dignity, and the earnest intreaty of his friends: which by consequence proved the occasion of his untimely death: the latter for his dancing & delight in Stage-plays. The 28, 29, 30, 31. are *Iulius Capitolinus, Trebellius Pollio, Aelius Lampridius, and Flavius Vopiscus*; in their fore-quoted places: Act. 6. Scene 5. p. 451. in the margin; where they condemne *Heliogabalus, Commodus, Verus, Carinus, the Galieni, and other Roman Emperors*, for fostering Playes and Players, on whom they spent much treasure & time; whereby they corrupted their owne, and likewise the peoples mindes and manners to their eternall infamy. The 32. is *Amianus Marcellinus, Hist. l. 28. c. 9, 10, London 1609. p. 340, 341, 342.* Where he first declaimes against the Senators and Roman Gentry, for their play-haunting & dice-play; then against the sloath, the vanity & lewde behaviour of the commo people, who flocked thick and threefold to the base sports of the Theatre, where the Actors were sure to be hissed by them off the stage if they had not with some money bought the favour of the abject multitude; which there did nought but clamour, shout, and



and raise up tumults. The 33, 34, 35, 36, are *Ovid*, *Horace*, *Juvenal*, and *Propertius*: 4 famous Heathen Poets, who in their severall forequoted places, Act. 6. Scene 3. & 5. p. 369, 370. 371, 452, 453, 454. condemne all Stage-plays and Actors, as intollerable mischiefs in a state: and as the occasions of much adultery, villany, lewdnesse, prodigality, and the like; as their forequoted testimonies more largely prove, to which I shall referre you. To these I might adde *C. Velleius Paterculus*, Hist. l. 1. Francofurti, 1602. p. 16. *Taurus*, the Philosopher, apud Gellium, Noctium Attic. l. 20. c. 4. who there labours to withdraw his scholler from Stagelayers, with a speech of *Aristotle*. Together with *Macro* the Philosopher, tutor to *Caius Caligula*; whom he dissuaded from Playes and Players: as *Philo Iudaeus*, De Legatione ad Caium, p. 1342. records: and that passage of *Plautus*, in his *Captivei Prologus*, Raphelengij 1609. p. 105. where he writes thus. *Profecto expedit fabulae huic operam dare: Non pertractate facta est, neque idem ut cetera: Neque spurcidici insunt versus immemorabiles. Hic neque perius leno est, nec meretrix mala &c.* An infallible evidence that most Stage-plays are fraught with ribaldry; with bawdes, with whores and panders parts; and that such Playes are lewd and vile, not fit for Pagan (much lesse for Christian) Auditors, as this passage intimates. If then all these 40 severall Pagan Writers, Philosophers, Historians, Poets of chieftest note, (which none but Atheists, or men more desperately wicked, dare taxe for Puritans) have thus censured Playes and Players, as intollerable mischievous evils, even in a heathen Commonweale; taxing all such for vitious unworthy persons, who countenance or applaud them; can any Christian be so far past shame, past grace, or hopes of goodnesse, as once to patronize them? Alas, with what countenance or forehead can any Christian pleade for Playes or Actors as tollerable among Christians, which not onely *Plato*, *Seneca* and *Tully*, but even *Ovid* and

33. *Ovid*, An.  
3950.  
34. *Horace*, An.  
3950.  
35. *Juvenal*,  
An. 4020.  
36. *Propertius*,  
An. 4024.

37. *Paterculus*.  
38. *Taurus*.

39. *Macro*.

40. *Plautus*.

*Propertius*

z Plus enim debet Christi discipulus præstare, quam mundi philosophus. Hierom. Epist. 26. c. 4.

a Et putamus nos salvos esse, quando omne impuritatis scelus, omnis impudicitie turpitudine, a Christianis admittitur a barbaris vindicatur? hic nunc illos quero quimeliores nos putant esse quam barbaros, impudicitiam nos diligimus, Ethnici execrantur puritatem nos fugimus, illi amant fornicatio apud illos crimen atque discrimen est, apud nos decus. Et putamus nos ante Deum posse consistere? Sal. vian. De Guher.

Dei l. 6. p. 2; 7.

b Hierom. Ep. 3. c. 4.

c See here p. 41. to 61. & 561. to 567.

d Scene 2, 3, 4, 5, before.

*Propertius* too have long since doomed, as unfit for Pagans? With what assurance can any one stile himselfe a (z) *Christian*, who in this case of Playes, of Actors, and such like branded evils, comes short of all these Pagans? If therefore there be yet any sparkes of ingenuity, modesty, grace or goodnesse remaining yet in Christians, whereby they may manifest to themselves and others, that they are, if not farre better, yet at least as good as all these Pagans: let them now at last declare it in abandoning, in suppressing Playes and Actors, which they have long since stigmatized as lewd pernicious evils. Alas what an intollerable eclipse and blemish will it be to the honour, purity, power and holines of Christian religion? (a) what a desperate hazard unto all our soules, *Si non præstet fides quod exhibuit infidelitas*? If Christians should fall short of Pagans in condemning Playes and Actors, and prove (b) *farre worse than they*, as too too many doe? As therefore we desire to satisfie our owne consciences and others, or to secure our soules, that we are reall Christians as well in truth as appellation, let us now at leastwise equal, if not transcend these Pagans in anathematizing and renouncing Stage-playes, according to our vow in baptisme, which Pagans never made, who have no such strong professed solemne engagements against Playes, as we, (c) *who have our baptismall covenant to binde us*, the concurring examples of all the (d) *forementioned primitive Christians, Fathers, Councels, and moderne Christian Writers*, to induce us to it. And if any out of ignorance, perversenesse or prophanesse, have deemed it overmuch praecisenesse heretofore, to imitate the piety of the forequoted primitive or moderne Christians from age to age, in censuring, in renouncing Stage-playes, as execrable, lewd, infamous spectacles, unfit for Christians: let them not now degenerate so farre beneath themselves, as to prove worse than Pagans in this case of Playes, (e) *whom they should farre excell*: but rather

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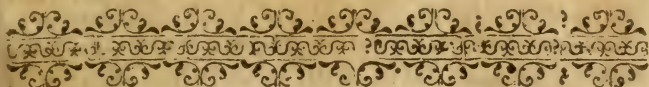
subscribe to this 51 Play-refelling Argument; which will certainly condemne and shame them, if it convince them not; with which I shall close up this Scene.

get; quia adsumptio religiosi nominis, sponsio est devotionis: ac per hoc tanto plus quispiam debet opere, quanto plus promiserit professione. Saluvian. ad Ecclesiam Catho. litan. 2. p. 382.

That which 40 Heathen Writers, Philosophers, Historians, Orators and Poets of chiefeſt note, have unanimously censured, condemned from the very principles and remainders of corrupt nature, and their owne experimentall knowledge of its lewd pernicious effects; must doubtlesse be sinfull and altogether abominable unto Christians: Witnesse, Rom. 2. 14, 15. to 29 Ier. 2. 10 11. c. 18. 13, 14.

But these 40 recited Heathen Writers, Philosophers, Historians, Orators, and Poets of chiefeſt note, have unanimously censured and condemned Stage-plays, from the very principles and remainders of corrupt nature, and their owne experimentall knowledge of their many lewd pernicious effects: Witnesse the premises, and Act. 6. Scene 3. & 5.

Therefore they must doubtlesse be sinfull, and altogether abominable unto Christians.



## ACTVS 7. SCENA SEPTIMA.

THE seventh Squadron is composed of sundry Pagan and Christian States, Nations, Magistrates, Emperors, Princes, who have excluded, censured, banished, suppressed Playes & Actors as the greateſt mischiefs. If we look upon Heathen States or Nations, we shall find the (f) ancient Lacedemonians, Athenians, Grecians, Romanes, Germanes, Massilienses, Goathes and Vandals:

7.

f See Act. 6. Scene 5. p. 455. to 458 & the Authours there quoted.

Tyyy

If

g See Act. 6.  
Scene 5. p.  
448, 449, 458,  
to 466.

h See Act. 6.  
Scene 5. p. 467.  
& Act. 7. Scene  
2. p. 552. to 557  
i See Act. 7.  
Scene 2. p. 552.  
to 574.

k See here Act.  
5. Scene 8. p.  
220, 228. to  
232. & Act 7.  
Scene 3. p. 536.  
& Andreas  
Fricius De Re-  
publica Emen-  
danda, lib. 1. c.  
17. & 21. p. 90.  
l See Act. 6.  
Scene 5. p.  
485. to 498.

m See here p.  
466, 467. &  
552. to 557.  
accordingly.

If upon Heathen Magistrates, Emperours, or Princes, we shall see (g) *Licurgus, Solon, Plato, Socrates, Themistocles, Scipio Naffica, Trebonius Rufinus, Innins Mauricus*, together with *Augustus Caesar, Tiberius, Nero, Trajan, Marcus Aurelius, Domitiā, Iuliā*, & the whole Roman Senate, excluding, suppressing, condemning Playes and Actors, as the occasions of much vice and lewdnesse; the fomenters of whoredome, effeminacie, idlenesse, &c. the corrupters of the peoples mindes and manners; the authors of many tumults, discords, disorders; the causes of much prodigality, of many intollerable mischiefs in a state: as I have more largely manifested, Act. 6. Scene. 3. 4, 5. to 20. on which you may reflect. If we looke on Christian States or Nations, wee shall discern the (h) *whole State and Nation of the Iewes both before and since Christs time*, together with (i) *all the primitive Christians, the (k) Waldenses, Albigenes, and French Protestants; the Cities of Geneva, Tigure, Basil, and the (l) whole State of England in sundry Acts of Parliament, condemning, suppressing Playes and Players, as most prophane unchristian Spectacles, not tollerable in any Christian Republike*: Witnesse Act. 6. Scene 3, 4, 5, 12. & Act. 7. Scene 2, 3, 4, 5. on which you may cast your eyes. If we desire any precedents of Christian Emperors, Princes, Magistrates; we have not only the examples of *Noah, Melchizedeck, Abraham, Isaac, Iacob, Ioseph, Moses, Ioshuah, David, Solomon, Hezekiah, Iosiah*, with other godly Patriarkes, Kings and Princes, recorded in the Scriptures for our Christian imitation; who were so farre from cherishing from approving *Enterludes, Mummeries, Masques or Stage-playes*, either in their Pallaces, Courts or Kingdomes (as too many Princes since have done) that we never read in Scripture, nor in any other Story whatsoever, that they were so much as once experimentally acquainted with them; (m) *the whole Iewish Nation (some few Apostates onely excepted) oppugning them from time to time* (and so by consequence these Patriarkes, Magistrates



strates and Princes too) as opposite to their religion, manners, lawes and government, as I have elswhere largely proved: (Which me thinks should somewhat move all Christian Princes & Governors to abandon Stage' aies now, since they can finde no King, no pious person in all the Bible, that ever harboured or beheld them heretofore:) But likewise the patterns of (n) *Constantine, Theodosius, Leo, Anthemius, Iustinian, Valentinian, Valens, Gratian, (o) Charles the Great, Theodoricus, Henry, the 3. Emperour of that name, Philip Augustus King of France, our famous (p) Queen Elizabeth, & her Counsel, with our London Magistrates, and Vniversities in her raigne, who all suppressed, inhibited Stage-playes, Sword-playes, and Actors, as unsufferable mischiefs in any Christian State or City. To these I might adde \* Lodovicus the Emperour, who by his publike Edicts (agreeing verbatim with the the 7. & 8. forequoted Canons of Synodus Truronensis 3. p. 589, 590.) inhibited all Ministers all Clergy men from Stage-playes, hunting, hauking &c. Together with (q) Charles the 9. and Henry 3. of France, (who by their solemn Lawes and Edicts prohibited all Stage-playes, all dancing on Lord-days, or other solemn annuall festivals, vnder paine of imprisonment, and other penalties to be inflicted by the Magistrates;) and our owne most gracious Soveraigne Lord, King CHARLES; who together with the whole Court of Parliament, in the first yeare of his Hignesse Raigne, enacted this most pious Play-condemning Law, (intituled, (r) *An Act for publishing of diuers abuses committed on the Lords day, called Sunday.*) Forasmuch as there is nothing more acceptable to God, than the true and sincere worship of him, according to his holy will, and that the\* holy keeping of the Lords day, is a principall part of the true service of God, which in very many places of this Realme hath beene, and now is profaned and neglected by a disorderly sort of people, in exercising and frequenting Beare-baiting, Bull-baiting, ENTERLVDES, COMMON*

Yyyy 2

PLAYES,

n See Act. 6.  
Scene 5 p. 468.  
to 471. & Act.  
7. Scene 3. p.  
656. to 664.  
o See Bochellus  
Decreta Eccle-  
siae Gall. l. 4.  
Tit. 1. c. 39. &  
Tit. 10. c. 6. p.  
549, 593.  
p See Act. 6.  
Scene 5. p.  
489. to 493.  
\* Fredericus  
Lindebrogus,  
Codex Legum  
Antiquarum p.  
1163.  
q See Bochellus  
Decreta Eccle-  
siae Gall. l. 7. cap.  
22, 25. p. 581.

r 1 Car. cap. 1.  
\* See 5. & 6.  
Ed. 6. cap. 3.  
Which enioyns  
men to spend  
the Lords day  
onely & whol-  
ly in hearing  
and reading of  
Gods word, in  
prayer and  
praises unto  
God, and such  
other religious  
duties.

\* Which includes Dancing, Dicing, Bowling, Cards, and all other games and sports, which are unlawfull on this day. See all the forequoted Councils, Canons, and Imperiall Constitutions, Act 7. Scene 3. & Act 5. Scene 8. p. 240. to 244. & Dr. Featly his Handmaid of Devotion Edit. 2. p. 198. accordingly.

\* This clause extends to all who goe out of their parishes to unlawfull sports or pastimes.

\* This clause extends to all who use any unlawfull sports or pastimes within their owne parishes.

PLAYES, and \* other unlawfull exercises and pastimes, upon the Lords day. And for that many quarrells, bloodsheds, and other great inconveniences have growne by the resort and concourse of people going out of their owne parishes to such disordered and unlawfull exercises and pastimes, neglecting Devine service both in their owne parishes and elsewhere. Be it enacted by the Kings most excellent Majesty, the Lords spirituall and temporall, and the Commons in this present Parliament assembled, and by the Authority of the same; That from and after 40 dayes next after the end of this Session of Parliament assembled, there shall be no meetings, assemblies or concourse of people out of \* their owne parishes on the Lords day within this Realme of England, or any the Dominions thereof for any sports or pastimes whatsoever: nor any Bull-baiting, Beare-baiting, ENTERLVDES, COMMON PLAYES, or other unlawfull exercises or pastimes used by any person or persons \* within their owne parishes: and that every person or persons offending in any the premises shall forfeit for every offence 3 shillings 4 pence: the same to be employed and converted to the use of the poore of the Parish where such offences shall be committed. And that any one Iustice of the peace of the County, or the chiefe Officer or Officers of any Citie, Borough or Towne Corporate where such offence shall be committed, upon his or their view, or confession of the partie, or prooffe of any one or more witnesse by oath, whish the said Iustice or chiefe Officer or Officers by vertue of this act shall have authority to minister, shall finde any person offending in the premises; the said Iustice or chiefe Officer or Officers, shall give warrant under his or their hand and seale to the Constables or Churchwardens of the Parish or Parishes where such offence shall bee committed, to levie the said penalty so to bee assessed, by way of distresse and sale of the goods of every such offender, rendring to the said offenders the overplus of the monie raised of the said goods so to be sold. And in default of such distresse, that the party offending



be set publikely in the stocks by the space of three houres. Which Act, being to continue unto the end of the first Session of the next Parliamēt, only: was since recontinued by the Statute of 3. Caroli cap. 4. and so it remaineth still in force: So that if it were as diligently executed, as it was piously enacted, it would suppress many great abuses (both within the letter and intent, which is very large) that are yet continuing among us to Gods dishonour, and good Christians grieve in too many places of our Kingdome; which our Iustices, our inferiour Magistrates might soone reforme, would they but set themselves seriously about it, as some here and there have done. If then all these Pagan, these Christian Nations, Republickes, Emperors, Princes, Magistrates, have thus abandoned, censured, suppressed Playes and Players, from time to time, as most intollerable pernicious evi's in any State or City, how can, how dare we now to justify the, as harmlesse, comendable, or usefull recreations? What, are we wiser, are we better than all these Pagan Sages; than all these judicious Christian Worthies, who have thus abandoned, suppressed Playes and Actors, out of a long experimentall knowledge of their many vitious lewd effects? Or are we ashamed to be like our ancestors in judgement, in opinion, as wee are in tourse, complement, habit and attire in *this age of Novelties*, which (s) likes of nothing that is old or common, (though (t) such things commonly are the best of all, ) that wee thus undervalue the resolutions of all former ages in this case of Playes and Players, preferring our owne wits and lusts before them? O let us be ashamed now at last to countenance, to pleade for that, which the very best, the wisest Heathen, yea Christian Nations, States and Magistrates of all sorts, have thus branded and cast out as lewd, as vitious, as abominable in the very highest degree; & let us now submit our judgments, our practise, lusts and foolish fancies to their deliberate ma-

*Hæreticos lib. es Vincentius Lerinensis adversus prophanas Hæreticorum*

*f Omnia debitum ordinem deserunt, hoc est luxuriæ proprium, gaudere perversis, nec tantum discedere a recto sed quam longissime abire. Res fordida est, trita ac vulgari vivere. Talis horum contraria omnibus non regio sed vita est. Causa tamen præcipua mihi videtur huius morbi vitæ communis fastidii. Quomodo cultu se a cæteris distinguunt, quomodo elegantia cænarum, mundiciis vehiculorum, sic volunt etiam seperare temporum dispositione: nolunt solita peccare, quibus peccandi præmium infamia est. Seneca Epist.*

1: 2.

*t Illud melius et verius quod antiquius. Tertullian De Præscript: adversus novitates.*

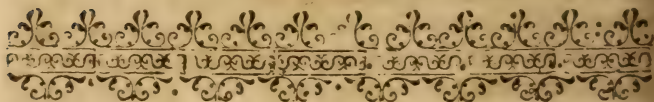
ture experimental censures; abominating, condemning Playes and Players, if not exiling them our Cities coasts and Countrey, as all these have done: arming our selves with peremptory resolutions against all future Stage-playes, with this 52 Play-oppugning Syllogisme, with which I shall terminate this Scene.

Argum. 52.

*That which the ancient Lacedemonians, Athenians, Gracians, Romans, Germanes, Massilienses, Barbarians, Gothes and Vandals; the whole Iewish Nation of old; divers Christian Countries, and Cities since: together with many Pagan, many Christian Republickes, Magistrates, Emperours, Princes in severall ages and places, have censured, abandoned, rejected, suppressed, as a most pernicious evill, as a very seminary of all vice and wickednesse; must certainly be sinfull, execrable, and altogether unlawfull unto Christians: Witnesse, Rom. 13. 6. c. 13. 1. to 8. 1 Pet. 2. 13, 14.*

*But such is the case and condition of Stage-playes: as the premises, and Act. 6. Scene 5. &c. most plentifully evidence.*

*Therefore they must certainly be sinfull, execrable, and altogether unlawfull unto Christians.*



### CHORVS.

**Y**OU have seene now Courteous Readers 7 severall Squadrons of unanswerable Authorities encountering Stage-playes and Actors, and giving them such an ontet, as I hope will put them with their Patrons quite to route, so that they shall never be able to make head againe; their forces being so weake, so few, that they cannot



cannot bring one Councell, one Father, one ancient, one moderne Christian or Pagan Writer of any note into the field, to maintaine their cause, against this army-royall of Play-condemning Authorities, which I have here mustered up against them. It is not their long since conquered and confuted (*v*) *Lodge* or (*x*) *Haywood* (two scribbling hackney Players, their onely professed printed Play-Champions that I know of,) who can withstand their all-conquering troopes; which either severall, or united, are impregnable; able to overpower to vanquish all the forces, that the whole world can raise against them. Let it therefore be your wisdom now at last to take the best, the strongest side, not onely in quality, but in number too. Stage-playses and Actors, (as the foregoing Scenes declare;) have bin oppugned, condemned in all ages, all places, by all sorts of men; Jewes and Gentiles, Greekes and Barbarians, Christians and Pagans; Emperours, Magistrates, people, Writers of all sorts, have bent, not onely their hearts and judgements, but their very hands, their tongues, their pens and power against them: Yea those who are dead and rotten long agoe, still fight against them in their surviving workes: (*y*) (*Licet ossa jacent, calamus bellagerrit:*) and they will one day rise up in judgement (as they doe now in armes) against us, if we submit not to them. Let us, O let us not therefore be any longer besotted, befooled with these lewd stigmatized Playes or Actors, as we have beene in former times; but since all Ages, all Nations, (yea those who loved them best and most at first, to wit, the (*z*) *Greeks* and *Romans*) together with all primitive and moderne pious Christians, Fathers, Councils, Writers, have thus unanimously, successively condemned, renounced them, let us abominate and reject them too. It was the branded infamie of the Jewes, (*a*) *that they pleased not God, and were contrary to all men*: and will it not be ours too, if all these Authorities will not sway us? If Scriptures, Councils, Fathers,

v His Play of Playes.

x His Apology for Actors.

y Philippus Lonicerus, Turcica Historiæ, l. i. f. 34. b.

z See Act. 6. Scene 5.

a 1 Thess. 2. 15.

b Rom. 1. 24. to  
29. 2 Theff. 2.  
11, 12.

c See Act. 6.  
Scene 19, 20.

d See Act. 6.  
Scene 12. &  
20.

e Prudentius  
Contra Sym-  
machum l. 1.  
Bib. Pat. Tom.  
4. p. 612. B. &  
Lipsius de Am-  
phitheatro lib.  
c. 20.

Fathers; if Christian, if Pagan Writers, Nations, Citi-  
ties, Republickes, Emperours, Magistrates, Kings, and  
Edicts thus severed, thus united, will not stir, nor draw  
us from Playes, our owne Play-houses and Actors, what  
then can we conclude of our selves but this; (b) *that*  
*God hath given us over to an impenitent heart, a reprobate*  
*sence, a canterized conscience, if not to strong delusions, to*  
*beleeve, to affect these lying Playes and Fables; that we*  
*all might be damned, who will not beleeve the truth, which*  
*all these Witnessees have confirmed; but take pleasure*  
*in unrighteousnesse, in ungodly Playes and Actors,*  
*(c) which leade their followers to destruction, and without*  
*repentance plunge them into hell for ever, amidst those*  
*filthy Divels, whose disavowed pompes and workes,*  
*they deeme their chiefeest pleasures. Let us therefore*  
*earnestly pray to God, to open our eares, that we may*  
*heare: to incline our hearts that we may beleeve what*  
*all these testifie and averre of Stage-playes; that so now*  
*at last we may take our finall fare-well of them, (d) as all*  
*true penitent Christians have done before us, and never*  
*returne unto them more, to Gods dishonour, the Re-*  
*publickes dammage, or our owne eternall ruine; con-*  
*cluding from henceforth of all Stage-playes, all amphi-*  
*theatricall Spectacles, as Prudentius, that worthy Chri-*  
*stian Poet, did many hundred yeares agoe:*

(e) *Heu! quid vesani sibi vult ars impia ludi?*  
*He sunt delicia Iovis INFERNALIS; in istis*  
*Arbiter obscuri placidus requiescit Avernus.*

And then we neede no more, no other arguments to  
disswade us from resort to Stage-playes, when we shall  
thus adjudge them, *the chiefeest delights of the infernall*  
*Divel Iove, who rests well pleased, well delighted with*  
*them, as too many carnall Christians doe; who will one*  
*day rue it, when it is too late, if they now repent it not*  
*in time.*

ACTVS



## ACTVS 8. SCENA PRIMA.

**H**AVING thus at large evinced the unlawfulness of Stage-plays by Reasons, by Authorities; I come now to refute those miserable Apologies, those vaine pretences, or (a) *excuses* rather, which their Advocates oppose in their defence; the most of which are already answered to my hands. Apologies for Stage-plays are of great antiquity. *Tertullian* in his booke *De Spectaculis*, cap. 1, 2, 3. & 8. brings in the Pagan Romans, (whose (b) *consciences* the pleasures of these enchanting Enterludes had bribed) apologizing for their Playes with great (c) *acutenesse*; the feare of losing these their secular pleasures adding a kinde of sharpnesse to their wits. I finde *St. Cyprian* complaining, (d) *that the vigour of Ecclesiasticall discipline was so farre enervated in his age, and so precipitated into worse in all dissolutenesse of vice; that vices were not onely excused, but authorized; there wanting not such flattering Advocates and indulgent Patrons of naughtinesse who gave authority unto vices; and which was worse, converted the very censure of the heavenly Scriptures into a justification of crimes and Stage-plays; producing some texts of Scripture in defence of Playes, as well as reasons; which this Father at large refells. The like Play-apologies of voluptuous Pagans, I reade recorded in*

a Ad excusandas excusationes in peccatis ista prætendit. Christus autem non arte illuditur. *Hierom.*

*Epist. 4. c. 9.*

b Tanta est enim vis voluptatum, ut et ignorantiam proleat in occasionem, et conscientiam corrumpat in dissimulationem, aut utrumque. *Tertull. De Spectaculis. c. 1.*

c Quam sapiens argumentatrix sibi videtur ignorantia humana, præsertim cum aliquid eiusmodi de gaudiis et de fructibus sæculi metuet a-

mittere. *Tertul. ibid.* d Nam et eoque enervatus est Ecclesiasticæ disciplinæ vigor, et ita omni language vitiorum, præcipitur in peius, ut iam non vitiis excusatio sed auctoritas detur; quoniã non desunt vitiorum assertores blandi et indulgentes patroni qui præstant vitiis auctoritatem; et quod est deterius, censuram Scripturarum cœlestium in advocationem criminum et spectaculorum convertunt &c. *Cyprian de Spectaculis lib.*

\* Advers. Gen-  
tes l. 7. p. 23. 2.  
to 240.

f Hom. 3. 8. in  
Math. & Hom.  
3. De Davide  
et Saule.

g De Consensu  
Evangelistarū,  
l. 1. c. 23. De  
Civit. Dei l. 2.  
c. 29. & l. 6. c.  
5, 6, 7, 8.

h De Guberna-  
tione Dei l. 6.  
i Acts 19. 24. to  
29.

k See Act 7.  
Scene 5.

l Nulli enim  
peccatori deest  
impudens præ-  
textus &c. Sed  
hi quidem sunt  
prætextus qui  
nihil habent  
rationis, nec se  
ullo iure pos-  
sunt defendere.

Chrysost. Hom. in  
Psalm. 140. Tom  
1. Col. 1110.  
c. D.

m Quid dicam  
de iis nescio,  
qui cum semel

aberraverint constanter in stultitia perseverant, et vanis vana defendunt, nisi quod eos  
interdum puto aut ioci causa philosophari, aut prudentes et scios mendacia defenden-  
da suscipere, quasi ut ingenia sua in malis rebus exercent vel ostendant. *Lactantius*  
*De Falsa Sapientia*. l. 3. c. 24.

(e) *Arnobius*, (f) *Chrysostome*, (g) *Augustine*, and (h) *Salvian*; who answer them to the full. And as these Pagans of olde, so some who would be deemed Christians now, (as namely one *Thomas Lodge*, a Play-poet, in his *Play of Playes*, and one *Thomas Haywood* a Play-er, in his *Apology for Actors*,) have lately pleaded as hard for Stage-playes, as ever (i) *Demetrius* did for his great *Diana*: ) whose severall allegations in the behalfe of Playes are soledly refelled; by *Mr. Stephen Gosson*, in his *Playes confuted*: by the *Authour of the 3. Blast of Retrait from Playes and Theaters*; by *Mr. John Northbrooke*, in his *Treatise against vaine Playes and Enterludes*; by *Dr. Rainolds*, in his *Overthrow of Stage-playes*: by *I. G.* in his *Refutation of the Apologie for Actors*, (which you may peruse at leisure) and by sundry others (k) *forererecited*, whom I spare to mention. The Players, the Play-patrons of our present age, as their cause is worse, so (l) *their Pleas for Playes* are no other, no better than those of former times, which neede no other replies then what these Fathers, these Authours have returned: yet since their answeres are now growne obsolete, and our (m) *Play-Advocates* persevering in their former folly, proceede to justifie one vanitie, one falshood with another, disputing much for the lawfull use of Stage-playes (perchance to exercise or declare their wits in the unhappy patronage of evill things:) I shall therefore addresse my selfe to give a satisfactory answer to all their chiefe Play-propugning Objections, that so I may put them to perpetuall silence.

### Objection 1.

The first, if not the best Argument in defence of Stage-playes, may be cast into this forme.

*That which is not prohibited, but rather approved and commended*



commended by the Scripture, cannot be sinfull nor unlawfull unto Christians.

But Stage-plays are not prohibited, but rather approved and commended by the Scripture.

Therefore they cannot bee sinfull nor unlawfull unto Christians.

The Major being unquestionable, the Minor may be thus confirmed. *Acts* 19. 29, 31. there is mention made of the Theatre at Ephesus, (n) a place wherein Plays were acted: and in the *1 Cor.* 4. 9. St. Paul writes of himselfe and of the other Christians in this age: We are made a Theatre or Spectacle unto the world, unto Angels, and to men. To which may be added the *1 Kings* 13. 8. *2 Kings* 16. 14. 15. 17. & c. 2. 11, 12. *1 Cor.* 9. 24, 25. & \* 15. 22. *Eph.* 6. 11, 12, 13, 14. which mentiō horses, chariots, races, duels, combates: alluding to the Olympian games, the Roman Circus, Sword-plays, and other amphitheatrical Spectacles, which these Scriptures seeme to justifie; and so by consequence Stage-plays too, which are in the selfesame predicament.

felme, Oecumenius, Theophylact, HRabanus Maurus, Lyra, Tostatus, Gorran, Aretius, Musculus, Calvin, Marlorat, and others Ibidem, some of which take it literally, that St. Paul did actually fight with beasts in the Theatre at Ephesus.

To this I answer first; though Stage-plays are not expressly condemned in the Scripture by name, yet they are in other generall tearmes (as well as Apollasie, Atheisme, poysoning, Incest, and such other sinnes whose names we finde not in the text) as I have (o) already proved: So that both the Major and Minor are false. Secondly, I answer, that the reason why Stage-plays are not by name condemned in the Scripture is, because the penmen of it being Jewes, were unacquainted with Stage-plays, (p) which the Jewes would not admit, as being opposite to their religion, and pernicious to their State: wherefore they condemne them onely under those generall termes, (q) of Idolatry, sacrifices of Idols, vanities of the Gentiles, rudiments and customes of the

Z x x x 2

n Theatrum est locus semicirculi figuram habens, in quo stantes populi ludos scenicos intus inspiciebant, unde a Spectaculo Græce Theatri nomen accepit. Beda in Acta Apost. c. 19. To. 5 Col. 658. & De Nominibus locorum in Actis Apost. post. Ibid. Col. 672.

\* See Ambrose, Hierom, Chrysostome, Theodoret, Primasius, Sedulius, Remigius, Beda, Haymo, Ana-

Answer. 1.

o Act. 7. Scen. 1.

2.

p Iosephus Antiqu. Iudæorum l. 15. c. 11. See Act. 7. Scene 2. p. 548. to 558. q 1 Pet. 4. 2, 3. Eph. 2. 23. c. 4. 17. to 25. 1 Cor. 10. 20, 21, 22. Tit. 3. 3. Rom. 12. 2. c. 13. 12, 13, 14. 1 Iohn 2. 15, 16. See Act. 7. Scene 1.

world,

¶ Ego Paulus minimus Apostolorum hæc dispono vobis Episcopis et Presbyteris. Scenicus si accedat sive vir sit sive mulier, auriga, gladiator, cursor stadii, ludius, Olympius, choraulæ, cytharædus, lyristes, saltator, caupo, desistat vel reiciatur. Theatralibus ludis qui dat operam, vel desistat, vel reiciatur. Clemens Rom. Constit. Apost. lib. 8. c. 38. f. Constit. Apost. lib. 1. c. 65, 66. ¶ See Act. 7. Scene 2, 3, 4, 5. ¶ Si ad boni incitamentum divina præcepta deessent, pro lege nobis sanctorum exempla sufficerent. Isidor. Hispal.

De Summo bono lib. 1. c. 11. \* See Socrates Hist. Eccl. lib. 7. c. 13. Philo Iudæus in Flaccum lib. 2. p. 1305, 1306, 1312. Cor. Sabellicus, Ænead. 4. lib. 8. pag. 636. C. accordingly. \* Et Atticis quoque Quibus theatrum curæ præbet vicem, Una est Athenis atque in omni Græcia, ad consulendum publici sedes loci. Ludæ Saviensium p. 86. y Floridorum lib. 1. p. 302. z Pro Flacco Oratio. a Tunc Antiochenis Theatrum ingressus, ubi illis consultare mos est Historia, lib. 24. sect. 474. b Pars maxima super Theatrum circaq., affueri et ante spectaculis concionum consistunt. Rom. Hist. lib. 24. sect. 39. v. 542. c Apud Nonnium: & apud Bulengerum, De Theatro lib. 1. c. 32. d Ibidem. e Ibidem.

world, &c. under which they are fully comprized. Thirdly, though the Scriptures inhibit not Stage-plays by name, yet St. Paul himselfe in his Constitutions, (if Clemens Romanus may be credited) hath condemned Playes and Players in expresse termes, (r) decreeing, that all Players and Play-haunters should desist from Stage-plays, or else be cast out of the Church; and the (s) other Apostles also decreed the like: yea the (t) whole primitive Church in severall generall and Nationall Councils, the ancient Fathers in their renowned writings, and the holiest Christians (v) from age to age, have given sentence against them as unlawfull Spectacles, which the word of God inhibits as misbecoming Christians: this therefore is sufficient to disprove the Minor. Fourthly, the Scriptures here produced as approving Stageplayes, doe no wayes countenance, but oppugne them. For first, that Theatre mentioned Acts 19. 29. 31. was not a Theatre on which Playes were acted, but a \* place of publike meeting, where malefactors were punished, Orations made to the people, and the Magistrates and people usually met together to consult of publike affaires: A place much like the Pretorium, into which our Saviour was brought, Matth: 27. 27. or like to Areopagus or Mershill in Athens, where Paul made an Oration to the Athenians: Acts 17. 19, 22. That this was such a Theatre, is evident: First, because such places of publike concourse and consultation, where speeches were made, and malefactors sometimes executed, were stiled Theatres: witnesse (x) Apollonius, (y) Apuleius, (z) Cicero, (a) Tacitus, (b) Livie, (c) Philostratus, (d) Varro, (e) Phi-



lo, (f) Chrysostome, (g) Synesius, Iuvenal, Appianus, & Bulengerus De Theatro, l. 1. c. 32. where this very text is quoted. Hence (h) Eusebius and (i) Nicephorus, write, that Ignatius with other Martyrs were tortured and put to death in the Theatre: yea hence (k) Orosius, (and out of him (l) Baronius and Spondanus) record; that Iulian the Apostate, commanded a Theatre to be built of the materialls that were brought to reedifie the temple at Hierusalem, in which Theatre after his returne from Persia he intended to cast the Bishops, Monkes, and other Christian inhabitants of that place to beasts which should teare them in peeces: ut scilicet ibi esset Christianorum carnificina, unde eorū religio videretur esse progressa. Secondly, the very words and circumstances of the text assure us, that this was such a Theatre: For first, it is said, that all the people rushed with one accord into the Theatre, v. 29. as into a place of common counsell. Secondly, that the cause of this their concourse was, to prevent the decay of their craft of making silver shrines, and to maintaine the honour of their great Goddesse Diana: v. 27. Thirdly, that Paul would have entred into the Theatre to have made an Oration unto the people, from which his friends dissuaded him: v. 30, 31. Fourthly, that the assembly there was confused, some crying one thing, some another, and that the most part knew not why they were come together: verse 32. Fifthly, that they caught Gaius and Aristarchus, and drew them as malefactors into the Theatre: verse 29. Sixthly, that they drew Alexander out of the multitude, who there beckened to them, with his hand, and would there have made his defence to the people: v. 37. Seventhly, that the Town-clerke made there a solemn speech to the people, admonishing them to be quiet, and to doe nothing rashly against Pauls companions, whom they had brought into the Theatre, since they were neither robbers of Churches, nor yet blasphemers of their Goddesse: informing Demetrius and his fellow craftsmen, that if they had a matter against any man, the Court-dayes were kept, and

f Oratio 32.  
g Dion, Bibl.  
Patr. Tom. 5.  
pars 1. p. 60. D.  
h Eccles. Histor.  
l. 8. c. 24.  
i Eccles. Hist. l. 3  
c. 19.  
k Historiæ l. 7.  
c. 30.  
l Annales Ec-  
cles. Anno 363.  
sect. 4.

2.

1.

2.

3.

4.

5.

6.

7.

i See Theophy.  
lact, Lyra, and  
others Ibidem,  
& Socrates  
Scholasticus  
Eccles. Hist. l. 7,  
c. 13 HRabanus  
Maurus, De V.  
niverso l. 20 c.  
16. & 36. Tom.  
1. p. 248, 250.  
k Acts 19. 29. to  
41.

l Acts 19. 35. to  
41.

2.

m Ambrose,  
Hierom. Sedu-  
lius, Chryso-  
stome, Theo-  
doret, Prima-  
sius, Oecume-  
nius, Beda,  
Theophylact,  
in 1 Cor. 4. 9.  
& Chrysost.  
Hom. ad Neo-  
phytos, Tom. 5.  
Col. 619. C. D.  
n Ambrose, Re-  
migius, Beda,  
Anselme in  
1 Cor. 4. 9.

there were deputies before whom they might implead one another: and if they inquired anything concerning other matters, it should be determined in a lawfull assembly: v. 35. to 41. All which concurring particulars infallibly prove, that this Theatre (i) was onely a place of publike counsell, justice and execution; not a Theatre whereon Playes were acted: therefore it gives no colour of approbation to Playes or Play-houses, no more than the Courts of Iustice at Westminster argue, that the Playes and Play-houses about London are lawfull. But admit this Theatre were a place for Stage-playes, yet it affords no justification at all to Playes or Play-houses. For the assembly in the Theatre, which this Scripture mentions, was (k) but a tumultuous concourse of Idolaters, without any lawfull authority: and that not to act or see a Stage-play, but to defend their Goddesse Diana, and their idolatrous trade of making her silver shrines, by which they got their living: to persecute St. Paul and his companions, whom they accused as malefactors, and to withstand the preaching of the Gospell, which would suppress their trade and their Diana both together. This unlawfull assembly therefore, which both the Scripture, their owne (l) Towne-clerke, and themselves condemned, is no justification of, but a strong evidence against our Play-assemblies, which are commonly as tumultuous, as opposite to Christs word, his Saints, his kingdome, as this Ephesian conventicle.

Secondly, that text of 1 Cor. 4. 9. *We are made* ἡμεῖς ποτὶ θεατὴν, which the Fathers and most Latine Authors render, *Spectaculum*; and our English Translations, *a Spectacle*, or *gazing-stocke*: makes nought for Stage-playes. For what if the Apostles were made a Theatre or Spectacle to the world, to Angels and to men: (that is, as (m) some Fathers interpret it; The whole world of men and Angels good and bad, beheld the miseries, the afflictions they endured for Christ and his Gospell, not onely in one corner, but in all the quarters of the world. Or as (n) others of them



them paraphrase it: *They were made a wonderment, a laughing-stocke to uncleane spirits, and to the wicked of the world, who rejoyced at their miseries, their torments, being glad to see them drawne to the place of execution called [Theatrum] a Theatre, where the innocent Martyrs for the most part suffered in the view of all the people, as our Traytors usually suffer on a Stage or scaffold, erected for that purpose: both which expositions [o] some good Interpreters have conjoynd:)* yet this no wayes justifies but oppugnes our Stage-plays. For first, the Apostles did not make themselves a voluntary Spectacle, as all Players doe; but they were made Spectacles by others. Secondly, they were no Spectacles of lasciviousnesse, vanitie, follie, mirth, or wickednesse, as Plaies and Plaiers are; but of grace, of faith, of pietie, [p] patience, constancy, martyrdom, and the like, which Plaies and Plaiers are not. Thirdly, they were Spectacles of Gods owne institution, they being [q] appointed, called, destinated to their sufferings by God himselfe; whereas Plaies and Actors are Spectacles not of Gods, but of the very [r] Devils owne invention and appointment. Fourthly, they were memorable publike Spectacles of admiration, of [s] imitation, both to the world, to Angels, and to men: Playes, Players and Play-haunters were yet never such. Fifthly, they were reall, not hypocriticall, histrionically personated Spectacles, consisting of representations onely, as all Playes and Actors are. Sixthly, they were Spectacles [t] appointed onely unto death, not to laughter: Spectacles of passion, of compassion, not of mirth and pleasure: Spectacles onely at a stake, appointed unto martyrdom; not on a stage, to stir up laughter: Spectacles they were, which the very [v] Angels and Saints applauded, not condemned; which Devils and wicked men derided, persecuted, not applauded: Spectacles, which were [x] the crowne, the honour, not the reproach, and [y] infamy of Christianity, as Playes and Players are: therefore they give no colour, no approbation to

our

o Beda, Anselme, H. Rabanus Maurus, Lyra, and others, in 1 Cor. 4. 9.  
p Hebr. 11. v. 7. to the end, & c. 12. 1, 2, 3.  
q 1 Cor. 4. 19. Acts 4. 27, 28. Phil. 1. 29.  
r See Act. 1. Scene 1, 2, 3. & Chorus.  
s Acts 13. 7. 1 Cor. 11. 1. 1 Pet. 2. 20, 21. 1 1 Cor. 4. 9. Rom. 8. 36. Psal. 44. 22.  
See Chrysost. ad Neophytos, Tom. 5. Col. 619, B, C.  
v See Tertullian, Exhortatio ad Martyres, & Cyprian de Duplici Martyrio.  
x Cyprian Epist. 1. Epist. 3, 4. 1. 2. Epist. 6. 13. Epist. 5. & 25. & 1. 4. Ep. 2. & 6.  
y Cyprian Ep. 1. 1. Ep. 10. Eucratio.

2 See Act. 4.

Scene 1.

throughout.

a Matth. 24. 43

44. 1 Thess. 5. 2

2 Pet. 3. 10.

Rev. 3. 3. & 16.

15.

b Matth. 25. 27

c Hoc in loco

dixerim, longe

melius fuisse

istis nullas lite-

ras nosse, quam

sic literas lege-

re. Verba enim

et exempla quæ

ad exhortatio-

nem Evangelii-

cæ virtutis po-

sita sunt, ad vi-

torum patro-

cinia transfe-

runtur, quoni-

am non ut spe-

ctarentur ista

scripta sunt,

sed ut animis

nostris instan-

tia maior exci-

taretur in rebus

profuturis, dū

tanta est apud

Ethnicos in re-

bus nō profutu-

ris. Argumentū

est ergo exci-

tandæ virtutis,

non permissio

sive libertas

spectandi Gen-

tilis erroris; ut

per hanc animus

plus accendatur ad

evangelicam virtutem propter divina præmia,

cum per omnium laborum et dolorum calamitatem concedatur pervenire ad terrena

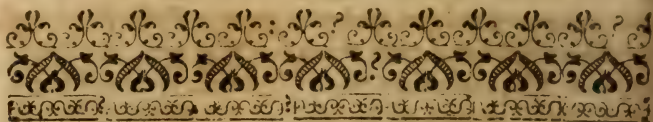
compendia, Cyprian de Spectaculis lib.

our Play-house Spectacles with which they have no Analogie, but this alone; that as the chiefe agents in the Apostles and Martyrs tortures, were desperate wicked men, envenomed, enraged with bitter rancor against all grace, all goodnesse; even [z] *such are the common Actors and Abesters of our theatricall Enterludes.* All the argument then that our Play-patrons can collect from hence, is from the allusion which the Apostle hath to Theatres, to Spectacles; which being an allusion onely to the spectacle of a Martyr, at the stake; or of a malefactor at the place of execution, as all Expositors accord; not to a Play or Enterlude on a Stage, subverts their very foundation, and takes them off from this their hold, in which they had most repose. But admit, it were an allusion to a Play-house Theatre, yet as thieves can never justifie their stealing, nor usurers their usurie to be lawfull, because the Scripture saith, [a] *that Christ, that the day of the Lord shall come as a theefe in the night: and* [b] *that he will require his owne with usurie: no more* can our Play-champions conclude from hence, that Stage-playes are warrantable or lawfull among Christians, because *St. Paul* by way of similitude, writes thus of himselfe and his fellow-Apostles: *Wee are made a Theatre or Spectacle to the world, unto Angels, and to men.* These two maine Scriptures being thus fully vindicated from our Play-proctors wrestings, the other will fall away of themselves: there being no analogie at all betweene a race and a Stage-play: an horse or chariot for warre, and a Comedie for sport. I shall therefore answer them all together in *St. Cyprians* words. [c] *In this place I may say, that it had beene better for these Objectors never to have knowne the Scriptures, than thus to reade and wrest them. For these words and examples which are laid downe as exhortations to evangelicall ver-*



true, are translated into apologies for vice; For these things  
 are written, not that they should be gazed upon, but that a  
 more earnest vehemency should be stirred up in our minds  
 in profitable things, whiles there is so great a diligence in  
 Ethnickes in unprofitable things. It is an argument there-  
 fore of exciting vertue, not a permission or libertie of be-  
 holding the Gentiles error; that by this the minde may be  
 more enflamed to evangelicall vertue by divine rewards,  
 when as men must passe through the miserie of all toyles  
 and griefes, before they can come to terrene emoluments.  
 (d) That Elias is the horseman or charioteer of Israel; it  
 yeelds no patronage to the beholding of Cirque-playes, for  
 he never ranne in any Circus: That David danced in the  
 sight of God, it no wayes avails nor justifieth the sitting of  
 faithfull Christians in the Theatre: for by distorting none  
 of his members with obscene motions, hee hath ended the  
 dance, and put a period to the Play of Gracian lust. His  
 Lute, his trumpets, flutes and harpes have resounded Gods  
 praises, not an Idols. It is not therefore hence determined,  
 that unlawfull things may be looked on: those lawfull  
 things by the Devils cunning being now changed from ho-  
 ly into unholy things. Let shame therefore instruct or re-  
 straine these men, although the holy Scriptures cannot doe  
 it. For is it not a shame, is it not a shame I say, for faith-  
 full men, who challenge to themselves the name of Chri-  
 stians, to justifie the vaine superstitions of the Gentiles in-  
 termixed with their Stage-playes, out of the sacred Scrip-  
 tures, and to give authority to Idolatry? For when that  
 which is done by Ethnickes to the honour of any Idol is fre-  
 quented by Christians in a Stage-play, both heathen idola-  
 try is maintained, and in contumely of God, true religion is  
 trod under foote. This is St. Cyprians answer to the ob-  
 jected Scriptures, and with it I rest.

nominis auctoritatem vendicantes, superstitiones vanas Gentilium  
 mixtas de scripturis coelestibus vindicare, et auctoritatē idololatriæ conferre? Nā quan-  
 do id quod in honore alicuius idoli ab Ethnicis agitur, a fideiibus Christianis in spe-  
 ctaculo frequentatur, et idololatria gentilis asseritur, et in contumeliam Dei religio  
 vera calcatur. *Ibidem.*



## ACTVS 8. SCENA SECVNDA.

*Objection 2.*  
e See Hay-  
woods Apolo-  
gie for Actors.

\* Commenta-  
riorum lib. 29.  
fol. 113.

*Answer 1.*

f See Act. 6.  
Scene 5. &  
Act. 7. Scen. 6.  
7. Bodinus De  
Repub. l. 6. c. 1.  
& Guevara  
his Diall of  
Princes, l. 3. c.  
43. to 48.

**T**He second Objection in defence of Playes is this:  
(e) *That they are innoxious, pleasant, honest & lau-  
dable recreations, which the ancient Greekes and Romans  
not onely tollerated but applauded: therefore they are  
tollerable among Christians.*

Not no answer this objection with that exclamation  
of \* *Volateranus* in this very case of Playes: *Sed quid  
nunc de face huius seculi dicam? quum virtutem ac  
gloriam veterum imitari nullo pacto valeamus, vitia ta-  
men omni studio imitamur. Iam scena ubique renovata  
est, ubique comedias spectat uterque sexus, quodque longe  
impudentius, ipsi Sacerdotes et presules, quorum erat of-  
ficium omnino prohibere. Multo igitur superiores in  
hac parte Graci, qui omnes suos comicos jamdiu abolue-  
runt, propter unum Aristophanem, quamvis moribus  
minime officeret.* I answer first; that Playes are no harme-  
lesse, honest or laudable recreations, as all the premised  
Authorities, and this whole treatise prove at large: this  
objection therefore is but a begging of the cause in que-  
stion. Secondly, I answer, that although some Pagan  
Greekes and Romanes approved Stage-playes at the  
first in lewd and dissolute times; yet (f) at last after long  
experience of those intollerable mischiefs which they oc-  
casioned, enforced by deare bought repentance, they banished  
them their Commonweales and Territories by publike  
solemne Edicts, as inconsistent with their safety. And al-  
though some vicious histrionicall Roman Emperours,  
as Nero, Caligula, Heliogabalus, Commodus, and others,  
reduced Plaies & Plaiers, yet the gravest Romā Emperors,  
Senators, Philosophers did still oppose and reexile them.



as the seminaries of all vice and lewdnesse, and intollerable mischiefes in the Commonweale: as I have (g) largely proved. Wherefore wee should rather imitate the best, the wisest Pagan Greekes and Romans in abandoning, than the worst or lewdest in retaining Stage-playes. Secondly, the reason why the ancient Pagans, Græcians and Romans tollerated Plaies and Plaiers (as (h) Bodine and Guevara observe) was not for any good or laudable quality in them, but onely out of superstition and idolatrous devotion to their Idol-gods, (i) who exacted solemn Stage-playes from them as the most pompons if not serious part of their idolatrous worship: which Playes (saith Guevara) were dedicated to them by the divine sufferance of the living God, who would that their Idol-gods being but laughing-stockes should be served, honoured and feasted by yeasures, mockes and Playes. The truth of this is evident, not onely by that of (k) Aristotle; who prohibiting the sight of all unchast fabulous Playes or pictures, and advising the Magistrates to suppress them; comes in with this exception: *Nisi forte apud illos Deos, quibus etiam per leges lascivia illa conceditur, et apud quos sacra facere atate quidem profectionibus pro se, pro liberis et conjugibus permittitur*: by Dionysius Hallicarnassens, *Antiqu. Rom. l. 2. c. 5. & 7. c. 9.* by Cicero in *Verrē, Act. 6. Oratio de Aruspicum Responsis, p. 524, 526, 527. Oratio 3. in Catilinam, p. 452. b.* Where he informes us, that Stage-playes were exacted by, and dedicated to the Roman Gods, who were honoured and attoned by them: by Thucidides *Historia, lib. 3. p. 291.* Polybius *Historia l. 4. p. 340. C.* and Diodorus Siculus *Bibl. Hist. l. 4. sect. 5. 6, 7. p. 202. to 206.* with sundry other Pagans: and by (l) St. Augustine, *De Civitate Dei lib. 2. c. 4. to 15. & l. 4. c. 20. 27.* HRabanns Maurus *l. 2. c. 10.* with others (l) formerly quoted; but by that also which (m) Livy and (n) Ovid have recorded of the Romanes: who when as all the Fidlers and Players departed from Rome to Tibur in one discontented company, because the Censors pro-

A a a a 2

hibited

g See Act. 6.  
Scen. 3, 4, 5, 6.  
& Act. 7. Scen.  
6, 7.

2.

h De Repub. l.  
6. cap. 1. Gue-  
vara, Diall of  
Princes, l. 3. c.  
43. p. 509. Hero-  
dian Hist. l. 1. p.  
29, 31.

i See Act. 1.  
Scene 1, 2, 3.  
& Godwins  
Roman Anti-  
quities, l. 2. sect.  
3. c. 1. to 11.

k Politicorum  
lib. 7. c. 17. sect.  
77. p. 501, 502.

l Act. 1. Scen. 1,  
2, 3. See Hero-  
dian Hist. l. 1. p.  
29, 31, 55, to  
74. & l. 5. p. 267  
to 282.

m Historiæ  
Rom. l. 9. sect.  
30. & lib. 7.  
f. 2, 3. Valerius  
Max. l. 2. c. 4.  
sect. 4.

n Fastorum l. 6  
p. 114.

o Vino (cuius  
avidum ferme  
genus est) sopi-  
unt &c. *Urie*  
*Ibidem.*

\* See Polychro-  
nicon, l. 3. c. 34.  
fol. 131. Vola-  
teranus, Com-  
ment. l. 29. f. 312  
313. I. G. his  
Refutation of  
the Apologie  
for Actors, p.  
21, 22. Pru-  
dentius Contra  
Symmachum l.  
1. 2. & Bib. Patr.  
Tom. 4. p. 910.  
&c.

\* L. 2. c. 5. sec. 4.  
p See 1 Cor. 8.  
c. 10, 10. to 32.  
2 Cor. 6. 14. to  
18. 1 Ioh 5. 21.  
See Act. 1. Scen.  
1, 2, 3.  
q See Act. 7.  
Scene 2, 3, 4, 5,  
6, 7.

r 1 Ioh. 2. 6.  
Rev. 14. 4. 1 Pet.  
2. 21, 22. Phil.  
3. 17. Hab. 13 7  
1 Cor. 11. 1.  
f Levit. 18. 1.  
Deut. 12. 29,  
30. Matth. 6, 7,  
8, 31, 32. Eph.  
2. 3, 3. c. 4. 17,  
18, 19. Col. 2.  
20. 1 Pet. 4. 1,  
2, 3. 1 Thess. 4.  
4, 5 See Act. 1.  
Scene 1.

hibited them to eate in the Temple of Iove, as they had  
accustomed: the Senate out of their care to religion (there  
being no man left in Rome to sing and play before their  
sacrifices) sent embassadours after them to Tibur, reque-  
sting the Tiburtines to doe their best endeavour to per-  
swade them to returne to Rome: upon which embassie  
the Tiburtines sent for these companions into their Senate  
house, where they first perswaded them to goe backe to  
Rome; but their intreaties not prevailing, they concluded  
to make them drunke with wine, (o) (of which they were  
very greedy) and then to put them into carts being drunke,  
and so to carry them backe to Rome; which they did ac-  
cordingly. Where upon their returne, the Senate to ob-  
taine their good will, restored them to their former pri-  
viledges, and withall authorized them to goe freely about  
the City, and to act their solemne Stage-plays every  
yeare. Vpon which \* Valerius Maximus descants  
thus: *Personarum usus pudorem circumventa temulen-  
tie causam habet.* Idolatrie therefore, and the \* pleasing  
of Idol-Gods being the chiefe, if not the onely cause why  
these Pagan Greeks and Romans allowed Playes or Play-  
ers; their example grounded on this reason, (p) should  
rather engage all Christians eternally to detest them, than  
any wayes to approve them. Thirdly, admit that Stage-  
plaies were in high estimation among these lasciv-  
ious vitious Pagans, yet they were (q) evermore exe-  
crable among Christians, who have constantly abandoned  
them from age to age. It is therefore a great dishonour,  
a shame, if not a sinne for Christians (who (r) should  
follow the footsteps of their blessed Saviour onely, and  
those who walke as he hath walked; [f] abandoning all  
the fashions, wayes and customes of lewd idolatrous Pa-  
gans:) to swerve from Christ and primitive Christians  
as not worthy the following. in this case of Plaies; and  
to make the worst, the most lascivious heathens, the  
guides and patternes of their actions. Alas, where is  
our Christianitie, our pietie, our obedience or our love



to Christ, if we chuse rather to imitate the very vices of the lewdest Pagans, than the graces, the holinesse of the best Christians? It was the brand, the infamie of the Iewish Nation; (t) *that they were mingled among the heathen, and learned their workes*: and shall it not be much more ignoble and sinfull for us Christians, to justify the lawfulnessse of Stage-playes from the bare examples of these wicked Pagans? O let it be (v) *never be heard in Gath, nor published in Askelon*, that any Christians should grow so atheistically prophane, so stupendiously impious, as to preferre the lewd examples of the deboifest heathens, before the unparalleld patternes of their most holy Saviour, and the best of Christians: (alas, what need we run to such precedents of impiety, when as we have better examples nearer hand?) but since all Christian, yea, (x) *the very best of Pagan Greeks and Romanes* have utterly condemned and exploded Stage-playes, the very (y) *worst of Greekes and Romanes onely approving them by their practise, and that to sinister ends*: let us rather imitate the best, the wisest of them in abandoning, than the very worst of them in patronizing, in applauding Stage-playes; for feare we renounce our Christianity, and prove farre worse than the very worst of Pagans ever were.

1 Psal. 106. 35.

2 Chron. 36.

14.

1 Mich. 1. 10.

2 Sam. 1. 20.

x See Act. 6.

Scen. 5. & Act.

7. Scene 6, 7

y See Act. 4.

Scene 1, 2, 3.

## ACTVS 8. SCENA TERTIA.

THE third Objection in the behalfe of Playes is this; (z) *that they are not onely commendable but necessary in a Commonweale; and that in three respects: First, for the solemne entertainment and recreation of forraigne Embassadours, States and Princes: Secondly,*

Objection 3.

z See Haywoods Apologie for Actors, where this Objection is made.

Aaaaa 3

for

for the solemnizing of festivals and triumphes : Thirdly for the exhilaration and necessary recreation of the people. Therefore they ought to be countenanced, continued, not suppressed.

*Ans. 1.*

*a* See Act. 6.

Scene 5. &

Act. 7. Scene

6, 7.

*b* See Act. 4.

Scene 2.

*c* Non eadem  
vulgusque de-  
cent et lumina  
rerum. *Ovid. ad*

*Liniam pars 1.*

*p. 323.*

*d* John Sarif-

bury, De Nuz-

gis Curialium,

l. 1. c. 7, 8. Bodi-

nus De Repub.

l. 6. c. 1. Chry-

soft. Hom. 13. in

1 Cor. Tom. 4.

p. 356. accor-

dinely.

*e* Rom. 13. 1.

1 Pet. 2. 13, 14.

*f* Princeps par

omnibus, sed

in ceteris ma-

ior quo meli-

or. *Plin. sec. Pa-*

*uegr. Traiano*

*ditus, p. 18.*

*g* Facere recte

cives suos prin-

ceps optimus

faciendo do-

cet, et cum im-

perio maximus

fit exemplo maior est. *Velleius Pater. Rom. Hist. l. 2. p. 134.*

Vita Principis censura est, et qui

perpetua : ad hanc dirigimur, ad hanc convertimur : nec tam imperio nobis opus est

To this I shall first reply ; that Stage-playes are so far from being commendable or necessary in a Comonweale, that they are the very greatest mischiefes which can befall it : (*a*) whence the wisest States and Magistrates have beene so farre from tollerating, that they have quite discarded them as inconsistent with the publike welfare. So that the very ground of this objection failes, and then the particulars cannot stand, which I shall now examine. For the first of them ; that Stage-playes are necessary for the solemn entertainment of Embassadours, and forraigne States; though I will not take upon me to define what entertainment will besit such personages; yet with all humble submission to better judgments, I conceive, that common Stage-playes (to which every cobbler, tinker, whore, and base mechanicke may resort from day to day, (*b*) as many of them doe) are no meete sports or entertainments for (*c*) Christian Princes, States, and Potentates; whose pietie, majestie, gravitie are so transcendent, that they cannot but disdain the sight, the presence of such ridiculous, infamous, scurrilous, childish Spectacles; as common Stage-playes are, which favour neither of state, nor royaltie, but of most abject basenesse, though too many great ones (I know not out of what respects) have vouchsafed to honour them (or (*d*) rather dishonoured themselves) with their presence. For my owne part it is beyond my Creed to beleieve, that Christian Monarches, Peeres, or forraigne Embassadours, who are (at leastwise should be) men of (*e*) highest dignity, of (*f*) eminentest piety, severest gravity, deepest wisdom, sublimest spirit, and most sober, (*g*) exemplary conversation, without any mixture of

levitie,



levitie, vanitie, or childish folly, (the least tincture of which in men of supreme ranke, (though it be but in their (b) sports) is (i) no small deformity, no meane eclipse unto their fame) should so farre degenerate, or (k) descend below themselves, as to admit of common Plaies or Actors, (the (l) most infamous, scurrilous, ignoble pleasures and persons that the world affords) into their royal presence. We know that [m] many Christian, many Pagan States and Emperours, have long since sentenced, exiled Playes and Players, and that the whole Church of God, with all faithfull Christians from age to age have execrated and cast them out, as the very greatest grievances, shames and cankerwormes both of Church and State: We know, that [n] many publike Acts of Parliaments, even of this our Realme, have branded Players with the very name, the punishment of Rogues and Vagabonds, and condemned Stage-playes as unlawfull Pastimes. And can any one then be so brainicke, so shamelesse to affirme, that these anathematized heathenish Spectacles, these stigmatized varlets, (which all times, all Christians, all men of gravity and wisdom have disdained as the most lewd infamous persons, are fit to entertaine the noblest Princes, or to appear before them in their royall Pallaces, at times of greatest state? Certainly as [o] Eagles scorne to stoope at flies, or as magnanimous lions disdaine to chace a mouse; even so those generous Christian Monarches, who have cast out Playes and Actors as intollerable mischiefes in their meaneest Citties; will [p] never so farre grace them,

facta dictaque rumor excipit, et ideo nulli magis timendum est qualem famam habebant, quam qui qualemcunque habuerint magnam habituri sint. Seneca de Clemential. 1. c. 8. See Plin. Paneg. Traiano dist. p. 72. k Summæ enim magnitudinis servitus est non posse fieri minorem. Seneca De Clemential. 1. c. 8. l See Act. 4. Scene 1. & Act. 6. & 7. throughout. m See Act. 7. Scene 2. 3, 4, 5, 6, 7. n 4 H. 4. c. 27. 3 H. 8. c. 9, 34. & 35 H. 8. c. 2. 1 Ed. 6. c. 1. 14 Eliz. c. 5. 39 Eliz. c. 4. 3 Iacobi c. 21. & 1 Caroli c. 1. o Aquila magnas prædas, non muscas; leo lupos, non mures capit. Case Pol. l. 2. c. 5. p. 136. p Aequum quidem est ut quam quis in alios legem statuit, eandem etiam ipse non gravatum subeat. Diodorus Sic. Bibl. Hist. l. 13. sect. 30. page 494.

quam exemplo, quippe in fidelis recti magister est metus. Melius homines exemplis docentur; quæ in primis hoc in se boni habent, quod approbant quæ præcipiunt fieri posse. Plin. Panegyr. Traiano dist. p. 38. h Nihil est in Regē ferendum ne ludo quidē quod non aptum atque decorum sit. Orosius De Regum Instit. lib. 2. f. 35.

i Alia est conditio eorum qui in turba quam non excedunt latent: quorum et virtutes ut appareant diu fluctantur, et vitia tenebras habent: vestra

q Psal. 101. 4, 5, 6, 7, 8. as to deeme them worthy to approach their Courts, as  
 r 1 Sam 13, 14. necessary ornaments and attendants, on dayes of most  
 Acts 13, 22. solemnitie. It was King Davids godly protestation;  
 (See Act. 4, [q] that he would set no wicked thing before his eyes; that  
 Scene 1, 2. the worke of those who turned aside should not cleave unto  
 1 Prov. 20. 8, 26 him: That a froward heart should depart from him,  
 See Rom. 13. and that he would not know a wicked person: who so privi-  
 3, 4. 1 Pet. 2. ly slandereth his neighbour, him (saith he) will I cut off:  
 13, 14. him that hath an high looke and a proud heart, I will not  
 y See Gual- suffer: he that worketh deceit shall not dwell in my house;  
 ther, Hom. 11, he that telleth lies shall not tarrie in my sight, &c. Cer-  
 in Nahum, p. tainlie, there is never a true Christian Prince or Potentate  
 214, 215. this day living, but is, but must, or ought to be of  
 x Act 6, Scene Davids mind, [r] he being a man after Gods owne heart:  
 5. y See Act. 4 therefore hee can never suffer Stage-plaies, which are  
 Scene 1. wicked, lewd and heathenish Pastimes; or common  
 x See Suetonii Actors, (who are [s] perverse, yea froward, wicked,  
 Caligula, sect. proud, deceitfull, slanderous, lying persons in the highest  
 18, 19, 20, 52, degree) to come into his presence, or harbour in his  
 54, 55. Nero, pallace. (t) A King that sitteth in the throne of judg-  
 sect. 12, 13, 20, ment (saith the wisest King) scattereth all evill with his  
 23, 25, 26, 30, eyes: yea, A wise King scattereth the wicked, and bring-  
 32. Philo Iu- eth the wheele over them, Prov. 20. 8, & 26. Needs there-  
 dæus De Lega- fore must a just, a prudent Christian Prince, abandon  
 tione ad Caiū, Playes and Players from before his eyes, the one being the  
 p. 1342, to 1351 [x] greatest evils to a State: the other, the [y] very  
 & the Authors worst and most infamous men. It is true indeed, that some  
 forequoted, p. 144. dissolute Roman Emperors, as [z] Caligula, Nero, He-  
 \* De Legatione liogabalus, Carinus, and others, have beene much ena-  
 ad Caium, pag. moured with Playes and Actors: but this was onely the  
 1342, to 1358. blot, the infamie of these shames of Monarchy, as \* Philo  
 a Epistle 12, to Indæus, [a] Marcus Aurelius, [b] Iuvenal, [c] Iohn  
 Lambert. Sarisbury, and their [d] owne Historians witnesse: who  
 b Satyr. 8. have recorded it onelie for their greater shame: [e] Res  
 c De Nugis Curialium l. 1, other quoted in the margent, p. 144, letter e. See Plinius Secundus Panegy. Traia-  
 c. 7, 8. no dict. p. 38, & 45. where he much inveighes against them. e Iuvenal. Satyr. 8. Iohn  
 d Suetonius Sarisbury De Nugis Curialium, l. 1, c. 7. Polychronicon l. 4, c. 9.



*hand mira tamencytharado Principe mimus, Nobilis &c.* being the sole encomium, that they have left behind them for it. Their examples therefore can be no good argument to second this objection, especially since (f) *the best Roman Senators, Monarches, both Pagan and Christian have exiled Stage-players, and suppressed Playes*, as even *Nero himselfe* (who (g) *was most devoted to them*, and most honoured Players) was (h) *at last enforced to doe, by reason of those intollerable oft-complained mischiefs which they did occasion*. I confesse, that many Christian Writers both of ancient and moderne times, and among sundry others whom I spare to mention, \**Vincentius*, \**Olaus Magnus*, (i) *Iohn Sarisbery*, and, k) *Peter de Bloyes*, Archdeacon of Bath (two ancient English Writers; (l) *Aeneas Sylvius* (afterwards Pope Pius the 2) and Mr. (m) *Radolphus Gualther*,

f See Act. 6. Scene 5. & Act. 7. Scene 7. & Plin. Panegy. Traiano dict. p. 38, 45. g See Iohan. Sarisbur. De Nugis Curialium l. 1. c. 7. & Suetonii Nero, sect. 20. to 31. h Suetonii Nero, sect. 16. Marcus Aurelius cap. 14. Plinius Secundus, Panegy. Traiano dict. p. 38, 45.

Alexander ab Alexandro l. 6. c. 9. \* See Vincentius Speculum Historiale l. 2. c. 41. See here p. 471, 472. \* Historiæ lib. 15. cap. 31, 34. i Hinc enim mimi, salii, balatrones, æmiliani, gladiatores, palestritæ, gignadii, præstigiatores, malefici quoque multi, et tota ioculatorum scena procedit. Quorum adeo error invaluit, ut a præclaris domibus non arceantur, etiam illi qui obscænis partibus corporis, oculis omnium eam ingerunt turpitudinem, quam erubescat videre vel Cynicus. Quodque magis mirere, nec tunc eiciuntur, quando tumultuantes inferius crebro sonitu aerem fædant, et turpiter inclusum, turpius produnt. Nunquid tibi videtur sapiens qui oculos vel aures istis expandit? De Nugis Curialium, l. 1. c. 8. / et. 4. & 7. k Regis n: curiam sequuntur assidue, histriones candidatrices, aleatores, dulcorarii, caupones, nebulatores, mimi, balatrones, id genus omne. Epist. 14. Bibl. Patrum Tom. 12. pars 2. p. 714. B. See Epist. 85. p. 769. E. l Magna peccandi facultas sequitur principatum: adest irritamentum gulæ, copia vini, et lauta gloria mensæ, assunt corruptores, adulatores, ioculatores, histriones, qui atrem adolescentiæ undique nituntur expugnare. Quod si tempus differendi daretur, monstrarem, omnes homines stultos esse qui vitam habentes aliam in qua possint honeste vivere, in curiis principum se præcipitant. Ideo vos tantum moneo, ut agrum hunc histriones et adulatores, ac alios nebulones metere sinatis, qui nigrum in candida vertunt; nullus enim viis bonis apud principes locus, nulla emolumenta laborum &c. Epist. lib. 1. Epist. 105. p. 604. & Epist. 166. p. 711. See p. 723, 726, 727. m Compræhenduntur ergo hoc titulo molles et delicatuli, omnesq; voluptarum illicitarum ministri sive artifices, quales sunt mimi, ludiones, circulatores, cantores, cytharædi, parafiri, lenones, et his omnibus deteriores eunuchi, spadones, atque cynædi. Solent tales regum magnorum aulas, et urbes celebriores frequentare, eo quod in illis questum uberissimum sibi propositum videant &c. Hom. 11. in Nabum pag. 214, 215. See here pag. 479, 480, 481.

• Vis enim alia audire quæ eorum ostendant dementiam? Quænam autem sunt illa? Theatra congregant, et meretricum choros illic inducentes, et pueros scortantes, et qui iniuria ipsam afficiunt naturam; totum populum in loco superiore faciunt considerare. Sic civitatem recreantes; sic magnos reges, quos semper propter trophæa et victorias admittuntur, coronantes. Atqui quid est hoc honore frigidius? Quid voluptate illa iniucundius? Ex his ergo quæris factorum tuorum laudatores? et cum saluatoribus, molibus et mimis, et meretricibus,

• bus, vis dic quæso, laudari?

Et quomodo hæc non fuerint extremæ dementiæ? At sunt, inquis, infames. Cur ergo per infames reges honoras? Cur civitates enecas? Cur autem in eos tam multa impendis? Nam si sunt infames, infames oportet expelli; nā cur eos fecisti infames? &c. Rom. 13. in 1 Cor. 4. Tom. 4. Col. 356. B, C, D.

have publicly complained and bewailed in their writings; that Stage-players, Tombles, Fiddlers, Singers, Iesters, and such like idle persons, have followed Princes Courts, and haunted great mens houses; that they have there found access and harbour, when as experienced, vertuous, well-deserving men, have beene excluded, contemned, and sent away without reward: these caterpillars and pests of the commonweale, not onely anticipating in the meanwhile their charity to the poore, their bounty to men of best desert, but even exhausting their treasures, depraving their manners, fomenting their vices to the publike prejudice, and their owne eternall perdition: But this they censure as their shame, their folly and oversight, not their praise; as did St. Chrysostome long agoe, whose words I would these Objectors would observe: (n) Wilt thou heare againe (saith he) some other things which shew the folly and madnesse of these wise Law-givers? They gather together Players & Theatres, & bring in thither troopes of harlots, of adulterous youtthes &c. making all the people to sit on scaffolds over them: Thus recreate they the Citty; thus doe they crowne great Kings, whose victorious trophæes they admire. But alas what is more cold than this honour? What more unpleasant than this pleasure? Doest thou then seeke applanders of thy actions among these? Tell me, I pray thee, wilt thou be praised with dancers, with effeminate persons, Stage-players, whores? And how can this be but the very extremity of folly and frenzie? But thou wilt say, these are infamous persons. Why then doest thou honour Kings, why doest thou murder Citties by such who are infamous? Why doest thou bestow so much upon them? For if they are infamous, they ought to be cast out, &c. It is therefore no lesse then madnesse, then extreme folly in



St. Chrysostomes judgement, to honour, to Court Kings or great ones with Playes or common Actors: and a farre greater frenzie is it for such to foster, to applaud them, and to be praised by them; (o) because no true praise can proceed from any, but such who really deserve applause themselves. Adde we to him the verdict of laborious Gualther, (p) who reputes it an argument of corrupted, of everted discipline, that at this day Players, Iesters, effeminate persons, and furtherers of most dishonest pleasures are in great request in Princes Courts and in great cities, &c. which he there proves at large. To him I shal annex that notable passage of Olaus Magnus to the like purpose, well worth all Princes, all Players and Playhaunters most serious consideration: in his *Historia l. 15. c. 31. De Histrionibus et Mimis*. Where he writes thus. *Nemo miretur quod hac etiam pessima occupatione repleta sit hac chartula pusilla, nempe talibus hominum generibus, quorum numerus est infinitus, et tanta reputationis in curijs et mensis sublimium Dominorum, ut fere vel nullum vel exiguum credatur adesse solatium præter unicum hoc quod emanat ab infamibus his Protomimis. Refert Trebellius, \* Galerum in tantum dilexisse scurras et parasitos, et id genus infamiae hominum, ut poneret eos in secunda sua mensa. Si consilium \* Suetonij locus habuisset, tales mimi publico spectaculo virgis et flagris casti, remotiusque effugati fuissent: quod et Vincentius in speculo Historiæ lib. 29. c. 41. de rege Gallia Philippo attestatur; quem asserit dixisse, Histrionibus dare est demonibus immolari, &c. And cap. 34. De abjecta commendatione Mimorum, et utili laude prudentium: where he thus expresseth himselfe. Sed nec ignotum univ. relinquitur, QUANTA IGNOMINIA PRINCIPIEVS SIT, aut laudis cupidus à talibus commenda-*

o Prætereo Histriones atque ioculatores, et totius vulgi laudes, quas vir prudens pro nihilo reputabit: quia nulla est vera laus, nisi a veris proveniat laudat. *Æneæ Sylvius Epist. l. 1. Epist. 166 pag. 723. See Plin. Paneg. Traia. modicus p. 45. p Magnum ergo corruptæ et eversæ disciplinæ argumentum est, quod hodie in regum aulis et civitatibus opulenti, mimi, ludiones, molliculi, et voluptatum inhonestissimarum ministri summo in pretio habentur, exclusis interrim et contemptis viris gravibus, qui consilio valent, et qui multiplici rerum experientia in-*

structi sunt; ut interim de pauperibus et egenis nihil dicam quibus principum aulæ ne inspicere quidem licet, et quibus per urbes opulentiores vix transitus conceditur. *Hom. 1. in Nah. in p. 224, 225. q So stiles he the profession of a Stage player. \* Galienam. See here p. 465. r Suetonii Octavius, lib. 45. See here p. 455, 460.*

/ The professi  
on and end of  
Stage-players,  
what it is.

Plutarchi  
Cato.

\* Aliquis vir  
bonus nobis  
eligendus est,  
ac semper ante  
oculos habend-  
us, ut sic tan-  
quam illo spe-  
ctante viva-  
mus, et omnia  
tanquam illo  
vidente facia-  
mus: nec imme-  
rito. Magna e-  
nim pars pec-  
catorum tolli-  
tur, si peccatu-  
ris testis assi-  
stat. Seneca E-  
pist. 11. Vid. ibid.

\* Nota bene.

See here p.  
387.

ri, (s) quorum precipua professio est infamibus colludere,  
turpibusque colloquijs bonos mores corrumpere, eosq; effa-  
minatos efficere, ac libidinosos reddere et luxuriosos: præ-  
terea comediarum more adulteria et stupra representare  
vel concinnere, unde spectandi enascatur voluptas et con-  
suetudo, ac turpissima quaque faciendi licentia pernicio-  
sa, et denique ad omnium virorum gravium obmutescere  
rationem et censuram. Cujus rei testis est illa (t) Mas-  
siliensis meretrix, que in actu publico prostans vestemq;  
deducens, gravi Catone viso descendere in Spectaculum,  
à gestu se statim continuit, et alyis mirantibus, ait, seve-  
rum virum adesse: qua quidem voce ostendit, longe  
pluris esse \* gravissimi viri aspectum, quam totius populi  
applausum. Quocircà, etsi cuncti, maxime principes lau-  
dari appetant, TAMEN INTIME CAVEANT, ne id pro-  
curant vel admittant fieri AB HISTRIONIBVS ET  
PROTOMIMIS NISI SIMILES ILLIS ÆSTIMA-  
RI ET FORSAN ESSE VOLVNT. Vera enim laus ha-  
beri debet, que à laudato viro profisciscitur, quia à tali  
viro emanat qui virtute præditus cum laude vivit. Sed  
hæc per amplius verior esse judicatur, que ex rectè factis et  
justis meritis, multitudinis etiam laude concurrente pro-  
cedit: alioquin nihil aliud nisi popularem auram aut  
scurrarum fucum captant: quo nihil instabilius aut de-  
testabilius inveniri potest. Igitur attendendum erit uni-  
cuique, \* MAXIME PRINCIPI in sublimiori dignitate  
constituto, ne sic scurrarum, mimorum, histrionum, pro-  
tomimorum brevi tempore delectetur spectaculis, uti im-  
memor salutis, perduto tempore, honore, laude, et bono no-  
mine in uno momento rapiatur ad æterna tormenta, que  
ab immundis spiritibus forsitan in umbra et forma histri-  
onum apparentibus et flagellantibus importunius sustine-  
bit, sentietque perpetuo flendum esse cum diabolis, sicuti  
in momentanea vita inconsideratè risit cum stultis. Ex-  
clamandum hic merito foret contra quosdam alti nominis  
viros, in sublimitate constitutos, qui pro summa voluptate  
ducunt, scurras videre et audire, nudas mulierum (v) pi-  
cturas



*Eturas intueri, et ijs delectari, atque alijs præbere videntas; quasi propria caro, mundus, et demonia non sufficerent ad infatuandum hominem, creatum ad imaginem Dei, ni et studiose in suam irreparabilem damnationem excitarent tot importunatissimos hostes, ignorantes verbum beati Gregorij, dicentis; Talem te ostendis in corde diligere, qualem imaginem ante te geris in oculis, &c.* All which recited premises, together with that memorable (x) fore-mentioned worthy speech of the Emperor Trajan to a Courtier, who intreated him to hear an active Player: and that private advice of Macro, unto Caius the Emperour; (y) *insane spectantem, saltatores ita ut una gesticularetur, aut ad mimorum scurrilia disteria non subridentem, sed cachinnantem pueriliter &c.* who whispered thus into his eare, *ne quis audiret alius, blandè admonens: Non decet te alijs audiendo spectandoque et usu caterorum sensuum esse similem, sed tantum debes in ratione vivendi excellere, quando eminentiorem te fortuna constituit: absurdum enim fuerit terra marisque principem, cantibus, cavillis, et huiusmodi ludis succumbere: oportet illum semper et ubique meminisse majestatis imperatorie, tanquam pastorem gregi præpositum, et undique dictis factisque in melius proficiscere:* (a good lesson for this scandalous, ignoble, dissolute Emperour, who was not onely a spectator, an applauder, but sometimes (z) an actor too of *Masques and Stage-plays* to his eternall shame: ) are sufficient to disprove this crack-brain'd frenetique Objection of an infamous Player; That Stage-plays are necessary pastimes for the recreation, the solemne entertainment of Christian Princes, States, Embassadours, Nobles; whose majesty, whose greatnes cannot but disdain such base infamous spectacles, which make their (a) *Actors and Spectators* infamous. Certainly he who shall read the (b) *Epistle of Marcus Aurelius*, unto Lambert; the (c) *Panegyricke of C. Plinius Secundus*, to the Emperor Trajan: the answer of (d) *Agésilas*, to Calli-

x See here p. 462.

y Philo Iudæus, De Legatione ad Caiū, p. 1341, 1342, 1343.

z Dion Cassius, Rom. Hist. l. 59. p. 829. & here p. 462.

a See Act. 4. Scene 1. & Act. 7. Scene 3.

b Marcus Aurelius Epist. 12. Guevara, Diall of Princes, l. 3. c. 45. to 48.

c Page 38. 45. here p. 462, 463

d Plutarchi Lat. Apothegmata p. 462.

e See Munsteri  
Cosmogr. l. 3. c.

453. Halls  
Chronicle,  
part 2. fol 5, 6,  
7, 155, 156. &  
75. to 85.

f Matthew Pa-  
ris, p. 802, 809.  
Thomas Wal-  
singham, Hist.  
Angl. p. 112.  
Hall's Chroni-  
cle part 2. fol 26.  
to 30.

g See Act. 5.  
Scene 8.

h See Act. 6.  
throughout.

i Vfu enim præ-  
ciosa degene-  
rant, quorum  
autem difficilis  
possessio, eor-  
um gratâ per-  
fectio. *Ambr.*  
*De Elia et Iei-  
nio,* c. 9 Natura-  
le est porius no-  
va quam mag-  
na mirari. Ita  
enim compo-  
ti sumus, ut nos  
quotidiana si  
admiratione  
digna sunt,  
transcant; con-  
tra minimarum  
quoque rerum  
si insolitæ pro-  
dierunt specta-  
culum dulce

fiat. *Seneca Naturalium Quæst.* l. 7. c. 1. k Ne Numidiæ quidem reges vituperandi, qui  
more gentis suæ nulli mortalium osculum ferebant. Quicquid enim in excelsis fastigio  
positum est, humili et trita consuetudine quo sit venerabilius, vacuū esse convenit. *Valer.*  
*Max.* l. 2. c. 6. f. 17.

pides the expert tragicke Player; (who saluting this royall  
King, and thrusting himselfe into his presence, expecting  
and hoping that this noble Prince would have taken some  
speciall notice of him, and spoken kindly to him; and then  
perceiving that he slighted him, demanded of him; Doeſt  
thou not know me o King, and hast thou not heard whom I  
am? who looking upon him, returned him no other reply  
but this, Art not thou Callipides the Player? intimat-  
ing, that Kings should wholly contemne such lewd infa-  
mous persons as not worthy their least respect:) or Guevara  
his Diall of Princes, lib. 3. c. 43. to 48. & Act. 6. Scene 5.  
Act. 7. Scene 2, 3, 6. will presently adjudge all Stage-  
playes, all Actors, unworthy a Pagan, how much more  
then a Christian Emperours, Kings or Princes ro all  
presence; who have farre more honourable, maje-  
stique, heroicke sports and exercites to refresh them-  
selves withall: as tilting Barriers, Iusts, and such like  
martiall feates, (the (e) ancient solemne festivall enter-  
tainments of Kings and Nobles, wherein our warlike  
(f) English Nation have farre excelled others;) with an  
hundred such like laudable exercises, favouring both of  
royalty, valour, and activity; which if they were now  
revived instead of effeminate, amorous, wanton (g) dan-  
ces, Enterludes, Masques and Stage-playes, [h] effemi-  
nacy, idlenesse, adultery, whoredome, ribaldry and such  
other lewdnesse would not be so frequent in the world as  
now they are. But admit this idle surmise as true as it is  
fabulous, it then administers a pregnant argument a-  
gainst all common Stage-playes: for if Stage-playes be  
meet ornaments for Princes pallaces at times of greatest  
state and royallest entertainment, great reason is there to  
suppresse their daily acting, and to appropriate them to  
such times, such places, such purposes as these, [i] for  
feare their assiduity, their cōmonnes should make the [k] de-

spicably



*spitably base and altogether unmeet for such sublime occasions.* Extraordinary royall occasions, persons, entertainments will not suite with common prostituted Enterludes, which every tinker, cobbler, foot-boy, whore or rascall may resort to at their pleasure, as they doe unto our Stage-playes; which as they are every mans for his penny, so they are every dayes Pastime too, at every roguish Play-house. And are such common hacknie Enterludes, thinke you, fit for high-dayes, for Princes Courts and presence? If therefore you will exalt these sordid Stage-playes to such sublime employments as you here pretend, you must now shut up our standing Play-houses, and sequester all Stage-playes from the vulgar crew, appropriating them onely to some certaine solemne publike festivities, and times of royall entertainment, (as the (l) ancient Greekes and Romans did; who had no constant (much lesse any private) Enterludes acted day by day, but onely publike Stage-playes, at times of publike triumph, or on the great solemne Feast-dayes of their Idol-gods, to whom they were devoted:) that so their (m) raritie may ennoble them to such royall services as are pretended, when as their (n) assiduous commonnesse hath now made the & their Actors base; too base (I dare say) for any Princes presence, when as they deeme themselves highly honoured, with the very meanest varlets.

To the second clause of this Objection, That Stage-playes are necessary for the true solemnizing of our Saviours Nativitie, and other such solemne Christian Festivalls; it is so diametrically opposit unto truth, above 40 severall Councils, besides Fathers and other Christian Writers professedly contradicting it, (See A. 6. Scene 12. & A. 7. Scene 3.) that I cannot so much as name it but with highest indignation. Alas into what atheisticall heathenish times are we now relapsed, into

ter Calvum, et doctus cantare Catullum. Hæc ego ludo, Quæ neque in æde sonant, certantia iudice Tarpa, Nec redeant iterum atque iterum spectanda theatris. *Horat. Ser. l. 1. Sat. 10. p. 193.*

l See A. 2. Dionys. Halli- carnass. Antiq. Rom. l. 7. sect. 9. Dion Cassius, Rom. Hist. l. 59. p. 829. Polybius Hist. lib. 4. p. 340. Guevara, Diall of Princes, l. 3. c. 43, 44 Arias Montanus in Iudicum l. c. 16. p. 367. to 575. m Omne rarum præciosum: gaudeo itaque de illis posse esse, qui quanto rariores, tanto apparerebunt esse gloriores. *Bern. Ep. 1. f. 178.* A. Ardentius appetitur quicquid est rarius. *Hierom. advers. Vigilantium cap. 4.* Voluptates commendat rarius usus. *Iuvenal. Satyr. 11. v. 111.* Hoc stabunt, hoc sunt imitandi quos neque pulcher Hemogenes unquam legit, neque Simius iste, Nil præ-

7 See Act. 1.

Scene 1, 2, 3.

& Chorus.

Qualis hæc religio, aut quanta maiestas putanda est, quæ adoratur in templis, illuditur in theatris? Et qui hæc fecerint, non pænas violati nuntius pendunt, sed honorati etiam laudati-que discedunt.

*Laſant. De Iuſtitia l. 5. c. 16.*

b Non imitandi nobis sunt qui sub Christiano nomine Gentilem vitam agunt, et aliud professione, aliud conversatione testantur.

*Hierom. Epist.*

14. c. 2.

c Mr. Stubbs his Anatomy of Abuses, p. 130. Mr. Samuel Bird his Dialogue, of the use of the pleasures of this present life. London 1580.

p. 15. to 3 1. & Nicolaus de Clemangis, De Novis celebritatibus non instituendis, p. 143 to 154. d Matth. 9. 13. Tit. 2 14. e Hebr. 10. 29. c. 6. 6. Rev. 1. 7. f Nomine Christiani, re Pagani. Bernard in Vita Sancti Malachia. g Iohn 8 44. Ephes. 2. 2. 1 Iohn 3. 8. b See Salvian De Gubern. Dei, l. 4. p. 136, 137, 138. & my Healths Sicknesse, p. 21.

what a stupendious height of more than Pagan impiety are we now degenerated, when as Stage-plays (*the very [z] chiefest pompes and ornaments of the most execrable pagan Idols festivities*) are thought the necessary appendants of our most [*a*] holy Christian solemnities? when as we cannot sanctifie a Lords-day, observe a fit of November, or any other day of publike thanksgiving to our gracious God, nor yet celebrate an Easter, a Pentecost, or such like solemn Feasts, (much lesse a *Chrismasse*, as we phrase it) in a plausible pious sort, (as too many [*b*] *paganizing Christians now conceit*) without drinking, roaring, healthing, dicing, carding, dancing, Masques and Stage-plays? which better become the sacrifices of *Bacchus*, than the resurrection, the incarnation of our most blessed Saviour, [*c*] *which are most execrably prophaned, most unchristianly dishonoured with these Bacchanalian pastimes*. What pious Christian heart bleedes not with teares of blood, when he beholds the sacred Nativitie of his spotlesse Saviour, transformed into a festivirie of the foulest Divels? when he shall see his blessed Iesus, [*d*] *who came to redeeme, to call men from their sinnes, and [e] to purifie unto himselfe a peculiar people zealous of good workes*; entertained, honoured, courted, served like a Divell, yea rather [*e*] *crucified and nailed to his crosse againe, with nought else but desperate notorious sinnes*, by an unchristian crew of Christians, (I might say [*f*] *Pagans*, or [*g*] *incarnate Divels*) who during all the sacred time of his Nativity, when they shoud be most holy, are more especially and that professedly too, a most impure people, zealous of nothing but of Stage-plays, dicing, dancing, healthing, rioting, and such evill workes, as would make the very [*h*] *lewdest Pagans to blush for shame*.



[i] *Is this the honour, the entertainment, the gratitude, the holy service, the welcome we render to our Saviour, for his Nativity, his incarnation or his passion, to court him thus with heathenish Playes or heish pastimes, as if he were no other, no better than a Pagan Idol or infernall Diuel, who were alwayes worshipped, courted with such solemne Enterludes? Are [k] Christ and Belial (thinke we) reconciled? or is there no difference betweene our Saviours Nativity, and a Diuel-Idols birth-day, that we thus commemorate them in the selfesame manner? For how did the [l] idolatrous Gentiles honour, or please their Iupiter, Venus, Flora, Apollo, Berecynthia, Bacchus, and such like Diuel-gods upon their gaudiest feast-dayes, but with bealthing, dancing, Masques and Stage-playes; the very workes and pompes of Satan, invented for, appropriated to these Idols service, as I have largely proved? and how doe we Christians spend or celebrate for the most part, the Nativity of our Saviour, but with such heathenish sports as these, which Turkes and Infidels would abhorre to practise? [m] O wickednes, O prophanesse beyond all expression! even thus to abuse our Saviours solemne birth-time, as to make it a patronage for all kinde of sinne! Were wee to celebrate the very foulest Idol-Divels birth-day (as [n] many wretches doe in deedes, whiles*

*i* Propterea igitur publici hostes Christiani quia imperatoribus neque vanos, neque mentientes, neque temerarios honores dicant, quia veræ religionis homines etiam solennia eorum conscientia potius quam lascivia celebrant. Grande scilicet officium focos et thoros in publicum educere, vicatim epulari, civitatem tabernæ habitui obolescere, vino lutum cogere, catervatim cursitare ad iniurias, ad impudentias, ad libidinis

illecebras? Siccine exprimitur publicum gaudium per publicum dedecus? Hæcne solennes dies principum decent, quæ alios dies non decent? Qui observant disciplinam de Cæsaris respectu, si eam propter Cæsarem deserunt, et malorum licentia pietas erit; occasio luxuriæ religio deputabitur? O nos merito damnandos! cur enim vota et gaudia Cæsaris expungimus? cur dielæto non laureis postes adumbramus? nec lucernis diem infringimus? Honestæ res est solennitate publica exigente inducere domui tuæ habitum alicuius novi lupanaris. Tertul. *Apologia adversus Gentes, cap. 30, 31.* Tom. 2. pag. 682. Which may be most aptly applied to our Case. 2 Cor. 6. 15, 16. See here Act. 1. Scene 1, 2, 3. & Act. 5. Scene 8. & Holkot Lectio 172. in Lib. Sapientiæ, fol. 133. m Quis unquam crederet usque in hanc contumeliâ Dei progressuram esse humanæ cupiditatis audaciam, ut id ipsum in quo Christo iniuriâ faciunt, dicunt se ob Christi nomen esse facturos. O inæstimabile facinus et prodigiosum! *Salvian De Gubern. Dei l. 4. p. 134. n* Iohn 8. 44. Ephes. 2. 3.

• See Act. 1.  
Scene 1, 2, 3.  
\* De Gubern.  
Deil. 7. p. 258,  
259.

p Ephes. 5. 16.

q Finiteriam  
nunc et delicta  
religiosa. cy.

prian Epist. 1. 2.

Ep. 2. Donata.

r Exod. 32, 6.

1 Cor. 10. 7.

f Detrimen-

tum iam dies

sentit. Sunt

qui officia lu-

cis noctisq;

pervertunt, nec

ante diducunt

oculos hester-

na graves cra-

pula, quam ap-

petere nox cæ-

pit. Qualis il-

lorum conditio

dicitur, quos

natura (ut ait

Virgilius) pedi-

bis nostris sub-

ditos e contra-

rio posuit. Nos-

que ubi primus

quis oriens,

afflavit anhe-

lis, Illis sera

rubens accen-

dit lumina ves-

per. Talis hor-

um contraria

omnibus non

regio sed vita

est. Sunt qui-

dam in eadem urbe

Antipodes, qui nec orientem solem unquam viderunt, nec occi-

dentem. Hos tu existimas scire quomodo vivendum est, qui nesciunt quando?

they solemnize Christs in shew) how could we please or honour him more, than to court him with lascivious Masques or Stage-playes, (an [o] invention of and for himselfe, which he hath oft exacted from his worshippers upon his solemn festivals: ) or to give him the very selfesame welcome that most men give to Christ, in the feast of his Nativity; when the Divell hath commonly more professed publike service done him, than all the yeare beside? For may I not truly write of our English Citties, and Country villages in the Christmas season, as *Salvian* did of Rome: \* *Video quasi scaturientem vitij civitatem; video urbem omnium iniquitatum generi servi-*  
*entem, plenam quidem turbis, sed magis turpitudini-*  
*bus: plenam divitijs, sed magis vitij: vincentes se in-*  
*vicem homines nequitia flagitiorum suorum, alios im-*  
*puritate certantes, alios vino languidos, alios cruditate*  
*distentos, hos sertis redimitos, illos unguento oblitos, cun-*  
*ctos vano luxus marcere perditos, sed penè omnes una er-*  
*rorum morte prostratos: non omnes quidem vinolentia*  
*temulentos, sed omnes tamen peccatis ebrios. Populos*  
*putares non sanis status, non sui sensus, non animo incolum-*  
*es, non gradu, quasi in morem baccharum crapula*  
*catervatim inservientes &c.* Those who are tempe-  
rate and abstemious at all other times, prove Epi-  
cures and drunkards then. Those who make con-  
science to [p] *releeme* all other seasons, deeme it a  
[q] point of Christianity to mispend all this, [r] eating,  
drinking, and rising up to play, whole dayes and nights  
together. Those who are civill at other seasons, will be  
now deboist; and such who were but soberly dissolute  
before (if I may so speak) will be now stark mad, forget-  
ting not onely their Saviour but themselves. Those who  
repute it a shame to be unruly disorderly any other part  
of the yeare; thinke it an honour to be outragiously dis-  
ordered and distempered now, [s] *turning day into*

night,



night, and night into day, against the course of nature, like Seneca his *Antipodes*, setting no bounds to any lust. That which is not tollerable at other times seemes laudable unto most men now: that which were it done at any other season could not but be condemned as an execrable sinne, becomes now a vertue, at least a venial crime. In a word, those who make a kinde of conscience of drinking, amorous dancing, healthing, dicing, idleness, Stage-plays, and of every sinne at other times, [*r*] *deeme it a part of their piety* to make no bones of these, of any deboistnesse or prophanesse now: those who are constant in religious familie-duties, now discontinue them; those who remembred their Saviour and sinnes before, now quite forget them: those who seemed Saints before, turne Devils incarnate now: those who were reasonable men before, are metamorphosed into beasts or monsters now: those who were formerly good at least in outward shew, doe now turne bad; and all who were bad before, prove now ten times worse; & all under this pretence of solemnizing Christs Nativitie, as if he were delighted onely with their sins. Thus doe we even crucifie our blessed Saviour in his very cradle, and like that [*v*] *Tyrant Herod, seeke to take away his life, as soone as he is born*, whiles we thus impiously celebrate & prophane his birth, & eve pierce him through with these grosse disorders which are now too frequent among many Christians. Should Turkes & Infidels behold our Bacchanalia Christmas extravagancies, would they not thinke our Saviour to be a *glutton*, an *Epicure*, a *wine-bibber*, a *Divell*, a *friend of publicanes and sinners*, as the \* *Jewes* once stiled him; yea a very Bacchus, a God of all dissolutenesse, drunkennesse and disorder. Since his Nativitie is thus solemnized by his followers, who are never so dissolutely, so exorbitantly deboist, of all kindes, as in this his festivall? Would they

Et hi mortem timent, in qua se vivi condiderunt? tam infauti omnis quam nocturnæ cives sunt. Licet in vino unguentoque tenebras suas exigant, licet epulis, et in multa quidem ferula distentis, totum perversæ vigiliæ tempus diducant, non convivantur, sed iusta sibi faciunt. Mortuis certe interdum parentantur, &c. *Seneca Ep. 122. Vid. ibi de n.*

Nunc facilius invenias reos malorum omnium, quam non omnium: facilius maiorum criminum quam minorum: id est, facilius qui et maiora crimina cum minoribus, quam qui minora tantum sine prioribus perpetrant. In

hanc enim morum probrositatem prope omnis Ecclesiastica plebs relapsa est; ut in cuncto populo Christiano genus quodammodo sanctitatis sit, minus esse vitiosum &c. *Salvian De Gubern. Dei l. 3. p. 86. \* Luke 7. 34. Matth. 9. 34. Iohn 7. 10.*

\* De Gubernatione Dei l. 4. p. 137, 138.

\* Salvia. lbi. dem p. 136, 137, 134.

\* Matth. 5. 16.

not take up that speech in *Salvia*. \* *Ecce quales sunt qui Christum colunt? falsum plane illud est quod aiunt se bona discere, quod jaectant se sancta legis praecepta retinere. Si enim bona discerent, boni essent. Talis profecto secta est, quales et sectatores: hoc sunt absque dubio quod docentur. Apparet itaque Prophetas quos habent impuritatem docere, et Apostolos quos legunt nefaria sensisse, et Evangelia quibus imbuuntur hac quae ipsi faciunt predicare. Postremo sancta à Christianis fierent, si Christus sancta docuisset. Estimari itaque de cultoribus suis potest ille qui colitur. Quomodo enim bonus magister est, cujus tam malos videmus esse discipulos? Ex ipso enim Christiani sunt, ipsum audiunt, ipsum legunt: promptum est omnibus Christi intelligere doctrinam. Vide Christianos quid agant, et evidenter potest de ipso Christo sciri quid doceat. Would they not condemn our God, our Saviour, our religion, and loath both them, and us? qui ita agimus ac vivimus, ut hoc ipsum quod Christianus populus esse dicitur, opprobrium Christi esse videatur; as the same Father speaks, O inestimabile facinus et prodigiosum! Quid non ausi sint improba mentes, in the Christmas season? Armant se ad peccandum per Christi nomen; auctorem quodammodo sui sceleris Deum faciunt: et cum interdictor vindex malorum omnium Christus sit, dicunt se scelus quod agunt agere pro Christo. Such are our gracelesse unchristian Christmas lives: who when as our Saviour daily cries unto us: \* Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heaven: we on the contrary live so in the Christmas season, (that I speake not of other times) that the sonnes of men, that Infidels and Pagans may openly behold our evill workes, and blaspheme our Father, our most blessed Saviour, who is now grieving in heaven, whiles we are thus dishonouring his Nation here on earth. And should not our hearts then smite us, should not shame confound us all for this our heinous sinne?*

for



for this our indignity to our blessed Lord and Saviour, who never findes worse entertainment in the world than in the feast of his Nativity, when he expects the best? O let us now at length remember, that our holy Saviour was borne into the world for this very purpose, [x] to redeeme and call us from (not to) those sinnes and sinfull pleasures; [y] to destroy out of us (not to erect within us) those very workes and pompes of Satan, which now we more especially practise at his sacred birth-tide: as if he were borne to no other purpose, but to set hell loose, to give a liberty to all kinde of wickednesse, and to prove a meere broker (for such a one men then make him) to the very Divell. Did we but seriously consider and beleieve, that our Saviour Christ was for this end borne into the world; [z] that hee might purifie and wash us both from the guilt, and power of all our sinnes in his most precious blood: [a] that hee might sanctifie and cleanse us with the washing of water by the word from all iniquitie, and present us to himselfe a glorious Church without any spot or wrinkle: [b] that he might teach us to deny ungodlinesse and worldly lusts, and to live soberly, righteously and godly in this present evill world, expecting every day his second comming: [c] that he might quite destroy out of us the workes of the Divell, purge us from all iniquitie, and purifie us unto himselfe a peculiar people zealous of good workes: [d] that wee being delivered out of the hands of our enemies might serve him without feare in holinesse and righteousness before him all the dayes of our lives. [e] shining as lights in the midst of a crooked and perverse generation: [f] that we should henceforth cease from sinne, and no longer live the rest of our time in the lusts of the flesh to the will of men, but to the will of God: [g] that we might be holy in all manner of conversation and godlinesse, even as hee is holy, especially at holy seasons: [h] that wee should not henceforth live unto our selves, but unto him who died for us and rose againe: [i] that whether we live we might live

C c c c c 3

x Matth. 9. 13.

Titus 2. 14.

1 Pet. 1. 18, 19.

y 1 Iohn 3. 5, 8.

z Tit. 2. 14.

1 Iohn 1. 7, 9.

Rev. 1. 5. Heb.

9. 14.

4 Ephes. 5. 26,

27. 1 Cor. 6.

10, 11.

b Tit. 2. 12, 13.

c Tit. 2. 14.

1 Iohn 3. 8.

d Luk. 1. 74, 75.

e Phil. 2. 15.

f 1 Pet. 4. 1,

23.

g 1 Pet. 1. 15,

16.

h 2 Cor. 5. 15.

i Rom. 14. 7, 8.

k 1 Cor. 6. 20.

l 1 Theff. 4. 7.

& Rom. 1. 7.

m Rom. 13. 12,

13.

n Titus 3. 3.

o Ephes. 2. 2, 3.

& c. 4. 16, 17,

18.

p Ephes. 4. 17.

to 30.

q Luke 21. 34.

r Gal. 5. 24.

Col. 3. 5.

1 Pet. 2. 11.

f 1 Pet. 4. 3, 4.

t Rom. 12. 1, 2.

v Iam. 1. 27.

x Eph. 5. 15, 16.

Rom. 13. 14.

live unto him, or whether we die we might die unto him, and that living and dying we might be his; (k) glorifying him both in our soules and bodies which are his. And did we withall remember, that this our blessed Saviour (l) hath called us, not to uncleannesse, but unto holinesse: that he hath likewise enjoyned us, (m) to cast off all the workes of darknesse, and to put on the armour of light: to walke honestly as in the day; not in chambering and wantonnesse, not in rioting and drunkennesse, (n) not in divers lusts and pleasures, (o) according to the course of this wicked world, according to the power of the Prince of the ayre, which now worketh in the children of disobedience. That he hath seriously charged us, (p) That wee walke not from henceforth as other Gentiles walke, in the vanity of their mindes, who having their understandings darkned, and being alienated from the life of God, and past all feeling, have given themselves over unto all lasciviousnesse to worke all uncleannesse with greedinesse. That wee put off concerning our former conversation the olde man which is corrupt according to the deceitfull lusts; and that we put on the new man which after God is created in holinesse and true righteousnesse. (q) That we take heed unto our selves, lest at any time (how much more at times of greatest devotion) our hearts be overcome with surfetting and drunkennesse, and that day come upon us at unawares. (r) That we crucifie the flesh with the affections and lusts thereof, and abstaine from fleshly lusts which warre against our soules, (s) since the time past of our lives may suffice us to have wrought the will of the Gentiles; when as we walked in lasciviousnesse, lusts, excesse of wine, revellings, banquettings, and abominable idolatries: (t) That we give up our soules and bodies as an holy and living sacrifice unto God; not fashioning our selves to the course of this present evil world, (v) but keeping our selves unsported from it: (x) walking circumspectly as in the day, not as fooles, but as wise, redeeming the time because the dayes are evil; and making no provision



tion for the flesh to fulfill the lusts thereof. Did we (I say) but seriously ponder and unfainedly beleieve all this, it would soone (y) turne our dissolute Christmas laughing, into mourning; our bacchanalian jollities into lamenting Elegies; our riotous grand-Christmasses into such pious Christian duties, as would both honour our Saviours birth day, and make it welcome to our soules. Let us therefore cordially meditate on all these sacred Scriptures, on the ends of our Saviours blessed incarnation, (which was, (z) to redeeme us from all these our sinnes and sinfull pleasures; to crucifie our lusts, to regenerate and sanctifie our depraved natures, to make us holy even as he is holy, and to conforme us to himselfe in all things: ) and then this inveterate heathenish (a) common custome of prophaning Christs Nativitie with all kinde of lasciviousnesse, wickednesse and delights of sinne, (which should be spent in honouring, blessing and praising of our gracious God for all his mercies to us in his Sonne: in Psalmes, in hymnes and spirituall songs; in holy and heavenly contemplations of all the benefits we receive by our Saviours blessed incarnation, in charitable relieving of Christs poore members, and mutual amity one towards another: ) will become most execrable to your pious soules. The damnablenesse of which much applauded unruly Christmas keeping that you may more evidently discerne, I shall for learning and religions sake discover whence it sprang; and that was, originally from the Pagan Saturnalia, from whence Popery hath borrowed and transmitted it unto us at the second hand.

The ancient Pagan Romans, upon the [b] Ides of December, [c] consecrated to Saturne, and their Goddesse Vesta, (not in the Moneth of Ianuary, as [d] Macrobius misreports) accustomed to keepe their Saturnalia, or annuall Feast of Saturne for 7 dayes together, which they spent in feasting, drinking, dancing, Playes and Enterludes:

e Macrobius Saturnal. lib. 1. cap. 7. pag. 273. d Saturnalium

y Iam. 4 9. &  
5. 1. 5.  
z Titus 2. 12,  
13.  
Eph. 5. 26, 27.  
1 Pet. 1. 15, 18.  
1 Iohn 3. 8, 9.  
a Pudorem rei  
tollit multitu-  
do peccantium,  
et desinet esse  
probris loco  
commune ma-  
ledictum. Senec.  
De Beneficijs l. 3.  
c. 16. Consen-  
sere iura pec-  
catis et caput  
esse licitum  
quod publicū  
est. Cyprian. E-  
pist. l. 2. Epist. 2.  
Donato.  
b Seneca Epist.  
18. Horatius  
Serm. l. 2. Satyr.  
7. pag. 226. &  
Bond Ibidem.  
Polydor Vir-  
gilde Inven-  
toribus Rerum,  
lib. 2. c. 14. See  
Lypsius De  
Anaphicheatro,  
Saturnalibus  
&c. Dion Cas-  
sius Rom. Hist.  
lib. 59 pag. 830.  
Herodian, Hi-  
storiae lib. 2.  
pag. 59.  
lib. 1. cap. 10.

e Ovid. Fastorum lib. 1. p. 2. to 10. Suetonii Tiberius sect. 34. Asterius Homil. in Festum Kalendarium. Alexander ab Alexandro lib. 3. cap. 16.

\* See Suetonii Octavius sect. 71. 75.

f Macrobius Saturnal. lib. 1. cap. 7. & 10. Polydor Virgil. De Invent. Rerum lib. 5. cap. 2 & the ensuing Authors. Holkot, Lectio 166 167. in lib. Sapientiae. Hofpinian. De Origine Festorum lib. Francis De Croÿ his first Conformity, cap. 19.

g Non posse suaviter vivi secundum Epicuri decreta. Commentar. Moral. Tom. 2. p. 102. h Saturnalium l. 1. cap. 7.

i Epistola 18.

at the end of which they celebrated their [e] *Festum Kalendarum*, on the first of January, (now our New-yeares day) to the honour of their Idol *Ianus*, which they likewise solemnized with Stageplayes, *Mummeries*, *Masques*, dancing, feasting, drinking, and in sending mutuall New-yeares gifts one to another, for divers dayes together. In these their *Saturnalia* and feasts of *Ianus*, all servants were set at libertie, and became checke-mates with their masters, with whom they sate at table: every man then wandred about without controll, and tooke his fill of pleasure, giving himselfe over to all kinde of \* *luxurie*, *epicurisme*, *deboistnesse*, disorder, pride and wantonnesse; [f] to pastimes; *Enterludes*, *Mummeries*, *Stage-playes*, dancing, drunkennesse, and those very disorders that accompany our grand unruly *Christmasses*: which *Saturnalia* & pagan Festivalls the ensuing Authors thus describe. *Servicum Saturnalia cenant* (writes [g] *Plutarch*) aut *Liberalia*, in agro vagantes celebrant, *ululatio eorum et tumultus ferre non possis præ gaudio et imperitia rerum pulcrarum, talia agentium et loquentium*:

*Quid desides? quin bibimus et capimus cibos?  
Sunt hæc miselle, in promptu: cur tibi invides?  
Vocem statim hi dedere: tum Bacchi liquor  
Infunditur; et corona aliquis ornat caput.  
Laurique pulcræ ad frondem turpiter canit,  
Inducia Phæbo, januaq; alius domus*

*Pulsam operiens, excludit caram conjugem, &c.  
Saturnalibus tota servis licentia permittitur: ludi per urbem in compitis agitantur* (writes [h] *Macrobius*): *Maxima pars Grævum Saturno, et maxima Athene Conficiunt sacra, quæ Cronia esse iterantur ab illis. Cumque diem celebrant, per agros urbesque ferè omnes Exercent Epulis lati, famulosque procurant  
Quisque suos, nostrique iidem, et mos traditur illinc  
Iste, ut cum dominis famuli epulentur ibidem, &c.*

Parallell to which is that of (i) *Seneca*: *December est mensis quo maximè Civitas desudat: jus luxuria publicè datum*



datum est : ingenti apparatu sonant omnia, tanquam quicquam inter Saturnalia nunc interfit, et dies rerum agendarum. Adeo nihil interest, ut non videatur mihi errasse qui dixit, olim mensem Decembrem esse, nunc annum, &c. And that of Horace:

(k) *Age libertate Decembri* \_\_\_\_\_

(Quando ita majores voluerunt) *utere : narra, &c.*

(l) *Nunc est bibendum, nunc pede libero pulsanda tellus; Nunc saliaribus ornare pulvinar Deorum, tempus &c.*

That the ancient Romanes (yea and the Græcians too) in times of Paganisme) did spend their Saturnalia, Ferialia, and other solemne Festivals in dancing, drinking, feasting Mummeries, Masques and Enterludes, the Poet Virgil, Ovid, Tibullus, Philo Indens, with \* sundry others, will plentifully informes us.

The first of these describes it thus.

(n) *Veteres ineunt proscenia ludi*

*Premiaq; ingentes pagos et compita circum*

*Theſaide poſuere, atque inter pocula leti,*

*Mollibus in pratis unctos saliere per utres.*

*Nec non Anſony Troia gens miſſa coloni*

*Verſibus incompitis ludunt, riſuque ſoluto;*

*Oraque corticibus ſumunt horrenda cavatis,*

*Et te Bacche vocant per carmina leti, tibi que*

*Oſcilla ex altâ ſuſpendunt mollia pinnu.*

The ſecond, thus.

(o) *Plebs venit ac virides paſſim diſjecta per herbas*

*Potat, et accumbat cum pare quiſque ſua.*

*Sub jove pars durat: pauci tentoria ponunt,*

*Sunt quibus è ramis frondea facta caſa eſt.*

*Sole tamen vinoque calent; annosque præcantur*

*Quot ſumunt cyathos, ad numerumque bibunt.*

*Inventes illic qui Neſtoris ebibat annos;*

*Quæ ſit per calices facta Sibylla ſuos.*

*Illic et cantant quicquid dedicere theatris,*

*Idem. n Virgil. Georgicorum lib. 2. pag. 56, 57. o Ovid Faſtorum lib 3. p. 51, See here pag. 225, 226, 234, 235, in the margin.*

k Sermorum

l. 2. Satyr. 7. p.

227.

l Carminum,

l. 1. Ode 37.

n. See Hoſpi-

niâ De Ori-

gineſtorum;

and the Au-

thors here quo-

ted in the mar-

gent, pag. 225,

226, 233, 234,

235, 236. Ro-

bertus Holkot

Leſtio 166,

167, in lib.

Sapientia.

\* Fuit autem

præcis tempo-

ribus in Deo

frequens Ionũ

ac accolarum

in inſulis cir-

cumiacentibus

habitantium

conventus;

nam cum uxo-

ribus et liberis

ad ſpectacula

conveniebant,

ut nunc Iones

ad ludos in

Dianæ Eccle-

ſiæ honorem

inſtitutos con-

fluere ſolent.

Et civitates co-

ſaltatorũ cho-

ros mittebant,

&c. Thucydides

Hiſtoriæ lib. 3.

pag. 291. Vid.

3. p. 51. See here

p Faſtorum, l. 3

P. 57.

q Faſtorum, l.

4. p. 64.

r Triftium l. 2.

p. 159.

f Tibullus, lib.

2. Eleg. 1. p. 82.

t De Cherubin.

lib. fol. 174,

175.

\* Gentiles i-

dololatrici, in-

ſanix plenas

vigilias habe-

bant. Sic in ſa-

crificiis Bacchi

et Cybeles ma-

tris Deorum

feſtivitibus,

luſibus et lux-

uriis vacantes

totam noctem

Jupiter tranſi-

bant: quoſ ar-

guit Apoſtolus

ad Ephēſios 5.

Nolite com-

municare ope-

ribus infructu-

oſis tenebra-

rum, ſed magis

redarguite.

Quæ autem in

occulto ſiunt

ab ipſis turpe

eſt dicere. Prop-

ter huiusmodi

ſeditates ſub-

traxit Eccleſia

multas vigilias

quæ ſolebant

ab omnibus

populis celebrari de nocte et ſolennitatibus ſanctorum: Hecor. Leſſio in 166. in cap. 14.

ſapientia, fol. 15 2. See Auguſtin. Enar. in Pfal. 80.

Et jaſtant faciles ad ſua verba manus.

Et ducunt poſito duras crateres choreas,

Cultaque diſſuſis ſaltat amica comis.

Cum redeunt, titubant, et ſunt ſpectacula vulgi

Et fortunatos obviam turba vocat, &c.

(p) Ruſticus ad ludos populus veniebat in urbem

Sed diſ, non ſtudiſ, ille dabatur honos.

Luce ſua ludos uva commentor habebat

Quos cum tadifera nunc habet ille dea, &c.

(q) Ibunt ſemi-mares, et inania tympana tundent,

Aeraque tinnitus ære repulſa dabunt.

Scena ſonat, ludique vocant, ſpectate Quirites

Et fora Marte ſuo litigioſa vacent.

Annuimus votis; Conſul nunc conſule ludos, &c.

(r) Talia luduntur fumoſo menſe Decembri

Quæ jam non ulli compoſuiſſe nocet.

The third, thus.

(ſ) Nunc mihi nunc fumo veteris proferre falernum

Conſulis et Chio ſolvere vincla cado.

Vina diem celebrent, non feſta luce madere

Eſt rubor; errantes et malè ferre pedes.

Sed bene Meſſallam ſua quiſque ad pocula dicat;

Numen et abſentis ſingula verba ſonant, &c.

Agricola aſſiduo primùm ſatiatus aratro

Cantavit certo ruſtica verba pede.

Agricola et nimio ſuffuſus Baccho rubenti

Primus inexperto duxit ab arte choros &c.

Whom (t) Philo Iudeus (writing of the Romans feſti-

vals) doth ſecond in this manner. In omni feſto noſtro et

celebritate quæ miramur, ſunt hæc: ſecuritas, remiſſio, e-

brietas, potatio, omneſſationes, delicia, oblectamenta, paten-

tes januæ, pernoctationes, indecentes voluptates, inſolentia,

exercitiū intemperantia, inſipientia meditatio, ſtudia tur-

pitudinis, honeſtatis perniciēs, \* nocturna excitationes ad

cupiditates inexplebiles; ſomnus diurnus quando vigilan-



di tempus est, natura ordinis perversio; tunc virtus ride-  
tur ut noxia, vitium tanquam utile rapitur: tunc in cen-  
temptu sunt quæ oportet facere, quæ verò non oportet in  
precio. Tunc philosophia, et omnis eruditio, divina ani-  
ma divina revera simulachra, tenent silentium: ac ista  
artes quæ suis lenocinijs ventri, et his quæ sub ventre  
sunt, voluptatem conciliant, ostendunt suam facundiam.  
Hæc sunt festa istorum qui se felices dicunt: quorum tur-  
pitudine quamdiu inter privatos parietes locaque prophana  
continetur, minus peccare mihi videntur: ubi verò tor-  
rentis in morem populans omnia, vel in sacratissima tem-  
pla irrumpit, quicquid in his sanctum est sternit continuo,  
faciens prophana sacrificia, victimas absque litatione,  
preces irritas, prophana enim mysteria simul et orgia, pie-  
tatem sanctitatemque fucatam et adulterinam, castitatem  
impuram, veritatem falsatam, cultum Dei superstitione-  
sum. Ad hæc quidem corpora abluuntur lavacris et pu-  
rificationibus, affectiones verò animæ quibus vita sordi-  
datur, nec volunt, nec curant eluere. Et ut candidati tem-  
pla subeant dant operam, diligenter emaculatis vestibulis  
amissi; mentem verò maculosissimam in ipsa sacraria pe-  
nitissima inferre non verentur. A most accurate Chara-  
cter, both of our unruly Christmasses, and such Christ-  
mas-men. If wee now parallell our grand disorderly  
Christmasses, with these Roman Saturnals and heathen  
Festivals; or our New-yeares day (a chiefe part of  
Christmas) with their Festivity of Ianus, (u) which was  
spent in Mummeries, Stage-plays, dancing, and such like  
Enterludes, (x) wherein Fiddlers and others acted lascivi-  
ous effeminate parts, and went about their Towns and  
Cities in womens apparrell: whence (y) the whole  
diem ipsum multis spurcitijs sacrauerunt. Quidam mutabant se in species monstrosas,  
in ferarumque habitus transformabant. Alii in famineo gestu mutati, virilem vultum  
effæminabant: aliqui fanaticis angurijs profanabantur, perstrepebant saltando pedi-  
bus, tripudiando plausibus: et quod histurpius est nefas, nexis inter se utriusq; sexus  
chori, inops animi, furcus vino turba miscetur. Diabolicas etiam strenas, et ab aliis acci-  
piebant, et ipsi alijs tradebāt. Necnō etiā mensulas plenas ad manducandum tota nocte  
paratas habebāt, credētes quod Kalendæ Ianuarii per totum annum præstare possēt. Et  
quia his atque alijs miserijs mundus universus repletus erat, statuit universalis Ecclesia

u Herodian Hi-  
storix l. i. p. 59.  
Asterius Hom.  
in Festum Ka-  
lendarum. O-  
vid Fastorum  
lib. 1. Lockmair  
Sermo 21. Hol-  
cot Lectio 167  
in lib. Sapien-  
tiæ. Alcuvinus,  
De Divinis Of-  
ficiis lib. cap. 4.  
x Idibus Ianu-  
ariis tibicines  
festum diem a-  
gere multa li-  
centia et lasciv-  
ia, mulierique  
habitu per ur-  
bem vadere so-  
lebant. Alexan-  
der ab Alexan-  
dro l. 3. c. 18. fol.  
154. See here  
p. 197, 198, ac-  
cordingly.

y Hæ Kalendæ  
Ianuarii secun-  
dum Gentiliz-  
um dementia-  
am, potius dic-  
endæ sunt ca-  
vendæ, quam  
Kalendæ. Nam  
imperiti homi-  
nes velut De-  
um colentes,

ieiunium publicum in isto die fieri, quatenus istis calamitatibus auctoritatem imponeret, &c. *Alchvinnus De Divinis Officiis cap. 4. Col. 1013 1014. Isidoror Hisp. De Officiis Ecclesiasticis l. 1. c. 40. p. 400. C. Ioannis Langheerucium De Vita et Honestate Ecclesiasticorum, l. 2. c. 13. Ambrose Sermo 11. Concil. Altrered. Can. 1. S. rarius Tom. 2. p. 715. BoHELLus Decreta Eccles.*

*Gal. l. 4. Tit. 7. c. 8. See here p. 580, 581. b Quoniam cognovimus nonnullos inveniri sequi pedes erroris antiqui, qui Kalendas Ianuarii colunt, cum Ianus homo Gentilis fuerit rex quidem, sed Deus esse non potuit. Quisquis ergo unum Deum Patrem regnantem cum filio suo et Spiritu Sancto credit certe hic non potest integer Christianus dici qui aliquid de Gentilitate custodit. Contestamur illam sollicitudinem tam pastores quam presbyteros gerere, ut quoscunque in hac fatuitate viderint, eos ab Ecclesia sancta auctoritate repellant, nec participare sancto Altario permittant qui Gentilium observationes custodiunt: Quid enim demonibus cum Christo commune, cum magis sumendo iudicium delicta videatur addere quam purgare? Synodus Tronita 2. Can. 23. S. rarius Concil. Tom. 2 p. 647. BoHELLus Decreta Eccl. Gal. l. 4. Tit. 7. cap. 7. & Tit. 12. c. 6. c Sermo 11. d De Rectitudine Catholicæ conversationis, Tom. 9. p. 448. e Homil. in Festum Kalendarum. See here p. 197, 316, 317. f De Officiis Eccl. lib. 1. c. 40. g De Officiis Ecclesiasticis cap. 4. See Y before. h Causa 26. Quæst. 27. i Decretalium, pars 1. c. 16, 17. k De Ecclesiasticis Officiis l. 1. c. 40. See Y before. l Si quis Kalendas Ianuarii ritu Paganorum colere, vel aliquid plus novi facere propter novum annum, aut mensas cum lampadibus, vel epulis in domibus præparare, et per vicos et plateas cantores et choros ducere præsumperit, anathema sit. Grasian Causa 26. Quæst. 27. m Non licet iniquas observationes agere Kalendarum et ceteris vacare: neque lauro aut viriditate arborum cingere domos. Omnis enim hæc observatio Paganorum est. ibi. n Oratio in Festum Kalend. Bibl. Patr. Tom. 5. Col. 798, 799. o Sermo 21. Y, Z.*



(p) Ioannes Langhecrucius, (q) Bochellus, (r) Stephanus Costa, (s) Francis de Croy, (t) Polydor Virgil, (v) Durandus, with (x) fundry other, have positively prohibited the solemnization of New-yeares day, and the sending abroad of New-yeares gifts, under an anathema & excommunication, as unbecoming Christians, who should eternally abolish, not propagate, revive, or re-continue this pagan festivall, and heathenish ceremonie, which our God abhors. If wee compare (I say) our Bacchanalian Christmasses & New-yeares tides, with these Saturnalia and feasts of Ianus, we shall finde such neare affinitye betweene them both in regard of time, (they being both in the end of December, and on the first of January:) and in their manner of solemnizing; (both of them being spent in revelling, epicurisme, wantonnesse, idlenesse, dancing, drinking, Stage-playes, Masques, and carnall pompe and jollity:) that wee must needes conclude the one to be but the very (y) ape or issue of the other. Hence (z) Polydor Virgil affirmes in expresse tearmes; that our Christmas Lords of misrule, (which custome, saith he, is chiefly observed in England,) together with dancing, Masques, Mummeries, Stage-playes, and such other Christmas disorders now in use with Christians, were derived from these Roman Saturnalia, and Bacchanalian festivals; which should cause all pious Christians eternally to abominate them. If any here demaund, by whom these Saturnalia, these disorderly Christmasses & Stageplayes were first brought in among the Christians? I answer, that the paganizing Priests and Monkes of popish (the (a) same with heathen Rome) were the chiefe Agents in this worke: who as they borrowed their Feast of (b) All-Saints, from the heathen Paganopapismus, & Francis de Croy his first Conformity. b Durandus, Rationale, Divin. Offic. l. 7. c. 34. Beda Ecclesiast. Histor. l. 2. c. 4. Platina, Onuphrius, Luitprandius, Fasciculus Temporum, Balæus et Barns in vita Bonifacii quarti; Thomas Beacons Reliques of Rome, cap. 59. Polydor Virgil, De Inventoribus Rerum, lib. 6. cap. 8. Petrus de Natal. l. 10. c. 1. Francis de Croy his first Conformity chap. 19. Volateranus Comment. l. 1. 2. f. 127. accordingly.

p De Vita et Honestate Ecclesiasticorum, l. 2. c. 13.  
 q Decreta Ecclesie Gall. lib. 4. Tit. 7. c. 7, 8. & Tit. 12. c. 6.  
 r De Ludo Tractatus. In Tractatu Tractatum, Parisiis 1545. Tom. 1. fol. 157, 158.  
 s His first Conformity cap. 20.  
 t De Inventoribus Rerum, l. 5. c. 2.  
 v Rationale Divinorum Officiorum l. 6. c. 15.  
 x See here pag. 24.  
 y Paria sunt unius sementis germina, et quod latebat in radicibus manifestatur in fructibus.  
 Prosper. Contra Collatorem, c. 41.  
 z De Inventoribus Rerum, l. 5. c. 2.  
 a See Ormerod

e Michaelis Lochmair Sermo 32. Thomas Becon his Romes Reliques, cap. 48, 59. Equidem quod negari non potest, ceremoniæ ardentium cereorum quos hodie Christiani eo die qui purificatæ Mariæ dicatus est, ex more circumferimus, a Februalibus Romanorum sacris originem sumplere. Pertinaci paganismo imitatione

subventum est, quem rei in totum sublatio potius irritasset. *Rhenanus Annos. in lib. 5. Tertul. adversus Marcion. p. 478.* Francis de Croy his first Conformity, cap. 17, 25. Polydor Virgil de Invent. Rerum, l. 5. c. 1. Iacobus de Voragine Sermo 82. De Sanctis, Innocentius, 3. Sermo in Festo Purificationis. Baronius Martyriologium in Febr. 2. d Polydor Virgil de Invent. Rerum, lib. 5. cap. 1. e Aras Saturnias non maestando viros sed accensis luminibus excolunt. Inde mos per Saturnalia missitandis Cereis caput. *Macrobi. Saturn. lib. 1. cap. 7. pag. 276.* f See here pag. 22, 23. Illic accendunt geminas pro lampade pinus, Hinc Cereis sacris nunc quoque tæda datur. *Ovid Fast. lib. 4. pag. 71.* Accipiunt fragili simulachra nitentia cera, Et matutinis operatur festa lucernis. *Inuens. Satyr. 12. pag. 115.* Tunc Sallii ad cantus incensa altaria circum &c. *Virgil. Æneid. lib. 8. pag. 230.* See Francis de Croy his first Conformitie, cap. 25. & Ormerod his Pagano-papismus. g Accendunt lumina velut in tenebris agenti. *Lactantius, De Vero Cultu, cap. 2.* h Psal. 105. 5. & 135. 16. i Mal. 4. 2. k Luke 2. 78, 79. Iohn 1. 8, 9. l James 1. 17. Ephes. 1. 18. m Revel. 21. 23. cap. 22. 5. n I Iohn 1. 5, 6, 7. o Vel si cœlestelumen quod dicimus selem, contemplari velint, iam sentient quod non indigeat lucernis eorum Deus, qui ipse in usum hominis tam candidam lucem dedit. Num igitur mentis suæ compos putandus est, qui auctori et datori luminis candelarum aut cerarum lumen offert pro munere? *De Vero Cultu lib. 6. cap. 2.*



nt) but the riotous solemnizing of this sacred festivall, from these Pagan Saturnalia; which having (p) *baptized or new gilded over with this glorious pompous title,* of CHRIST-MASS, (a name I am sure of their owne imposing, not knowne to the ancient Fathers, as the MASSE therein imports:) they transmitted it as a most sacred Relique or Tradition to dissolute posteritie: who are so farre besotted with its bacchanalian pastimes, Enlurdes, and other heathenish disorders, that they have both lost their Saviour and themselves, whiles they thus celebrate his Nativitie; which in regard of those (q) *infernall prophanesses, of that licentious libertie of singing which men now take unto themselves more than at other seasons,* may more truly bee stiled DIVELS-MASS, or SATVRNES-MASS (for such (r) *too many make it*) than Christ-masse; there being farre more affinity betweene the Divell, Saturne, Masse, and riotous Christmas-keeping, than betweene Christ and them: who as he (s) *never approved idolatrous sacrilegious pompous Masses, which rob him of his honour, worship, and all-sufficient sacrifice once for all: so he cannot but abhor these bachananaliã pagã Christmasses, which deprive him of his service, praises, love, and proclaime him an open patron of those notorious sinfull Christmas practises which hee doth most abhorre.* When these disorderly extravagant kinde of Christmasses crept first into the Church, I cannot certainly determine, yet this I doe conjecture. After that Pope (t) *Bossiface, and (u) Pope Gregory the first, under pretence of drawing men from Paganisme to Christianity, had changed divers of the [x] Pagan Festivalls into Christian: as* pag. 171. *f* See Morney Sutcliffe and others of the Masse: & Bishop Morton his Institution of the Sacrament, l. 7. 8. *i* See Beda Ecclesiast. Hist. l. 2. c. 4. with the Authors at b. before. *u* Gregorius Mag. Epistolarum ex Registro lib. 9. Epist. 71. *x* See Durandus Rational. Divin. Offic. l. 7. c. 34. Polydor Virgil. de Inventoribus rerum l. 5. c. 1. 2. Thomas Beacon his Romes Reliques, cap. 59. Francis de Croy his first Conformity, c. 19, 20, 25, 26. Hospinian de Origine Festorum, Ormerod his Pagano-papismus, cum pluribus alijs.

p Cum scriptum sit, Non nominabis nomen Domini Deitui in vanū in reverentia Christi decedit, ut inter ceteras seculi vanitates nihil iam pæne vanius quam Christi nomen esse videtur. Denique ad hoc res cecidit, ut cum per Christi nomen iuraverint, putant se scelera etiam religiose esse facturos. *salvian. De Guber. Dei l. 4. p. 131, 132.*  
q See Mr. Stubs his Anatomy of Abuses, p. 130. Mr. Samuel Byrd his use of the pleasures of this present life, p. 15. to 31.

r Guagninus Rerum Polonicarum, Tom. 2.

2 Sermo 11.

3 De Civit. Dei

l. 8. cap. 27. &

Confessionum

l. 6. c. 2.

4 Canon 27.

28. See here p.

18. to 25. Beat:

Rhenanus, An-

not. in l. 5. Ter-

tul. contr. Mar-

cionem p. 478.

Polydor Virgil

de Invent. Re-

rum l. 5. c. 1, 2.

6 Rhenanus &

Polydor Virgil

Ibidem. Fran-

cis de Croy his

first Confor-

mity, cap. 19,

20, to 28. &

Ormerod his

Pagano-papif-

mus.

c Hospinian,

Francis de

Croy, Orme-

rod, Rhenanus,

with others

qua b.

d See Exod. 32.

6. 1 Cor. 10. 7.

See here page

77. to 82. Po-

lydor Virgil.

de Inventoribus Rerum lib. 5. cap. 1, 2.

Nicolaus de Clemangis, De Novis Celebri-

tatibus non instituendis Tractatus, page 143. to 159. accordingly. e See Francis de

Croy his first Conformity, cap. 19. 20. Turco-papismus, Londini 1604. lib. 1. cap.

17. Episcopus Chemnensis, Onus Ecclesiæ, cap. 20, 21, 22, 23. Geffry Chaucher his

Plow mans Tale, Peiree Plowman his Creed, Bernardi ad Gulielmum Abbatem

Apologia, & Concio ad Clerum in Concilio Rhemenf. Ioannis Wickliffe Dia-

logorum lib. 4. cap. 3. to 39. Ioannes Aventinus Annalium Bororum lib. 6 & 7. Iohn

Bale his Acts of English Voraries. & Clemangis de Corrupto Ecclesiæ statu, Tract.

Pantheon into All Saints; Februalia, Lupercalia, Proserpinalia and Palilia, into the Feast of Candlemasse; Quirinalia, into Innocents; the Feast of the Kalends of January, into our Saviours Circumcision or New-yeares day; these Saturnalia into our Saviours Nativitie; and the like: (contrary to the judgement of [y] St. Ambrose, [z] St. Augustine, the [a] whole Councell of Asfricke, and [b] others, who wished all Pagan Festivals not changed into Christian, but quite abolished, the better to avoid all heathenish customs: ) it came to passe, that the observation of these Pagan Festivalls, (whose names they onely changed) [c] brought in all Pagan rites and ceremonies that the idolatrous heathens used, (as drunkenness, health-quaffing, wantonnesse, luxurie, dancing, dicing, Stage-playes, Masques with all other Ethnickes sports) into the Church of God; (which was never defiled with these prophane abominations, till these Pagan holydaies were metamorphosed into Christian;) which by reason of mens naturall pronesse unto evill, did soone transforme all Christian Festivalls into Pagan, as good Authors witnesse: partly through the [d] peoples strong propensity to carnall pleasures, to heathenish rites and ceremonies to which they naturally adhere; but principally through the [e] intollerable luxurie and voluptuousnesse of the Popish Clergie; whose excessive endowments, power, pride, and lordly pompe drew them on by little and little to that stupendious Epicurisme and dissolutenesse of life, that to stop the peoples mouthes, and to palliate, if not authorize these their luxurious

courses,



courses, they not onely stuffed their (f) *Kalenders with new-invented Festivals and Saints dayes; but likewise (g) countenanced all Pagan sports and customes on them, exhibiting publike banquets, Enterludes, Mummeries, Dances, and merriments to the people; who being bribed with their belly-cheare, and soothed with their pleasures, (h) applauded them for the present, and then fell to (i) imitate them for the future; till at last (k) all Christendome was over-runne, yea all life, all power of Christianitie quite eaten out with these Pagan Christmas pastimes and delights of sin.* That the Popish Clergy (whose extravagancies and most intollerable luxurie in this kinde, (l) many Conncels and (m) Authors have

f See Calendarium et Martyriologium Romanum, Hrabani Mauri et Baronii Martyriologia, Nicolaus Clemangis de Novis Celebritatibus non institutendis accordinge ly. g See Act. 7. Scene 3. Nicolaus Clemangis De Novis Cele-

britatibus non institutendis, Polydor Virgil de Invent. rerum l. 5. c. 2. Lodovicus Vives Commencin August. De Civit. Dei lib. 8. c. 27. b Populi plaudunt non consultoribus militatum suarum, sed largitoribus voluptatum. August. De Civit. Dei lib. 2. cap. 20. Cuncta enim maiores ipsi voluptati deservunt, minoribus lasciviae fræna laxantur. Quis enim sub disciplinæ se constrictione contineat, quando et ipsi qui ius constrictionis accipiunt sese voluptatibus relaxant? Greg. Magnus Moral. lib. 2. cap. 16. h Perniciosus de Republica mercatur vitiosus rectores, quod non solum vitia concipiunt ipsi, sed ea infundunt in civitatem; neque solum obisunt, quod illi ipsi corrumpunt, sed etiam quod corrumpuntur, plusque exemplo quam peccato nocent. Cicero De Legibus lib. 3. l Synodus Turonensis sub Car. Mag. Can. 5. to 10. Surius Tom. 3. pag. 274. Synod. Cabilonense 2. Can. 9, 10. Ibid. p. 279. Moguntina Anno 813. cap. 10. & 36. pag. 289, 290. Concil. Aquisgranense Can. 100. p. 333. Parisiense l. 1. c. 19, 21, 37, 38, 46. & lib. 2. cap. 18. Rhemense Anno 813. cap. 17, 18. Moguntinum sub HRabano cap. 13. Lateranense sub Innocentio 3. cap. 15, 17. Coloniense sub Radolpho cap. 17. with sundry others. See Act. 7. Scene 3. m Bernard ad Gulielmum Abbatem Apologia, De Consideratione lib. 3, 4. Ad Clerum et ad Pastores Sermo, Col. 1276. & c. In Cantica Sermo 77. Declamationes, et Epist. 42. 78. Gregorius Magnus Hom. 17. in Evangelia, & Pastoralium lib. Guildas in Ecclesiasticum ordinem acris Corruptio. Bibl. Patr. Tom. 5. pars 3. p. 68 2, & c. Petrus Blesensis Epist. 7, 18, 23, 43, 56, 61, 76, 85, 102, 152. & Compendium in Ioh c. 1. Aelredus Sermo 11. & 12. in cap. 13. Isaia. S. Brigitta Revelationes l. 4. c. 13 2. to 136. l. 6. c. 15, 17, 19. Alvarus Pelagius De Planctu Ecclesiæ lib. 2. Artic. 2. & 28. Robertus Holköt Lect. 182. super Lib. Sapientiae. E. fol. 167. Episcopus Chemensis Onus Ecclesiæ lib. cap. 21, 22, 23. Nicolaus Clemangis, Epist. 23, 15, 28, 75, 77, 85, 102, 133. & De Corrupto Ecclesiæ statu lib. throughout. Espenceus in 1 Tim. 2, 3. in Titum cap. 1, 2. & De Continentia l. 3. c. 4. Ioannes Aventinus Annalium Boiorum l. 7. & 8. Guicciardine Histor. l. 7, 11, 12, 21, 22, 33. Fabian Histor. part 6. cap. 170. Iohn Bale his Acts of English Votaries: Turco-papismus l. 1. c. 17. Platina de Vita Pontificum, Matthew Paris, Theodoricus a Niemi: cum infinitis aliis.

See Act. 7.  
Scene 3.

• Bibliotheca  
Patrum Tom.  
13. p. 153, 154.  
Mr. Fox Booke  
of Martyrs, E-  
dit. 1610. pag.  
153. Henry  
Lord Stafford,  
in his Booke of  
the true diff-  
ference betweene  
regall power  
and Ecclesia-  
sticall, London  
1556. fol. 84,  
85, 86. where  
it is englished;  
& Mr. Selden  
in his Eadmeri  
specilegium p.  
161.

See Act. 7.  
Scene 3.  
throughout.

declaimed against at larg) were the chiefeft instruments of ushering in these Pagan Christmasses, together with Stage-playes, dances, and such like bacchanalian practices into the Church of Christ, it is most apparant, not onely by those (c) *Councils and Authors which crie out against them*, for their strange unparallelled excesses in all these kindes; and by that elegant oration of King Edgar to our English Prælates, worthy to be registred in golden Characters, where he thus displayes the Epicurian lives of the Clergy in his raigne: (o) *Taceo, quod Clericis nec est corona patens, nec tonsura conveniens; quod in veste lascivia, insolentia in gestu, in verbis turpitudine, interioris hominis loquuntur insaniam. Præterà in divinis officiis quanta negligentia, cum sacris vigiliis vix interesse dignentur, cum ad sacra Missarum solennia ad ludendum vel ad ridendum magis quam ad psallendum congregari videantur. Dicam, dicam quod boni lugent, mali rident, dicam dolens (si tamen dici potest) quomodo disfluant in commensationibus, in ebrietatibus, incubilibus, in impudicijs, ut jam domus Clericorum putentur prostibula meretricum, et conciliabula histrionum. Ibi alea, ibi saltus et cantus, ibi usque in medium noctis spatium protracte in clamore et horrore vigilia: (the chiefe ingredients of our exorbitant Christmasses.) Sic, sic patromonia regum, eleemosyna pauperum, imo (quod magis est) illius pretiosi sanguinis pretium profligatur. Ad hoc igitur exhausserunt thesauros suos patres nostri, ad hoc fiscus Regius, distractis redditibus multis, detumuit, ad hoc Ecclesijs Christi agros et possessiones Regalis munificentia contulit, ut delicijs Clericorum meretrices ornantur, luxuriosa convivia præparentur, canes et aves et talia ludicra comparentur? Hoc milites clamant, plebs submurmurat, mimi cantant et saltant, et vos negligitis! vos parcitis! vos dissimulatis! &c. But likewise by sundry [p] forequoted Councils, and canonicall Constitutions; by which it appeares most evidently; that divers of the Popish Clergie*

were



were common Iesters, Actors, Dicers, Dancers, Epicures; Drunkards, Health-quaffers; that they both acted & caused Playes and Enterludes to be personated both in Churches & elsewhere, especially on the feasts of Innocents, New-yeares day, and the Christmas holy-dayes; the commonnesse of which abuses, was the onely cause of those severall Canons and Constitutions to suppress them, on which you may reflect. Hence *Aventine* records [q] of Pope Boniface the 8. that he made and brought in secular sports and Enterludes, endeavouring to reduce the golden age: and of [r] Pope Nicholas the 5. that he instituted secular Playes at Rome, contrary to the Councell of Constans; and that 560 persons were crushed to death, and drowned with the fall of the Tiberine bridge, who flocked to Rome to behold those Enterludes. Hence [s] *Polydore Virgil*, [t] *Lodovicus Vives*, [v] *Ioannes Langhecrucius*, and [v] *Didacus de Tapia*, cry out against the popish Clergie, for acting and representing to the people, the passion of our Saviour, the Histories of Iob, *Mary Magdalen*, *Iohn the Baptist*, and other sacred Stories; together with the lives and legions of their Saints; and for erecting Theaters for this purpose in their Churches, on which their Priests and Monkes, together with common Enterlude-Players, and other Laickes did personate these their Playes. Which grosse prophaneesse though thus [x] declaimed against by many of their own Authors, & condemned by their Conncels, is yet still in use among them, as not onely [z] *Didacus de Tapia*, and others who much lament it, but even daily experience, & the Iesuites practise, together with *Iohn Molanus*, Divinity-professor of *Lovan*, witnesse: who in his *Historia SS. Imaginum & Picturarum Antwerpæ* 1617. lib. 4. cap. 18. De Ludis qui speciem quandam Imaginum habent, in quibusdam anni solennitatibus, p. 424, 425, 426, 427. out of [a] *Conradus Bruno*, and [b] *Lindanus*, writes thus in justification of these their Enterludes. Now even Stage-playes have a certaine shape of Images, and oft

q Annalium Boiorum l. 7.

p. 82.

r Ibidem p. 668.

s De Inventoribus Rerum l. 5. c. 2.

t Notæ in Augustinum De Civit. Dei l. 8. c. 27.

v De Vita et Honestate Ecclesiasticorum, l. 2. c. 11, 12, 20, 21, 22.

x In tertiam partem Divi Thomæ Salamancæ 1589. Artic. 8. p. 546.

See here Act. 3. Scene 5, 6.

y See Act. 3. Scene 5. & Act.

7. Scene 3. throughout.

z Qua (x) Lib. de Imaginibus c. 17.

b Wilhelmus Lindanus In Apologetico ad Germanos Tom. 3. cap. 55.

times move the pious affections of Christians, more than prayer it selfe. And after this manner truly Stage playes and shewes are wont to be exhibited on certaine times of the yeare, the certaine pictures of certaine Evangelicall histories being annexed to them. Of which sort is this, that on Palm-sunday children having brought in the picture of our Saviour, sitting upon an Ass singing praise to the Lord, cast bowes of trees on the ground, and spread their garments on the way. And that likewise upon Easter Eve, when as the presbyter after midnight receiving the image of the crucifixe out of the sepulcher, gaeth round about the Church, and beates the doores of it that are shut, saying, [c] Lift up your gates yee princes, and bee yee lifted up yee everlasting gates, that the King of glory may come in: and he who watcheth in the gates demanding, Who is this King of glory? the Presbyter answers againe, The Lord strong and mighty in battaile; the Lord of hoasts he is the King of glory. Likewise, that on the day of the resurrection of our Lord in the morning after morning prayers, Angels in white garments, sitting upon the sepulcher, aske the women comming thither and weeping, saying; Whom seeke ye women in this tumult weeping? [d] he is not here whom ye seeke: but goe ye quickly, and tell his Disciples; Come and see the place where the Lord lay. And that on the same day the image of our Lord, bearing an ensigne of Victorie, is carried about in publike procession, and placed upon the altar to be gazed upon by the people. Likewise that of Ascension day in the sight of all the people, the Image of the Lord is pulled up in the midst of the Church, and shewed to be taken up into heaven. In the meane time about the Image are little winged images of Angels, carrying burning tapers in their hands, and fluttering up and downe, and a Priest singing; [e] I ascend unto my Father and your Father; and the Clergy singing after him, and unto my God and your God: with this solemne hymne, Now is a solemne &c. and this Responsorie: [f] Goe ye into the world &c. And that upon Whitesunday, the image of a dove is let downe

e Psal. 24. 7, 9,  
10.

d Luke 24. 4, 5,  
6, 7.

e John 20. 17.

f Mark 16. 15,  
16.



downe from above in the midst of the Church, and presently a fire falls downe together with it with some sound, much like the noyse of guns, the Priest singing, [g] Receive ye the holy Ghost &c. and the Clergy rechanting; [h] There appeared cloven tongues to the Apostles, &c. By all which and other such like spectacles, and those especially which represent the passion of our Lord, nothing else is done, but that the sacred histories may be represented by these exhibited Spectacles and Enterludes to those who by reason of their ignorance cannot read them. And these things hitherto out of Conradus Bruno in his Booke of Images, cap. 17. Thou hast the like defence of these shewes and Enterludes in [i] William Lindane the reverend Bishop of Ruremond in his Apologie to the Germans, where among other things he saith: For what other are these Spectacles and Playes than the living histories of Lay-men? with which the humane affection is much more effusiously moved, than if they should read the same in private, or heare the publikely read by others &c. Thus he. O the desperate madnesse, the unparalleled profanes of these audacious Popish Priests & Papists, who dare turne the whole history of our Saviours life, death, Nativitie, Passion, Resurrection, Ascension, and the very gift of the holy Ghost descending in cloven tongues, into a meere prophane ridiculous Stage-play; (as even their owne [k] impious Pope Pius the 2. most prophanely did:) contrary to the [l] forequoted resolutions of sundry Councils and Fathers, who would have these things onely preached to the people, not acted, not represented in a shew or Stage-play. No wonder then if such turne the sacred solemnity of our Saviours Incarnation into a Pagan Saturnal, or Bacchanalian feast; who thus transforme his humiliation, his exaltation, yea his whole worke of our redemption into a childish Play. But let these Playerlike Priests and Friars, who justify this prophanesse, which every Christian heart that hath any sparke of grace must needs abominate, attend

g Iohn 20. 22.

b Acts 2. 1.

i Tom. 3. cap. 55.

k See here page 122, 123.  
l See Act. 3. Scene 5. throughout; & Act. 7. Scene 3. Yea contrary to the Decree of Theodosius the Emperor, who made this Edict. Nullus penitus oportet Spectacula solennia orbis æternæ populò exhibere. Codex Theodosij lib. 15. Tit. 5. Lex. 4. How much lesse then of our Saviour Christ?

\* Iam vero il-  
 lud ut in scenis  
 vita Iob, Fran-  
 cisci, conversio  
 Magdalene, &c.  
 representantur,  
 omnino est intol-  
 lerabile Cum enim  
 theatrorum mo-  
 dos prophanus  
 sit, minus ma-  
 lum est (ut si se-  
 rendus est,) re-  
 præsentarentur  
 prophana, san-  
 cta vero non  
 nisi sancte tra-  
 ctanda sunt  
 &c. Iam vero  
 ut theatrum, lo-  
 cus scilicet ille  
 dæmonibus fa-  
 miliaris, invis-  
 sus Deo, in me-  
 dio ipso corpo-  
 re Ecclesiæ coe-  
 ram altari ma-  
 iori et sanctis-  
 simo sacramen-  
 to statuatur, il-  
 le solus ferat,  
 qui ob peccata  
 sua nondum  
 cernit ac sentit,  
 quam hæc ad-  
 versa et pug-  
 nantia sint cu-  
 Dei sanctitate. In tertiam partem diui Thomæ, Artic. 8. Quæstio. Vtrum Sacramentum  
 dari possit histriionibus? pag. 546. Vid. Ibidem. m See Polydor Virgil De Invent. Re-  
 rum lib. 5. cap. 1, 2. Francis De Croy his first Conformity, cap. 19, 20, 60, 62. Mr. Sa-  
 muel Byrd his Dialogue of the use of the pleasures of this present life, pag. 15, to 33.  
 Nicolaus Clemangis De Novis Celebritatibus non Instituendis; & Hospinian De  
 Origine Festorum accordingly. n Angliæ Historia, Basilæ 1570 p. 215. \* See 13. H.  
 7. c. 2. 19. H. 7. c. 12. 33. H. 8. c. 11.

unto their learned Spanish Hermite, *Didacus de Tapia*,  
 who reads this Lecture both to them and us. \* *That*  
*this verily is altogether intollerable, that the life of Iob, of*  
*St. Francis, of Mary Magdalen,* (how much more  
 then of Christ himselfe) *should be acted on the Stage. For*  
*since the very manner and custome of Play-houses is pro-*  
*phane, it is lesse evill (if it were tollerable) that prophane*  
*things onely should be acted, and that holy things be han-*  
*dled onely in a holy manner &c. But now that a Theatre,*  
 A PLACE SO FAMILIAR TO DIVELS, AND SO  
 ODIOWS VNTO GOD (pray marke it) *should be set*  
*up in the very middest of the body of the Church, before the*  
*high Altar and the most holy Sacrament for Playes to be*  
*acted on it, he onely can brooke it, who by reason of his sins*  
*hath not yet knowne or felt,* HOVV CROSSE AND  
 OPPOSITE THESE THINGS ARE TO THE HO-  
 LINES OF GOD. It is evident then by all these pre-  
 mises, that our riotous, ludicrous & voluptuous *Christ-*  
*masses,* (together with Stage-playes, dancing, Masques  
 and such like Pagan sports) [m] *had their originall from*  
*Pagan, their revivall and continuance from Popish Rome,*  
 who long since transmitted them over into England:  
 For if [n] *Polydor Virgil may be credited, even in the*  
*13. yeare of Henry the second, Anno Dom. 1270. it was*  
*the custome of the English to spend their Christmas time*  
*in Playes, in Masques, in most magnificent and pompons*  
*Spectacles, and to additt themselves to pleasures, dancing,*  
*dicing, and other unlawfull prohibited games, which \* then*  
*were tolerated and permitted; contrary to the usage of*  
*most other Nations, who used such Playes and wanton*  
*pastimes not in the Christmas season, but a little before*



their Lent, about the time of Shrovetide. What therefore Saluvian writes of Sodomie and publike stemes, (from [\*] which the Popes Exchequer receives no small revenue) [o] *Hec ergo impuritas in Romanis et ante Christi Evangelium esse capit: et quod est gravius, nec post Evangelium cessavit:* the same may I say of Stage-playes and unruly Christmas-keeping: they had their first originall from heathen Rome (I meane from their *Saturnalia, Bacchanalia, Floralia &c.*) before the Gospell preached to her; and they [p] have beene since revived, continued, propagated by Antichristian Rome, even since the Gospell preached: which should cause all pious Protestant Christians eternally to abandon them, conforming themselves to the most ancient practise of the primitive Christians, who celebrated this festivall of our Saviours Nativitie in a farre different manner. For when as the [q] Angel of the Lord appeared to the shepherds, abiding in the fields, (not feasting and playing in their houses) and keeping [r] watch over their flockes (not dancing, dicing, carding, drinking or keeping Christmas rout) by night; and said unto them, feare not: for behold I bring unto you tidings of great joy which shall be to all people: for to you is borne this day in the City of David, a Saviour which is Christ the Lord: What Christmas mirth and solace was there made, but this which St. Luke hath recorded for our everlasting imitation? [s] *Sodasny* (saith hee) *there was with the Angel a multitude of the heavenly host praising God and saying; Glory to God in the highest, on earth peace, good will towards men.* This is the onely Christmas solemnity which the holie Ghost, which Christ himselfe, the whole multitude of the heavenly host, and the verus apparet, eosque Dei claritas circumfulget, quia illi præ cæteris videre sublimia merentur, qui fidelibus gregibus præesse sciunt; dumque ipsi pie super gregem vigilant, divina super eos gratia largius coruscat. *Beda Exposit. in Luc. c. 2. See Ambrose Sermo 7. Tom. 5. p. 5. F. / Luke 2. v. 13, 14. Digna plane ac iusta sententia quæ in Nativitate Christi, et Deo honorem præsentat in cælis, et hominibus pacem præsentat in terris. Ambrose Sermo 9. p. 6. F.*

\* See Taxa Camera, Agrippa De Vanitate Scientiarum, cap. 64. Espenæus De Continentalib. 3. c. 4. & in Titum cap. 1. p. 67, 68, 69.

o De Gubern. Dei l. 7. p. 268.

p See Ioannis Langheerucius De Vita et Honestate Ecclesiasticorum, l. 2. c. 7. to 25. accordingly.

q Luke 2. 8, 9, 10, 11.

r Vigilent itaque nato Domino Pastores supra gregem ovium suarum, significant eius dispensatione manifesta vigilaturos in Ecclesia Pastores animarum castarum: quibus dicatur; *Pascite qui in vobis est gregem Dei. Bene autem vigilantibus pastoribus Ange.*

Ita ex ipso ordine manifestatur, id esse dominicum et verum quod sit prius traditum; id autem extraneum et falsum quod sit posterius immissum. *Tertul. De Praescript. advers. Haereticos*, c. 11 p. 178. Potiora sunt ad instruendam animam priora quam postera. *Tertul. de Testimonio Anima*, c. 5.

u See Ambrose Sermo 7. & 9.

x Luk. 1. 46, 47.

y Luk. 1. 68, 69

z Rev. 4. 8, 9,

10, 11. c. 5. 12,

13, 14. c. 7. 9,

to 13.

a Apologia advers. Gentes, c.

39, 40.

b Paedagogi. l. 2

c. 3, 4, 5.

c De Vita Con-

templativa lib.

pag. 1210. to

1215.

d Othavius p.

102.

e Epist. l. 10. ep. 97.

f Contra Gentiles Tom. 3. Col. 877.

g De Martyribus l. 8. Tom. 2.

p 390. F. h See my Healthes Sicknes, Edit 2. p. 5, 9, 23.

& Ioannis Langheerucius De Vita et Honestate Ecclesiasticorum l. 2. c. 7. to 25. Ioannes Fredericus De Riit bibendi ad Sanitatem lib. 1. cap. 2, 3.

ry best of Christians have commended to us from heaven; this I am sure is the (t) *ancientest and the best patterne of Christmas-keeping, that we reade of*; why then should we be unwilling or ashamed for to imitate it? When our Saviour was borne into the world at first, we heare of no feasting, drinking, healing, roaring, carding, dicing, Stage-playes, Mummeries, Masques or heathenish Christmas pastimes; alas these precise puritanicall Angels, Saints and shepheards (as some I feare account them) knew no such pompous pagan Christmas Courtships or solemnities, which the Divell and his accursed instruments have since appropriated to his most blessed Nativitie. (v) *Here we have nothing but Glory be to God on high, on earth peace, good will towards men*: this is the Angels, the shepheards only Christmas Caroll: which the *Virgin Mary* in the former chapter, hath prefaced with this celestially hymne of prayse. (x) *My soule doth magnifie the Lord, and my spirit hath rejoyced in God my Saviour*: and *Zacharias* seconded with this heavenly sonnet: (y) *Blessed be the Lord God of Israel, for he hath visited and redeemed his people: And hath raised up an horne of salvation for us in the house of his servant David*. This was the only sport and merriment, these the soule-ravishing Ditties, with which men and Angels celebrated the very first Christmas that was kept on earth; yea this is the (z) *onely Christmas solemnity that the blessed Saints and Angels now obserue in heaven*: why then should we so earnestly contend for any other? If we reflect upon the Christians in (a) *Tertullians*, (b) *Clemens Alexandrinus*, (c) *Philo Iudeus*, (d) *Minucius Felix*, (e) *Plinie the seconds*, (f) *Chrysostomes*, and (g) *Theodoret's times*: wee shall finde them (h) *banishing all glut-*



tony, drunkenness, health-quaffing, intemperance, dancing, dicing, Stage-plays, fidlers, jesters, ribaldrie songs and lewd discourses from their feasts, and Christian Festivals; which they celebrated in this manner. (i) First of all they assembled themselves together into one company, that so they might as it were assault and besiege God with their united prayers: (k) after that they did feed their faith, erect their hope, settle their confidence, inculcate their discipline with the Scriptures and holy conferences, and with the often repetitions of divine precepts, using withall exhortations, corrections and ecclesiasticall censures: which being ended they kept their Agape, or feasts of Love, wherein no immodesty was admitted; at which feasts they never sate downe to eate, till they had first promised a solemne prayer unto God: and then falling to their meat, they did eate no more than would satisfie their hunger, and drinke no more than was fit for chaste persons: satiating themselves so, as that they remembred they were to worship God in the night: discoursing like such who knew full well that God overheard them. After the bason and ewer and lights were brought in, every one as he was able, was provoked to sing a psalme unto God out of the holy Scriptures, or out of his owne invention: and by this it was manifested how he had drunke. And as prayer be-

i Coimus in catumet congregationē, ut Deum quasi manu facta præcationibus ambiamus orantes. Hæc vis Deo grata est. Coimus ad divinarum litterarum cōmemorationē, si quid præsentium temporū qualitas aut præmonere cogit, aut recognoscere. Certe fidem sanctis vocibus pascimus, spem erigimus, fiduciam figimus, disciplinam præceptorum nihilominus inculcationibus densamus;

ibidem etiam exhortationes, castigationes, et censura divina: nam et iudicatur magno cum pondere, et apud certos de Dei conspectu: summumq; futuri iudicii præiudicium est si quis ita deliquerit, ut a communione orationis, et conventus, et omnis sancti commercii relegatur. *Apolog. advers. Gent. cap. 38, 39. pag. 692.* k Cæna nostra de nomine rationem suam ostendit, vocatur enim *Agape*, id quod penes Græcos dilectio est, &c. Nihil vilitatis, nihil immodestiae admittitur: non prius discumbitur quam oratio ad Deum prægustetur: editur quantum esurientes capiunt, bibitur quantum pudicis est utile: ita saturantur ut qui meminerint etiam per noctem adorandum Deum sibi esse: ita fabulantur, ut qui sciant Dominum audire. Post aliquam manulem ac lumina ut quisque de Scripturis sanctis vel de proprio ingenio potest, provocatur in medium Deo canere: hinc probatur quomodo biberit. Aque oratio convivium dirimit; inde disceditur non in catervas cætionum, neque in classes discursationum, nec in eruptiones lascivarum, sed ad eandem curam modestiae et pudicitiae, ut qui non tam cænam cænaverint quam disciplinam. *Ibidem cap. 39. pag. 696.*

*I* Propterea igitur publici hostes Christiani, quia Imperatoribus neque vanos neque mentientes, neque temerarios honores dicant; quia veræ religionis homines solennitates eorum conscientia potius quam lascivia celebrant. O nos merito damnandos! Cur enim vota et gaudia Caesarum casti et sobrii et probi expungimus? cur die læto non laureis potes adumbramus? nec lucernis diem intringimus? Honestæ res est sollemnitate publica exigente, inducere domesticæ habitum ætius

*n* vulgariis &c. *Idem* p. 682. *m* De Vita Contemplativa p. 111. &c. *n* *Paedagogi* l. 2. c. 4. *o* Pro Pandis etiam Diasisque Dionysiis hoc est Iovis Liberique patris solennitatibus, Petri Pauli, Thomæ, Sergio, Marcello, Leontio, Antonino, Mauritio, aliisque sanctis Martyribus solennitates populari epulo peraguntur. Proque in laetæ Pompe, pro turpi obscenitate atque impudentia sunt modestæ, castæ, ac temperatæ plenæ festivitates, non illæ quidem mero delibutæ, non commellationibus leves, non cachinnis solutæ, sed divinis canticis personantes, sacrisque sermonibus audientis intentæ. In quibus ad Deum præces non sine sanctis lachrymis ac suspiriis Deo summittuntur. *The dores de Martyribus*, l. 8. Tom. 2. p. 390. F.

gan, so it likewise concluded their feasts; after which every one departed, not into the routs of roaring smash-bucklers, nor yet into the company of riotous rambles, nor into the lashings out of lascivious persons; but to the same care of modesty and chastitie, like those who had not so much repasted a supper as discipline. Yea such was the puritanicall rigidnesse of the primitive Christians on the tolemne birth-dayes and Inaugurations of the Roman Emperors, when as other men kept revel-rout, feasting and drinking from parish to parish, making the whole Cittie to smell like a taverne, kindling bonfires in every street, and running by troopes to Playes, to impudent pranks, to the enticements of lust &c. accounting their licentious deboistnesse at such seasons their chiefeſt pietty and devotion, (as our Grand Christmas keepers now doe:) that they would neither shadow nor adorne their doores with laurell; nor diminish the day-light with bonfires and torches, nor yet drinke, nor dance, nor runne to Play-houses, which they wholly abandoned; but kept themselves temperate, sober, chaste and pious; (l) celebrating their solemnities, rather with conscience and devotion than lasciviousnesse; whence they were reputed publike enemies, as Tertullian, (m) Philo Judeus, and (n) Clemens Alexandrinus most plentifully informe us. Hence Theodoret writes, (o) That the Christians of his time, instead of solemnizing the festivals of love and Bacchus, did celebrate the festivities of Peter, Paul, Thomas, Sergius, Marcellus, Leontius, Antoninus, and other holy Martyrs; and that in stead of that ancient



pompe, that filthy obscenity and impudency that the Pagans used on their festivals, the Christians instituted holy-dayes full of modesty, chastity and temperance: not such as were moistned with wine, lascivious with riotous feasts, dissolute with shoutes and laughter; but such as resounded with divine songs, as were spent in hearing holy Sermons, on which prayers were humbly powred out to God not without teares and sighs. Thus did the primitive Christians spend their solemne holy-dayes; and so should we doe too, as our owne Statute of 5. & 6. Ed. 6. c. 3. expressly enjoynes us. How the primitive Christians celebrated the Nativitie of our Saviour in particular, and in what manner we also ought to solemnize it, let Gregory Nazianzen in his 38 Oration upon our Saviours Nativity, now at last informe us; where thus hee writes:

(p) *Hoc festum nostrum est, (treating of our Saviours Nativitie) Hoc hodierno die celebramus, Dei nimirum, ad homines accessum, ut ad Deum proficiscamur, aut, ut apriori verbo utar, revertamur, abjectoq; veteri homine novum induamus; et quemadmodum in veteri Adamo mortui sumus, ita in Christo vivamus, unâ cum eo nascentes, unâ crucifixi, unâ sepulti, unâ resurgentes. Præclara enim vicissitudo atque conversio mihi sentienda est, ut quemadmodum ex secundioribus rebus adverse nata sunt, sic contra ex adversis ad lata prosperaq; redeam. Vbi enim abundavit peccatum, superabundavit gratia: et si gustus condemnavit, quanto magis Christi passio iustificavit? Quocirca non ostentorie, sed divine; non mundi ritu, sed supra mundi ritum; non res nostras sed nostri, vel ut rectius loquar, Domini; non ea que infirmitatis sunt, sed que curationis; non ea que creationis, sed ea que récreationis instaurationisque celebremus. Id autem hac demum ratione consequemur, si nec domus limina sertis coronemus, \* nec choreas agetemus, nec vicos ornemus, nec oculum pascamus, nec aurem cantu demulceamus, nec lenocinijs gustum titillemus, nec olfactum effeminemus, nec tactui obsequamur, promptis inquam illis ad vitium*

p Page 583,  
584, 585. Na-  
talis Christi  
dies quomodo  
celebrandus.  
Vide Nicetæ  
Comment.  
Ibidem.

\* Yet how dia-  
metrally oppo-  
site is our pra-  
ctise now to  
this advice.

q Rom. 13.

vijs, peccatique jannia, nec teneris et circumfluentibus vestibibus emolliamur, quarum ut quaque pulcherrima, ita maximè inutilis jacet, nec gemmarum splendoribus nec auri fulgoribus, nec colorum artificijs nativam pulchritudinem emementibus, atque adversus imaginem divinam excogitatis, (q) nec commestationibus et ebrietatibus, quas cubilia et lascivia comitantur, quandoquidem malorum magistrorum mala doctrina est, vel potius malorum seminum mala seges. Nec thoros altos servamus, ventri delicias sternentes: nec vina generosa, coquorum lenocinia, liquorum profusas magnificentias in precio habeamus. Nec terra et mare charum nobis ac preciosum stercus offerant: hoc enim nomine delicias ornare soleo. Nec aliud aliud intemperantia superare contendamus. Mihi enim intemperantia est quicquid superfluum est, usibusque necessarijs superest, idque esurientibus alijs atque inopia laborantibus; ijs inquam, qui ex eodem luto et temperatione creati sunt. Verum hac prophanis atque ethnico fastui solennitatibusque relinquamus: qui cum ijs deorum nomen tribuant, qui sacrificiorum nidore oblectantur, congruentur profecto eos belluando colunt, mali utique malorum demonum et fictores et sacerdotes et cultores. At nos à quibus Verbum adoratur, verborum delicijs (si quid tamen delicijs dandum est) indulgeamus, atque ex lege divina et narrationibus, cum alijs, tum ijs praesertim, quibus praesentis festi mysteria explicantur, voluptatem capiamus. Ita enim commode, minimèque ab eo, à quo convocati sumus, alienae deliciae nostrae fuerint. Which thus he seconds, in his 48 Oration against Iulian. (r) Ac primum quidem fratres late-mur non corporis splendore, non vestium permutationibus et magnificentijs, non (s) commestationibus et ebrietatibus, quarum fructum cubilia et impudicitias esse didicistis: nec floribus plateas coronemus, nec unguentorum turpitudine mensas, nec vestibula ornemus, nec visibili lumine splendescat domus, nec tibicinum concentu plausibusque personent: hic enim Gentilitia festorum celebrati-

\* Pag. 796, 797  
& Vincentii  
Speculum Hi-  
storiale. l. 14.  
cap. 94. Festa  
Christianorū  
quomodo ce-  
lebranda.

s Rom. 13.

onis



onismos est. Nos vero ne his rebus Deum honoremus, ne presens tempus indignis rebus attollamus; verum anima puritate, et mentis hilaritate, et lucernis totum Ecclesie corpus illustrantibus, hoc est divinis speculationibus et sententijs super sacrosanctum candelabrum erectis, et excitatis, orbique universo pralucentibus. Parvum meo quidem iudicio ac tenuè, si cum hoc comparetur, lumen illud omne est, quod homines festos dies celebrantes privatim publicèque accendant, &c. Hymnos pro tympanis assumamus, psalmodiam pro turpibus et flagitiosis cantibus, plausum gratiarum actionis et canoram manuum actionem pro plausibus theatricis, gravitatem pro risu, prudentem sermonem pro ebrietate, decus et honestatem pro delicijs. Quod si etiam te ut festum lato animo celebrantem, tripudiare convenit; tripudia tu quidem, sed non ob-scena (t) Herodiadis tripudium, ex quo Baptiste mors secuta est, verum (v) Davidis ob arca requietem saltitantis, quo quidem itineris sancti ac Deo grati agilitatem volubilitatemque mysticè designari existimo. These are the Christmas exercises, this the only Christmas-keeping, that all the primitive Christians used, and this godly Bishop calls for. To passe by that excellent passage of *Salvian*, against our Christmas Interludes, which fully meetes with the Objects frenzie: \* Christo ergo o amentia monstruosa, Christo Circenses offerimus et Mimos, tunc et hoc maxime, cum ab eo aliquid boni capimus, cum prosperitatis aliquid ab eo attribuitur, aut victoria de hostibus a divinitate donatur? Et quid aliud hac re facere videmur, quam si quis homini beneficium largienti injuriosus sit, aut blandientem convitijs cadat, aut osculantis vultum mucrone transgat, &c. which I have formerly englished. As also to pretermitt (x) St. Cyprian, (y) St. Augustine, (z) Leo, (a) Bernard, with (b) sundry other Fathers, who have written of our Saviours Nativitie, how it ought to be celebrated with the greatest humbleness, sobriety, and chiefest devotion; I shall relate the summe of all their Mindes

Matth. 14.

u 2 Regum 6.

x De Nativitate Christi Sermo, Tom. 2. p. 250.

y De Tempore Sermon 1. to 36.

z De Nativitate Domini Sermones 10. Operum fol. 28. to 53.

a In Natali Domini Serm. Col. 62, 63, to 66.

b Chrysostome De Beato Philogonio Oratio Tom. 3. Col. 83, 84, 85, 86.

Beda Homiliæ Hyemales, In Natali Domini Tom. 7. Col. 298. to 310.

HRabanus Homil. 1, 2, 4, 5.

Operum Tom. 5. p. 581, 582, 583.

De Institutione Clericorum l. 2. c. 31.

Tom. 6. p. 21. with divers others.

e Operū Tom.  
5. p. 2.

\* Telephorus  
Papa apud Ro-  
manos natalis  
Domini cele-  
brationis pri-  
mus author le-  
gitur extitisse.  
Hæbanus  
Magrus De In-  
stitut. Clerico-  
rum l. 2. c. 31.  
Operum Tom. 6.  
p. 21. H.

in the words of St. *Ambrose*, who is somewhat copious in this theame, *Sermo 2. Dominica 1. Adventus*, he writes thus. (c) *Hoc tempus, fratres charissimi, non immerito Domini adventus vocatur, nec sine causa sancti Patres adventum Domini celebrare caperunt; et sermones de his diebus ad populum habuerunt, id namque ideo instituerunt, ut se unusquisque fidelis prapararet et emendaret, quo dignè Dei ac Domini sui \* Nativitatem celebrare valeret. Nam si aliquis vestrum sententiam suam in ejus domum suscepturus, ab omnibus sordibus et immundis rebus ipsam domum mundaret, et quaque honesta et necessaria essent, secundum suam possibilitatem prapararet; et hoc facit mortalis suscepturus mortalem; quanto magis se mundare debet creatura, ut suo creatori apparenti in carne non displiceat: Ille justus venit ad nos peccatores, ut ex peccatoribus faceret justos: pius venit ad impios, ut nos faceret pios: humilis venit ad superbos, ut ex superbis faceret humiles. Quid plura? ille natura bonus venit ad homines qui erant pleni omnibus malis. Quapropter hortamur vos, ut his diebus abundantius eleëmofynas faciatis; ad Ecclesiam frequentius conveniatis, confessionem peccatorum vestrorum purissimè faciatis, et ab omni immunditia vos studiosissimè contineatis. Odium nihilominus, iram, et indignationem, clamorem et blasphemiam, superbiam atque jactantiam cum omni carnali delectatione procul a vobis repellatis: ut cum dies Dominica Nativitatis advenerit, salubriter ipsum celebrare possitis. Et sicut multi sunt solliciti de carnalibus divitijs, et de preciosis vestimentis, ut honorabiliores ceteris videantur in illa die; ita vos sollicitiores estote de spiritualibus divitijs et vestimentis: quia sicut anima melior est carne, ita delicia spirituales meliores sunt quàm carnales. Et multò melius est animam ornare virtutibus, quàm corpus preciosis induere vestibus. Hæc admonitio Fratres, idcirco ad vos facta est, ut qui boni sunt per hanc sint meliores; et qui malos se esse recolunt, certissimè convertantur; ut pariter in die Dominica Nativitatis letari spiritaliter*



*taliter mereatur.* Which he thus prosecutes in his 4. Ser. Dominica 2. Adventus. (d) *Latitia quanta sit, quantumq; concursus, cum Imperatoris mundi istius natalis celebrandus est, bene nostis quemadmodum duces eius et principes omnes militantes accurate sericis vestibus accincti, operosis cingulis auro fulgente pretiosis ambiant solito nitidius in conspectu regis incedere. Credunt enim maius esse Imperatoris gaudium, si viderit maiorem sue apparationis ornatum; tantoque illum latum futurum, quanto ipsi fuerint in ejus festivitate devoti; ut quia Imperator tanquam homo corda non conspicit, affectum eorum circa se probet vel habitum contuendo, ita sit ut splendidius se accuret quisquis regem fidelius diligit. Deinde quia in die Natalis sui sciunt eum largum futurum ac donaturum plura vel ministris suis, vel ijs qui in domo ejus abjecti putantur et viles, tanta prius thesauros ejus replere divitiarum varietate festinant, ut in quantum prorogare voluerit, in tantum prorogatio copiosa non desit, et ante voluntas donandi deficiat, quam substantia largiendi. Hac autem ideo solícite faciunt, quia maiorem sibi remunerationem pro hac solícitudine sperant futuram. Si ergo fratres seculi istius homines propter presentis honoris gloriam terreni regis sui natalem diem tanta apparitione suscipiant, qua nos accurratione aterni regis nostri Iesu Christi Natalem suscipere debemus? qui pro devotione nostra non nobis temporalem largietur gloriam, sed aternam; nec terreni honoris administrationem dabit qua successore finitur, sed celestis imperij dignitatē, qua non habet successorē. Qualis autē nostra remuneratio sit futura, dicit Propheta. (e) Quæ oculus non vidit, nec auris audivit, nec in cor hominis ascendit, quæ præparavit Deus diligentibus se. Quibus indumentis nos exornari oportet? Quod autem diximus nos, hoc est animas nostras: quia rex noster Christus non tam nitorem vestium, quam animarum requirit affectum, nec inspicit ornamenta corporum, sed considerat corda mæritorum: nec fragilis cinguli præcingentis lumbos operositate*

d Operum T5.  
5. p. 3. A, B.  
Which Homily  
I finde verbatim in HRA-  
banus Maurus  
his Workes,  
Homilia 1. ante  
Natalem Do-  
mini. Operum  
Colon. Agrip.  
1626. Tom. 5.  
p. 580, 581.

e Ifay 66.  
1 Cor. 2.

f Matth. 22.

g Sermo 5. Do-  
minica 3. Ad-  
ventus, p. 3. G.

\* Nota.

sitatem miratur, sed fortis castimonia restringentis libidinem ad pudicitiam plus miratur. Ambiamus ergo inveniri apud ipsum probati fide, compati misericordia, moribus accurati; et qui fidelius Christum diligit, nitidius se mandatorum ejus observatione componat: ut verè nos in se credere videat, cùm ita in ejus solennitate fulgemus, et magis latus sit, quo nos perspexerit puriores. Atque ideo ante complures dies castificemus corda nostra, mundemus conscientiam, purificemus spiritum, et nitidi ac sine macula immaculati Domini suscipiamus adventum: ut cujus natiuitas per immaculatam virginem constitit, ejus Natalis per immaculatos servulos procuretur. Quisquis enim in illo die sordidus fuerit ac pollutus, Natalem Christi ortumq; non curat: inter sit licet Dominica festivitatis corpore, mente tamen longius à Servatore separatur. Nec societatem habere poterunt immundus et sanctus, avarus et misericors, corruptus ac virgo; nisi quod magis ingerendo se indignus offensionē contrahit cū minimè se cognoscit. Dum enim vult officiosus esse, injuriosus existit: sicut ille in (f) Evangelio, qui in cætu sanctorū invitatus ad nuptias venire ausus est vestem non habens nuptialem: et cū alius niteret justitia, alius luceret fide, alius castitate fulgeret, ille solus conscientia feditate pollutus, cunctis splendidibus deformi horrore sordebat. Et quantò plus simul discumbentium beatorum candebat sanctitas, tantò magis peccatorum illius apparebat improbitas, qui poterat minus displicuisse forsitan, si in consortium justorum minime se dedisset. Igitur fratres suscepturi Natalem Domini, ab omni nos delictorum face purgemus, repleamus thesaurum ejus diversorum munerum donis, ut in die sancta sit unde peregrini accipiant, reficiantur vidua, pauperes vestiuntur, &c. (g) Supervenientem festivitatem ejus omni ambitione retinere debemus: Retinere, inquam, ut si dies solennitatis transeat, apud nos sanctificationis ejus beatitudo permaneat. Hæc enim gratia Natalis est Domini Salvatoris, ut in futurū ad \* prædestinatos transcat, in præteritum remaneat ad devotos. Oportet ergo esse  
nos



nos sanctitate puros, mundos pudicitia, nitidos honestate, ut  
 quò diem festum advenire propinquius cernimus, eò accura-  
 tius incedamus. Si enim muliercula solent aliquas ferias  
 susceptura, maculas vestium suarum aqua diluere: cur non  
 magis nos accepturi Natalem Domini, maculas animarum  
 nostrarum fletibus abluiamus? (b) Unusquisq; ergo quic-  
 quid in se reprehensibile recognoscit, in hac die in qua Fi-  
 lius Dei nascitur, corrigat: id est, qui fuit adulter, vo-  
 veat Deo castitatem: qui avarus, largitatem: qui ebrio-  
 sus, sobrietatem; qui superbus, humilitatem: qui de-  
 tractor, charitatem voveat et reddat: secundum illum  
 Psalmi versiculum: (i) Vovete, et reddite Domino  
 Deo vestro. Nos fideliter voveamus, ille dabit possibili-  
 tatem solvendi. Valde quippe honestum est fratres, ut  
 nullus sit qui non hodiè domino aliquid offerat. Regibus  
 vel amicis susceptis munera damus, et creatori omnium  
 ad nos venienti nihil dabimus? Nihil enim à nobis ma-  
 gis requirit, quam nosmetipsos. Offeramus igitur ei nos  
 ipsos, quatenus et à presentibus malis, et ab aternis cru-  
 ciatibus, ipsius ineffabili pietate liberati, in celestis regni  
 beatitudine suscepti perpetuò valeamus gaudere. *And*  
 Sermo 6. Dominica quarta Adventus: he proceDES thus.  
 (k) Propria divinitate fratres dilectissimi, jam adveniunt  
 dies, in quibus Natalem Domini Servatoris cum gaudio  
 desideramus celebrare, et ideo rogo et admoneo, ut quan-  
 tum possumus cum Dei adjutorio laboremus, quatenus  
 in illo die cum sincera et pura conscientia, et mundo corde,  
 et casto corpore, ad altare Domini possimus accedere, et  
 corpus, vel etiam sanguinem ejus non ad iudicium, sed ad  
 remedium anima nostra mereamur accipere. In Christi  
 enim corpore vita nostra consistit, sicut et ipse Dominus  
 noster dixit: (l) Nisi manducaveritis carnem Filii hominis  
 et biberitis ejus sanguinem, non habetis vitam in vobis.  
 Mutet ergo vitam, qui vult accipere vitam. Nā si non mutat  
 vitam, ad iudicium accipiet vitam, et magis ex ipsa cor-  
 rumpitur, quam sanetur, magis occiditur, quam vivificetur.  
 Sic enim dixit Apostolus: (m) Qui manducat

b Sermo 7. in  
 Die Natalis  
 Domini p. 5.  
 H. 6. A.

i Psal. 75.

k Pag. 4. E, F, G

l Ioan. 6.

m 1. Cor. 17.

n. Matth. 5.

corpus Domini, et bibit sanguinem ejus indignè, iudicium sibi manducat et bibit. Et ideo licet omni tempore bonis operibus ornatos ac splendidos esse conveniat, precipue tamen in die Natalis Domini, sicut in Evangelio ipse dixit, (n) ut lucere debeant opera nostra coram hominibus. Considerate quaso fratres, quando aliquis homo potens aut nobilis natalem aut suum aut filij sui celebrare desiderat, quanto studio ante plures dies quicquid in domo suo sordidum viderit ordinat emundare, quicquid ineptum et incongruum projicit, quicquid vile et necessarium precipit exhibere: domus etiam si obscura fuerit, dealbatur, et diversis respersa floribus adornatur: pavimenta autem à scopis mundantur, quicquid etiam ad letitiam animi, et corporis delicias pertinet omni sollicitudine providetur. Vt quid ista fratres charissimi nisi ut dies natalicius cum gaudio celebretur hominis morituri? Si ergo tanta preparas in natalicio tuo, aut filij tui; quanta preparare debes suscepturus Natalem Domini tui? Si talia preparas morituro, qualia preparare debes eterno? Quicquid ergo non vis inveniri in domo tua, quantum potes labora ut non inveniat Deus in anima tua. Certe si Rex terrenus aut quivis potens paterfamilias ad suum natalicium te invitasset, qualibus vestimentis studeres ornatas incedere? quàm novis vel nitidis, quàm splendidis, quo nec vetustas, nec vilitas, nec aliqua feditas oculos invitantis offenderet? Tali ergo studio, in quantum prevalet Christo auxiliante contendere, ut diversis virtutum ornamentis animam tuam compositam, simplicitatis gemmis, et sobrietatis floribus adornatam, ad solennitatem regis aeterni, id est, ad Natalem Domini Salvatoris, cum securo conscientia procedas, castitate nitida, charitate splendida, eleëmofynis candida. Christus enim Dominus noster si te ita compositum ejus natalitium celebrare cognoverit, ipse per se venire, et animam tuam non solum visitare, sed etiam in ea requiescere, et in perpetuum in illa dignabitur habitare, sicut scriptum est: (o) Et inhabitabo in illis et inambulabo inter eos: Et iterum, (p) Ecce sto ad ostium et pulso;

a. 1 Cor. 6.

p. Apoc. 3.



pulso; si quis surrexerit et aperuerit mihi, intrabo ad illum, et canabo cum illo, et ille mecum. *Quam felix est illa anima qui vitam suam ita Deo auxiliante studuerit gubernare, ut Christum hospitem inhabitatorem mereatur excipere. Sicut è contrario quam infelix est illa conscientia, toto lachrymarum fonte lugenda, quæ se ita malis operibus cruentavit, ut in ea non Christus requiescere, sed diabolus incipiat dominari. Talis enim anima si medicamentum penitentia non citò subvenerit, à luce relinquatur, à tenebris occupabitur, vacuabitur dulcedine, replebitur amaritudine; à morte invadetur, à vita repudiabitur. Ideo etiam ab omni inquinamento ante Christi Natalem multis diebus abstinere debemus. Quotiescunque Fratres aut Natalem Domini, aut reliquas solennitates celebrare disponitis,\* ebrietatem ante omnia fugite, iracundia quasi bestia crudelissima repugnate, odium velut venenum mortiferum de corde vestro repellite, et tanta in vobis sit charitas, qua non solum ad amicos, sed etiam usque ad ipsos perveniat inimicos, &c. And in his Sermo 11. in Die Circumcisionis Domini nostri Iesu Christi; as if he had purposely written against our moderne Christmas disorders; he concludes thus. (q) Est mihi adversus plerosque vestrum fratres, querela non modica, de his loquor, qui nobiscum Natalem Domini celebrantes, Gentilium se feriis dederunt, et post illud caeleste convivium superstitionis sibi prandium paraverunt; ut qui ante letelificati fuerant sanctitate, inebriarentur postea vanitate; ignorantes, quod qui vult regnare cum Christo, non possit gaudere cum saculo: et qui vult invenire justitiam, debet declinare luxuriam. Alia est enim ratio vite eterne, alia desperatio lascivia temporalis. Ad illam virtute ascenditur, ad istam perditione descenditur. Atque ideo qui vult esse divinorum particeps, non debet esse socius idolorum. (r) Idoli enim portio est inebriare vino mentem, ventrem cibo distendere, saltationibus membra torquere, et ita pravis actionibus occupari, ut cogaris ignorare quod Deus est. Vnde sanctus Apostolus hac præ-*

\* Let our Christmas health-quaifers consider this.

q Page 7. H. & 8. A. P.

r Note this well.

f 2 Cor. 6.

1 Matth. 6.

\* Gal. 4.

\* Augustine

Enar. in Psal.

81. Tom. 8. pars

2. p. 18.

\* Nullus ve-

strum se ine-

briet, quia e-

brius infano

similimus est.

Nolite in no-

minibus biben-

do nomina ve-

stra delere de

cælo : sunt

quidem multi,

quod peius est,

qui non solum

seipsos inebri-

ant, sed etiam

alios cõgunt,

et adiurant, ut

amplius quam

expedit bibant,

&c. Ille Chri-

stianus qualis

est, qui etsi lo-

cum invenerit

ad vomitum

usque bibet et

posteaquam se

inebriaverit,

surget velut

phreneticus et

infans, diabo-

lico more ba-

lare et saltare,

verba turpia et

amatoria, vel

luxuriosa can-

are, &c. *HRabanus Maurus, Homilia in Dominicis Diebus. & De Bonorum Christianorum*

*et Malorum Moribus. Operum Tom. 5. p. 605. D. 607. B. 7 Psal. 24. 7. 8. 9. 10.*

*videns dicit: (f) Quæ portio iustitiæ cum iniquitate? aut quæ societas luci cum tenebris? aut quæ pars fidelis cum infideli? qui autem consensus templo Dei cum idolis? Ergo si nos sumus templum Dei, cur in templo Dei colitur festivitas idolorum? Cur ubi Christus habitat, qui est abstinentia, temperantia, castitas, inducitur commessatio, ebrietas atque lascivia? Dicit Salvator, (t) Nemo potest duobus Dominis servire; hoc est, Deo et Mammona. Quomodo igitur potestis religiose Epiphaniam Domini procurare, qui jam Kalendas quantum in vobis est, devotissime celebrastis? Ianus enim homo fuit unius conditor civitatis, quæ Ianiculum nuncupatur, in cuius honorem à gentibus Kalendæ sunt Iannaria nuncupatæ: unde qui Kalendas Iannarias colit, peccat, quoniam homini mortuo defert divinitatis obsequium. Inde est quod ait Apostolus: (v) Dies observatis, et menses, et tempora, et annos, timeo ne sine causâ laboravero in vobis. Observavit enim diem et mensem qui his diebus aut jejunavit, aut ad Ecclesiam non processit. Observavit diem qui hesterno die non processit ad Ecclesiam, processit ad campum. Ergo Fratres omni studio Gentilium festivitatem et foras declinemus, ut quando illi epulantur et læti sunt, tunc nos simus sobrii atque jejuni, quo intelligant latitiam suam nostrâ abstinentia condemnari. \* Illi habeant mare in theatro, nos habeamus portum in Christo. If then our Saviours Nativitie ought thus to be celebrated by us; if all (x) drunkenness, epicurisme, health-quaffing, dancing, dicing, Enterludes, Playes, lasciviousnesse, pride and pagan customes must now be laid aside; if all kinde of sinne and wickednesse whatsoever must now be banished our bodies, soules, and houses; if our soules must now especially be cleansed by repentance from all their spirituall filthinesse, adorned, beautified with every Christian grace and made such holy spirituall Temples, that (y) Christ the King of glory may come and dwell*

*within*



*within them*: if nought but (*z*) *holinesse*, temperance, sobriety and devotion must now be found within us, yea, if fasting and abstinence must now be practised, as all these Fathers teach us, let us now at last for very shame abandon all those bacchanalian infernall Christmas disorders, Enterludes, sports and pastimes which now overspread the world, as (*a*) *diametrally contrary not onely to Christians, but to our Saviours Nativitie, which they most desperately dishonour and prophane.* And if there be any such deisto ones left among us (as alas there are too too many every where) who will still support and pleade for these abominable Christmas excesses, not onely in despite of God, of Christ, of *Angels, Fathers,* (*b*) *Councils*, and godly Christians who condemne the, but even of our owne pious Statute, *viz. 5. & 6. Ed. 6. cap. 3.* Which expressly enjoynes men, *even in the Christmas holy-dayes, as well as others; to cease from all other kinde of labour, and to apply themselves* \*ONELY AND WHOLLY to laud and praise the Lord, to resort and heare Gods word, to come to the holy Communion, to heare, to learne and to remember almighty Gods great benefits, his manifold mercies, his inestimable gracious goodnesse so plentifully powred upon all his creatures, and that of his infinite and unspeakable goodnesse, without any mans desert: and in remembrance hereof to render him most high and hearty thanks, with prayers and supplications, for the reliefe of all their daily necessities; because these holy-dayes are separated from all prophane uses, and sanctified and hallowed, dedicated and appointed not to any Saint or creature, but onely unto God and his true worship. (Which Statute excludes all Stage-plays, Masques, \*dancing, dicing and such other Christmas outrages from this sacred festivall; it being separated from all prophane uses, and onely and wholly devoted to Gods worship, and the forenamed duties of religion, which are inconsistent with them: ) If there be any such, I say, as these within our Church, I only wish them

Ggggg 3

banished

z 1 Pet. 1. 14, 15  
16. 2 Pet. 3. 3.

a See Mr. Samuel Bird his Dialogue of the use of the pleasures of this present life, p. 15. to 31.  
b See Act. 7. Scene 3.

\* Ambrose Ser. 11.

c All Stage-plays and dancing therefore, together with carding and dicing are unlawfull sports and pastimes by this very Statute, and so punishable by the Statute of 1 Car. cap. 1 See here p. 240. to 244. accordingly.

\* See the Statute of 21 Iacobi, for the keeping of the Lords day; Which names dancing, and passed the Lower house.

*d* In Nelewki oppido, quod cognomen ab infundendis poculis habet, omnibus extraneis militibus et advenis satellibusque principis, inebriandi vario potus genere, facultas concessa est, quod Moschovitis gravi sub poena prohibetur; exceptis aliquot diebus in anno, videlicet tempore Nativitatis et resurrectionis Dominicæ, profesto Pentecostes, et in quibusdam solennioribus festis divorum, præcipue vero Nicolai, quem divi viho fere cultu prosequuntur, et beatæ virginis Mariæ, Petri et Iohannis festis: interea vero velut poculis emissi,

banished into *Nelewki* in *Moscovia*, every Christmas; where if we beleave (*d*) *Guagninus*, all *Moschovites* are prohibited to health, to be drunke, or to keepe revelrout, except onely in the Christmas, Easter, Whitsonide, and certaine other solemne feasts of Saints, especially of *St. Nicholas* their Patron, and the festivities of the *Virgin Mary*, *Peter* and *Iohn*; on which like men let out of prison, they honour *Bacchus* more than God, or these their Saints; healing and quaffing downe sundry sorts of liquors so long, till they are as drunke as swine, and then they fall to roaring, shouting, quarrelling, abusing, and from thence to wounding, stabbing and murdering one another; Insomuch that if this drunkenesse and disorder were permitted every day, they would utterly destroy one another with mutuall slaughters. This is the *Moschovites* Christmas-keeping, who have liberty granted them to be drunke all Christmas, yea these are their drunken fatall ends, which if our Christmas roaring boyes affect, they may doe well to keepe their Christmas commons with these beastly drunken swine, where strangers have libertie to be drunke, to carouze & health even all Christmas, & at all times else. But let all who have any sparkes of sobriety, temperance or grace within them, abominate these unchristian Christmas extravagancies; (*e*) passing all the time of their sojourning here in feare, concluding with that speech of holy *Peter*; (*f*) The time past of our lives may suffice us to have wrought the will of the Gentiles, and to have walked in lasciviousnesse, lusts, excesse of wine and riot, revellings, banquettings, abominable idolatries; bacchanalian Christmas pastimes and disorders: And thereupon resolving, (*g*) to purge out all this old leaven, (of dancing, dicing, *Bacchum* et non festum illius divi (cuius diem tunc temporis celebrant) advenisse gratulantur, et sacris nondum peractis, vel ut sues vario potus genere obruti, temulentique, ebriique identidem vociferantes, seque velut obfessi, mutuo cædentes, et contumeliis variis afficientes vagantur. Si autem huic genti quotidie, inebriandi facultas concessa esset, sese mutuis cædibus funditus exterminarent &c. *Guagninus*, *Rerum Polonicarum* Tom. 2. f. 17. l. e. 1 Pet. 1. 17. f. 1 Pet. 4. 2, 3, 4 g. 1 Cor. 5. 7.

healthing,



healthing, Playes and riot) that so they may be a new lump, because Christ their Passeeover is now sacrificed for them: casting away all these workes of darknesse, and putting on the armour of light: walking honestly as in the day, (especially in the dayes of Christs Nativitie) (h) not in rioting and drunkennesse, not in chambering and wantonnes, strife and envying, (no nor (i) yet in dancing, dicing, carding, Stageplayes, Mummings, Masques, and such like heathenish practises, which are altogether unsuitable for Christians, especially at such sacred times as these, as sundry (k) forequoted Councels have resolved:) but putting on the Lord Iesus Christ, (who about this time put on our nature, as wee must now put on his grace, his holinesse) and making no provision for the flesh to fulfill the lusts thereof: So shall wee celebrate our Saviours Nativity, and all other Christian Festivals, with which Stage-playes are altogether inconsistent, both to our Saviours honour, our owne present comfort, and our eternall future joy.

For the third part of the Objection: that Stage-playes are necessary to recreate and delight the people.

I answer first, that there are many other farre better, easier and cheaper recreations void of all offence, with which the people may seasonably delight themselves: therefore they neede not these lewd superfluous costly Enterludes to sport themselves withall. Secondly, wee see that people live best of all without them: There are (l) many Nations in the world, who never knew what Stage-playes meant; yea there are sundry shires and Citties in our Kingdome, where Players (who for the most part harbour about London, where they have onely constant standing Play-houses) never come to make them sport; and yet they never complaine for want of pleasures, or these unnecessary Stage-delights: The most, the best of men live happily, live comfortably without them; yea (m) farre more pleasantly than those who most frequent them. Therefore they are no such

b Rom. 13. 12,  
13, 14.

i See Ambrose,  
Sermo 11. &  
here Act. 6.  
Scene 3, 4, 5.

k See Act. 7.  
Scene 3.

3.

Answer. 1.

2.

l See Chrysost.  
Hom. 38. in  
Matth. here p.  
416, 417. Phi-  
lippus Glave-  
rius Antiquæ  
Germaniæ, l. 1.  
c. 20. pag. 181,  
182. & here p.  
552, 553. ac-  
cordingly.

m See here Act.  
6. Scene 5, 7, 8,  
9, 10, & 19.  
accordingly.

3.

*n* See here Act.  
6. Scene 19.

4.

*o* See Act. 4.  
Scene 2. Act. 5.  
Scene 11. pag.  
291. & Act. 7.  
Scene 2, 3, 4, 5,  
6, 7.

*h* Magistratus  
enim non tan-  
tum id agere  
debet ut ipse  
bonus sit, sed  
et hoc efficere  
ut alii mali esse  
desistant. *Sed-  
rian De Guber-  
nil.* 7. p. 269.  
*i* Hebr. 3. 13.

*k* Job 21. 11, 12  
13. Amos 6. 1.  
to 9. Iam. 5. 5.

*l* See Chryso-  
stome Hom. 8.  
De Pœnitentia,  
here p. 431,  
432. & Act. 6.  
Scen. 12. & 20.

5.

*m* See Act. 6.  
Scene 5. & Act  
7. Scene 6, 7.

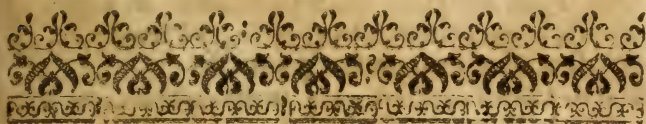
*n* See Act. 6.  
Scene 3, 4, 5. &  
Act. 7. Scene 1,  
2, 3, 4, 5, 6, 7,  
accordingly.

such necessary pastimes, but that they may well be spared. Thirdly, there are none so much addicted to Stage-plays, but when they goe unto places where they cannot have them, or when as they are suppressed by public-like authority, (as in *(n)* times of pestilence, and in Lent till now of late) can well subsist without them, finding out far better recreations to solace themselves withall, and to passe away their idle houres: therefore they are meere superfluous pleasures which may be better spared than enjoyed. Fourthly, what people should these delight? Good people? Alas, *(o)* they hate them, abhorre them, they see nought else in Playes but filthinesse, wickednesse, and that which grieves their righteous soules: therefore their soules can take no pleasure in them. Lewd people? Alas, their *(h)* lewdnesse should be crossed, checked, suppressed, not countenanced, not fomented with this foode of vice: yea these should rather be afflicted, nay terrified with Gods judgements, hell, and the serious contemplation of their owne forlorne sinfull estates, which might leade them on to sinlamenting sorrow and sincere repentance; then soothed, then delighted with these momentany pleasures of sinne, which doe but *(i)* crust their consciences, obdurate their impenitent hearts, and *(k)* post them on to hell with more security and greater speed. Good men neede not these infernall delights to make them worse; ill men neede to want them, that they may grow better; *(l)* for whiles they diligently frequent them, they are altogether hopelesse of becomming good: therefore it is necessary onely that all should want them, but no necessitie at all that any should enjoy them. Lastly, *(m)* all the wisest Heathen Emperours, States, Philosophers, have deemed them so unnecessary, so intollerably pernicious, that they have wholly abandoned them as good for nothing but to corrupt the peoples mindes and manners: yea all the primitive Christians, the primitive Church both under the Law and Gospell together with sundry Councels, Fathers, Christen



*Christian Emperors, Kings and Writers have excluded them Church and State as unlawfull, unsufferable to remaine in either, as recreations no wayes fit for Christians, especially on festivals and holy seasons; on which no man ever thought them usefull but (o) one poore scribbling hackney Stage-player, for his owne advantage, who was likely to be undone if Playes should once miscarry. Wherefore I may safely conclude with the unanimous suffrage of all the forequoted Authorities: that Stage-playes are no whit usefull or necessary to recreate or delight the people, who may live well without them; but cannot live well with them, as I have more largely proved Act. 6. Scene 3, 4, 5. & 19, 20. on which you may reflect.*

o Haywood the Player, in his Apologie for Actors, the onely booke I know in defence of Popular Stage-playes, and that God wot a poore one, which is very well refuted by I. G. in his reply unto it.



## ACTVS 8. SCENA QVARTA.

**T**HE fourth Objection for the lawfulness of Playes is this: (p) That they are ancient, and of long continuance, that they are tollerated still among us; that many, yea most frequent them, approve them in their judgements; therefore they are certainly lawfull.

To this I answer first; That the long continuance and antiquitie of Stageplayes is no good argument of their goodness. The (q) Diuell and (r) sin are of greater antiquitie and continuance than Stage-playes; yet their antiquity makes neither of them good: yea both of them are therefore the (s) worse, because they are so ancient; and so are Playes. Ill things the elder they are the worse. Secondly, though Playes are ancient, yet their

Object. 4.

p See Haywoods Apologie for Actors.

Answer. 1.

q Rev. 12. 9.

1 John 3. 8.

r Rom. 5. 12.

13. 14.

1 Cor. 5. 7, 8.

Rev. 11. 2.

2.

H h h h h

original

Demonom  
funt, non ho-  
minum secula-  
ria spectacula.  
*Chrysost. Hom.*  
31. in Ioan. Tom.  
3. Col. 130. D.  
See Act. 1, 2. &  
Chorus. Poly-  
chronicon l. 3.  
chap. 34. I. G.  
his Refutation  
of the Apology  
for Actors, p.  
19, 20, 21, 22.  
Peter Martyr,  
Locorum Com-  
munium Clas-  
sis 2. c. 12. sect.  
15, 19. Danæus  
Ethicæ Chri-  
stianæ l. 2. c. 8.

p. 107. Mr. Gataker of the Lawfull use of Lots, p. 216. HRabanus Maurus De Vni-  
versal. 10. c. 16. to 39. Isidor Hispalensis Originum l. 18. c. 16. to 60. Vincentius Spec-  
ulum Doctrinale, l. 11. c. 93, 94, 95, 96. with sundry other forequoted Authors, accord-  
ingly. \* See Act. 7. Scene 2, 3, 4, 5. & Act. 6. Scene 3, 4, 5. x See Act. 6. Scene 3, 4, 5.  
& Act. 7. throughout.

e *Ans. 2.*

7 See Rom. 9.  
22. 2 Pet. 3. 9.  
1 Pet. 3. 20. Luk.  
13. 7, 8.  
7 See Stat. De  
Merton, c. 5.  
11 H. 7. cap. 8.  
37 H. 8. c. 9. 5  
& 6 Ed. 6. c. 20.  
13 Eliz. cap. 8.  
21 Jac. cap. 7.  
4 See Bp. Dow-  
nam's Lectures

on the 15. Psalme. Bishop Jewell in his Exposition upon 1 Thess. 4. v. 6. p. 110, to 146.  
wish infinite others who have written of Usurie. b Rom. 9. 22. 2 Pet. 3. 9. 1 Pet. 3. 10.  
Eze. h. 10. throughout.

(t) original is knowne what it was, it was from their  
Father the Divell, and idolatrous Pagans: and that  
which had so bad a beginning, will hardly contract  
any reall goodnesse by any efflux of time. Third-  
ly, though they were ancient and of long continuance  
among heathen Greekes and Romans, yet they are but  
of punie standing among Christians, (u) the primitive  
Church and Christians wholly abandoning and never ad-  
mitting them, as I have largely proved. Fourthly,  
though they have long continued, yet their perscripti-  
on hath beene oft interrupted, and themselves suppressed  
as well by Pagans as Christians: yea (x) the very best  
and chiefeest of Pagans, of Christians have alwayes con-  
stantly oppugned them from their very infancy till this  
present, as most pernicious evils, as I have largely pro-  
ved. Their antiquitie therefore is onely an argument  
of their long-continued, long-oppugned lewdnesse, no  
proofe at all of their present goodnesse.

Secondly I answer. That their tolleration is a strong  
evidence of their mischievous naughtinesse: since good  
and profitable things are alwayes approved, established,  
and nought but (y) ill things tollerated or connived at,  
which are to be removed: But admit they are thus tol-  
lerated, yet their tolleration makes them not good or  
lawfull in themselves. We know, that (z) usury is per-  
mitted by the lawes and State; yet (a) it remains a sinne  
still: We know, that many wicked men and notorious  
malefactors are tollerated for a time; and that not one-  
ly by men, but (b) even by God himselfe, who is patient



and long-suffering towards sinners: and yet they are not therefore good, but bad men still; and (c) *so much the worse, by how much the longer they are forborne*. The tolleration therefore of Stage-plays will not evince their goodnesse: the rather, because though they are connived at *de facto*, yet \* *they are long since condemned de jure by our Lawes, our Statutes, our Magistrates, and Writers, as unlawfull pastimes*: their tolleration therefore is no better an evidence of their lawfulnessse, than a reprieve or pardon of a condemned traytors innocency: which are onely arguments of a Princes lenity, but infallible testimonies of the traytors guilt. That Playes, that Players are suffered still, (as too many other condemned sins & mischiefes are) *it is onely the (d) fault of Magistrates, who may, who should suppress them*, not of our Lawes, which are most severe against them.

Thirdly, for the (c) *multitude of Play-haunters, and Play-approvers*, I answer, first, that it is no argument of their goodnesse, but of their badnesse rather; since (r) *multitude, for the most part is an infallible signe of the worser, not of the better part; of the (s) broad way which leades to destruction, where the passengers are alwayes many; not of the narrow way that leades to eternall life, which few ever finde, and fewer walke in*. If multitude were an argument of goodnesse, (t) *then Pagans and Mahometans should be as good, nay better than Christians; Papists, better than Protestants; drunkards and wicked men, better than sober and good men, because they are more in number than they: yea then the world the flesh and the Divell should be good, yea as good or better than God himselfe, because more follow them, serve them, than there follow God*. The multitude therefore of Play-haunters, of Play-patrons is no convincing evidence of their goodnesse. Secondly, we must not judge of the lawfulnessse of unlawfull things by the most, but

f Matth. 7. v. 13, 14. See Hierom Epist. 14. cap. 2, 3. † See my Anti-Arminianisme, Edition 2. pag. 123, 129, 130, 131.

• Rom. 2. 4, 5.  
Ecc. 8. 9, 10, 11.  
\* See Act. 6.  
Scene 5. 3, 4. &  
Act. 7. Scene. 5, 7  
d See M. Northbrookes Treatise against vaine Playes & Enterludes, fol. 36. M. Iohn Field his Declaration of Gods Iudgement at Paris Garden; & I. G. his Refutation of the Apologic for Actors. Bodinus De Republica lib. 6. cap. 1. Gualther Hom. 11. in Nahum accordingly.

3.

• Multitudo peccantium, peccandi licentiam subministrat. Hierom Epist. 12. c. 3.  
r Vulgus enim ex veritate pauca, ex opinione multa iudicat; et omnium opinionum errore duci solet. Cicero pro Qu. Roscio Oratio, p. 245. & Consolatio p. 543.  
Arminianisme,

\* Prov. 2. 20.  
c. 4. 1, 2, 4. Exo.  
23. 1. Non tur-  
bam sequantur  
egrum qui  
se discipulos  
veritatis confi-  
tentur. Hierom.  
Epist. 14. c. 2.  
x See Act. 6.  
Scene 3. 4, 5.  
& Act. 7. Scene  
1. to 7.  
y Exod. 23. 2.  
Inter causas e-  
nim malorum  
nostrorum est,  
quod vivimus  
ad exempla, nec  
ratione com-  
ponimur, sed  
consuetudine  
abducimur.  
Quod si pau-  
ci fecerint,  
nolimus imi-  
tari; cum plu-  
res facere cæ-  
perint, quasi  
honestius sit  
quia frequen-  
tius sequimur:  
et recti apud  
nos locum te-  
net error ubi  
publicus factus  
est. Seneca Epist.  
123.

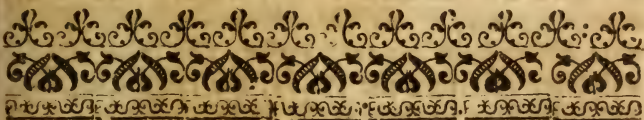
2 Plal. 119. 9. Gal. 6. 16. 2 Pet. 1. 19. 4 See Act. 7. Scene 1, 2, 3, 4, 5. b See Act. 4.  
Scene 2. accordingly. c See Act. 4. Scene 1, 2. d Ifay 5. 20. e Ifay  
3. 9. Phil. 2. 19 See my Healths Sicknesse, Edition 2. Epistle to the Reader; and  
pag. 79, 80, 81, 82. accordingly. f See Rom. 1. 2 1. to 32. Acts 24 13. c. 28. 22. 1 Con  
2. 14. cap. 4. 13. 2 Theff. 2. 11, 12. 2 Tim. 3. 2, 3, 4, 5. 2 Pet. 2. 12, 13, 17, 18. Rom. 3. 10.  
20 19. Ifay 5. 20. g Iohn 7. 24.

by the (v) *best of men*: now the best, the wisest of men,  
as I (x) *have largely proved*, have alwayes condemned  
Stage-plays, no matter therefore what the *multitudes*  
judgement or practise is, (y) *whom we must not follow*  
*to doe evill*. Thirdly, Christians are not to walke or  
judge by examples, but by precepts; the (z) *word of*  
*God*, not the actions or lives of men, *must be the onely*  
*rule both of their practise and their judgements too*. Now  
the Scripture, (yea the (a) *whole Church of God from*  
*age to age*) have passed sentence against Stage-plays, as  
unlawfull pastimes: no matter therefore what the  
world esteemes them. Fourthly, for those who approve  
of Stage-plays or resort unto them, what are they? *Children, youngsters, ignorant injudicious persons who*  
*know not how to distinguish betweene good and evill, judge-*  
*ing onely of the goodnesse of things by sence, by pleasure,*  
*(b) by the opinion and practise of others*, or as they are  
swayed by their unruly lusts, not by right reason or the  
word of God: or else they are gracelesse, dissolute, pro-  
phane, lascivious, godlesse persons, (as (c) *most Players,*  
*Play-haunters, and Play-proctors are*) who (d) *call good*  
*evill, and evill good*: who (e) *count sinne their honour,*  
*sobriety, modesty, and true piety, their shame*: (f) *jud-*  
*ging amisse of God, of grace, of holinesse, of all kinde of*  
*goodnesse and good men*: no matter therefore, what  
these judge of Stage-plays, who *thus misjudge of all*  
*things*. Let us therefore judge of Stage-plays (g) *with*  
*righteous judgement*, as God, as Christians, as the pri-  
mitive Church, as Councils, Fathers, and the best, the  
wisest of Christian, of Pagan Emperours, Magistrates,  
Republickes, Philosophers, and Writers of all sorts



have [*b*] already determined of them to our hands; and then we must certainly condemne them, as most intolerable and unchristian pleasures; as all these have done.

*b* See Act. 6.  
Scene 3, 4, 5. &  
Act. 7. through-  
out.



## ACTVS 8. SCENA QVINTA.

**T**HE fifth Allegation in the behalfe of Stage-plays *Object. 5.*  
is this: That there is much good history, many grave sentences, much good counsell; much poetry, eloquence, oratory, invention, wit, and learning in them. Therefore they must certainly be very good and commendable recreations.

To this I answer first: that it is true, there is in many Stage-plays many commendable parts of history, poetry, invention, rhetoricke, art, wit, learning; together with much good language, and some sage Counsell too, all which are good and usefull in themselves; (*g*) *but yet there is so much obscenity, scurrility and lewdnesse mixed with them, like deadly poyson in a sugred potion, that these (h) very good things make the Playes farre worse.* The stronger the wine, the better, the sweeter the conserves wherewith poyson is contempered, the more deadly, the more dangerously it workes; the deeper it sinks into the veines, and the more greedily and (*i*) *insensibly it is swallowed downe.* So the more (*k*) *wit-ty, the more eloquent and rhetoricall the Playes, the more imperceptibly, the more perniciously & abundantly diffuse they their vices, their obscenities, & poysonful corruptions into the eares and hearts of the Spectators.* It is a true

*Ans. 1.*

*g* See Cyprian Epist. l. 2. Epist. 2. Donato; & De Spectaculis lib. Tertullian. De Spectac. lib. c. 27. & here Act. 3. Scene 1. accordingly.

*h* See Didacus de Tapia in tertiam partem divi Thomæ, Artic. 8. p. 546. accordingly.

*i* Animæ pestes tanto periculo-  
sius lædunt  
quanto subti-  
lius serpunt.  
Concil. Cabilonen-

*se 2. can. 32.* *k* See Tapia qua (*h*) & Mr. Goffson his Schoole of Abuses, and Playes confuted; I. G. his Refutation of the Apologie for Actors, accordingly.

H h h h h 3

saying

1 Valde noxia sunt prava disserta. *De Anima et eius Origine, lib. 2.*

m Nam et in hoc et Philosophi, et oratores, et poetæ perniciosi sunt, quod incautos animos facile irritare possunt suavitatis termonis et carminum dulci modulatione currentium.

Mella sunt venenum regentia. *De Iustitia l. 5. c. 1.*

n Venenum sub melle latet.

*Hieron. Epist. 57. Damaso, Tom. 2. p. 195.*

o See Tertull. De Spectaculis c. 27. & Didacus de Tapia in tertiam partem Thomæ, Artic. 8. p. 546. accordingly; Venena enim non dantur nisi melle circumlita.

*Hieron. Epist. 7. ad Letam, c. 4. p. Iuvenal. Satyr. 10. p. 92.*

q Nulla aconita bibuntur Fictilibus; tunc illa time cum pocula sumis Gemmata, et lato Getinum ardebit in auro. *Iuvenal. Ibidem. r See Didacus de Tapia accordingly. s Gregor. Mag. Moral. l. 5. c. 11.*

saying of judicious *Augustine, (l) That evill things elegantly expressed are most pernicious: whence (m) Lactantius affirmes; that the heathen Philosophers, Orators and Poets were most hurtfull in this, that they did easily intangle unwary mindes with the sweetnes of their words, and the harmony of their smooth-running verses, which were but as honey covering poyson. The more elegant and witty therefore the Playes, the more dangerous and destructive are they, as the Fathers teach us; there being nothing else but (n) poyson under the honey of art and eloquence. Secondly, the reason why there is so much history, poetry, sweetnesse, wit and curious language in our Stage-playes, is (o) onely to conceale their venom, their contagion, that so the auditors, the spectators may swallow it downe with greater greedinesse, and lesse suspicion. (p) Nulla aconita bibuntur fictilibus: the Divell and his accursed instruments know full well, that poysoned potions must be infused (q) not into earthen, but into golden Cuppes; that venemous pills must not be tempered with gall or colloquint, but with honey, sweet-meates, or the most luscious conserves, else none will swallow or quaffe them downe: wherefore they temper, they guild over their venemous obscenities and Stage-corruptions (which (r) if they came naked on the Stage without these trappings, would be so bitter, so foule and desperately obscene that few Christians could digest them) with these specious outsidies, these luscious conserves of wit, of eloquence, invention, learning, history, and the like, that so they may the better countenance, shrowd and vent them to the hurt of others. What Gregory the Great writes of Heretique: (s) *Habent hoc heretici proprium, ut malis bona permisceant, quatenus facile sensus audientis illudant. Si enim semper prava discerent citius in sua pravitare cogniti, quod**

*vellens,*



vellent, minimè persuaderent. Ita permiscet recta per-  
 versis, ut ostendendo bona auditores ad se trahant; et ex-  
 hibendo mala, latenti eos peste corrumpant. Or what  
 [t] Faustus Rhegiensis writes of the Divell and malici-  
 ous poysoners. *Diabolus calliditate veteris artificij ac  
 multiformis ingenij, condit blandimenta peccandi. Sic et-  
 iam malefici facere solent qui mortiferos herbarum tem-  
 perant succos in condito aut aliquo dulci poculo nescienti-  
 bus propinaturi, gustum mentita suavitare componunt,  
 virus amaritudinis obscurant fraude dulcedinis. Provocat  
 primus odor poculi, sed praefocat inclusus sapor veneni.  
 Mel est quod ascendit in labia, fel est quod descendit in  
 viscera.* Or what [v] Vincentius Lerinensis writes of  
 Heretiques: *Faciunt quod hi solent qui parvulis austeram  
 quadam temperaturi pocula, prius ora melle circumli-  
 vunt; ut incanta atas cum dulcedinem praesenserit, ama-  
 ritudinem non reformidet: Quod etiam ijs cura est,  
 qui mala gramina, et noxios succos, medicaminum vo-  
 cabulis precolerant, ut nemo ferè ubi supra-scriptum le-  
 gerit remedium, suspicetur venenum.* The same may  
 I truly write of Play-poets and Actors. They cover  
 and sweeten over their poyson, their corruption with  
 eloquence, art and witty inventions, that so they may  
 have the freer vent; and temper their evill with some  
 shewes of good, that so it may more easily circumvent  
 the Auditors, and find freer entrance into their soules.  
 This [x] Cyprian, this [y] Tertullian, [z] Salvian,  
 with other [a] Fathers, together with [b] Didacus de  
 Tapia, and sundry [c] moderne Authors testifie: heare  
 but Tertullian for them all, who writes thus of the  
 pleasure, the eloquence and good ingredients that are  
 oft in Playes. [d] *Nemo venenum temperat felle et helle-  
 bora, sed conditis pulmentis et bene saporatis, et plurimum  
 dulcibus id mali injicit. Ita diabolus letale quo conficit,  
 rebus Dei gratissimis ac acceptissimis imbuat. Omnia  
 itaque illic (speaking of the Theatre) seu fortia, seu ho-  
 nestas, seu sonora, seu canora, seu subtilia proinde habe ac*

De Libero Ar-  
 bitrio l. 1. c. 4.  
 Bibl. Patr. Tom.  
 5. pars 3. p. 505.  
 F, G.

Advers. Hæ-  
 reses cap. 35.

x De Spectac-  
 lib. & Epist. l. 2.  
 Ep. 2.

y De Spectac-  
 c. 27.

z De Gubern.  
 Deil. 6.

a Chrysost.  
 Hom. 6, 7, &  
 38. in Matth.  
 See Act. 6. Scen  
 3, 4, 5, 12.

b In 3. partem  
 Thomæ Artic.  
 8. p. 546.

c Bishop Ba-  
 bington, North-  
 brook, Goffon,  
 Stubbs, Dr. Rei-  
 nolds, and o-  
 thers in their  
 forequoted  
 workes.

d De Spectac-  
 lib. cap. 27.

e Laetantius  
De Falsa Sapi-  
entia, lib. 3. c.  
15.

f Matth. 5. 13.  
Luke 14. 34,  
35.

g Vincentius  
Lerinensis Ad-  
vers. Hæres. c.  
23, 24.

h Præfatio in  
lib. 1. de Gu-  
bern. Deip. 2.

i Adversus Hæ-  
reses lib. c. 23,  
24.

*si stillicidia mellis de libalunculo venenato; nec tanti gu-  
lam facias voluptatis, quanti periculum.* All the elo-  
quence and sweetnesse therefore that is in Stage-playes,  
is but *like the drops of honey out of a poysoned limbecke*,  
which please the pallate onely, but destroy the man  
that tastes them. So that I may well compare our Stage-  
playes to Apothecaries Gallie-pots: [e] *Quorum ti-  
tuli habent remedia, pyxides venena*: which have glo-  
rious soothing titles without, but poysons onely with-  
in. Thirdly, though all these good things are in Stage-  
playes now and then, yet they are there onely as good  
things perverted, *which prove* [f] *worst of any*. No-  
thing is there so pernicious [g] *as good parts, or a good  
wit abused*: as wit, art, eloquence and learning cast a-  
way upon an amorous, prophane, obscene lascivious  
subject; on which whiles many out of a vaine-glori-  
ous humour have spent the very creame and flower of  
their admired parts, I may truly affirme with *Salvian*,  
[h] *Non tam illustrasse miki ipsa ingenia, quàm dam-  
nasse videantur*: they seeme to me not so much to have  
*illustrated as damned their much applauded wits and  
parts*, in being acutely elegant in such unworthy for-  
did theames, which modest eyes would blush to reade,  
and chaste tender consciences bleede to thinke of. As  
therefore *Ovids* transcendent poetry, *Martials* pro-  
phane and scurrilous panderly wit, *Catullus*, *Tibullus*,  
and *Propertius* their eloquence, made their obscene las-  
civious poems farre more pernicious, not more chaste  
and commendable; so the elegancy invention, stile and  
phrase of Stage-playes, is onely an argument of their  
greater lewdnesse, not any probate of their reall good-  
nesse. What therefore [i] *Vincentius Lerinensis* writes  
of *Origen* and *Tertullian*, that *their transcendent abili-  
ties of eloquence, learning and acutenesse, made their er-  
ronious Tenents farre more dangerous*: the same wee  
may conclude of Playes and Poets; the more witty  
and sublime their stile or matter, the more pernicious  
their fruites: for then,

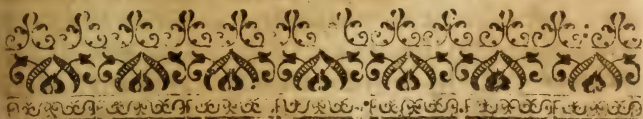
*Viperium*



(k) *Viperium obducto potamus melle venenum.*

¶ Prosperi De  
Prudentia lib.

We drinke downe deadly poyson in a honey potion;  
which proves honey onely in the pallate, but gall in the  
bowells, death in the heart; as the most delightfull amo-  
rous Stage-plays alwayes doe.



## ACTVS 8. SCENA SEXTA.

THE 6. Objection in the defence of Stage-plays is  
this; which is as (l) *common as it is prophane*: That  
Stage-plays are as good as Sermons; and that many  
learne as much good at a Play as at a Sermon: therefore  
they cannot be ill.

To this I shall answer first in the words of *Mr. Philip Stubs*, and of *I. G.* in his *Refutation of the Apologie for Actors*, p. 61. *Oh blasphemy intollerable! Are ob- scene Playes and filthy Enterludes comparable to the word of God, the foode of life, and life it selfe? It is all one as if they had said; Baudry, Heathenry, Paganisme, Scurril- litie and Diuelry it selfe is equall with Gods word: or that Sathan is equipollent with the Lord. God hath ordained his word, and made it the ordinary meanes of our saluati- on: the Diuell hath inferred the other as the ordinary meanes of our destruction. God hath set his holy word and Ministers to instruct us in the way of life; the Diuell instituted Playes and Actors to seduce us into the way of death. And will they yet compare the one with the other? If he be accursed, (m) that calleth light dark- nesse and darknesse light; truth falshood, and falshood truth; then à fortiori, is hee accursed that saith, Playes and Enterludes are equivalent with Sermons, or compa-*

*Object. 6.*

¶ See Mr. Stubs  
his Anatomy  
of Abuses, p.  
104. & I. G.  
his Refutation  
of the Apology  
for Actors, p.  
60, 61.

*Answer. 1.*

m *Isay 5. 20.*

rest Comedies & Tragedies with the word of God; where-  
 as there is no mischiefe, almost, which they maintaine not.  
 Thus they. But if Stage-playes be as good as Sermons  
 (as many prophane ones, who heare and reade more  
 Playes than Sermons, deeme them;) then Players cer-  
 tainly by the selfesame argument, are as good as Preach-  
 ers: and if this be so, what difference betweene Christ  
 and Belial, Play-houses and Churches, Ministers and  
 Actors? yea why then doe we not erect new Theaters  
 in every Parish, or turne our Churches into Play-houses,  
 our Preachers into Actors, since they are thus paral-  
 lels in their goodnesse? But what prodigious and more  
 than stygean profanesse is there in this comparison?  
 Who ever paralleld hell with heaven, vice with vertue,  
 darknesse with light, Divels with Angels, dirt with  
 gold? yet there is as great a disparity in goodnesse be-  
 tweene Playes and Sermons, as there is in these; the one  
 being evermore reputed the (n) chiefest happinesse, the  
 other the (o) greatest mischiefe in any Christian State.  
 But this part of the objection is too grosse to confute,  
 since the very naming of it is a sufficient refutation. I  
 come therefore to the second clause: *That many learne  
 as much good at Playes, as at Sermons.* And I beleieve  
 it too; for had they ever learn'd any good at Sermons,  
 (which would be altogether needles, if so much good-  
 nesse as is objected might be learn'd from Playes) they  
 would certainly have learned this among the rest, never  
 to resort to Stage-playes. The truth then is this; most  
 Play-haunters learne no good at all at Sermons; not  
 because Sermons have no goodnesse for to teach them,  
 but because they are unapt to learne it: partly, (p) be-  
 cause they seldome frequent Sermons, at leastwise not so  
 oft as Playes: partly, because their eares are so dull of  
 hearing, and their mindes so taken up with Play-house  
 contemplations whiles they are at Church, that they mind  
 not seriously what they heare: partly because the evill  
 which they learne at Playes, overcomes the good they  
 learne

\*Rom. 15. 29.  
 Luke 2. 10, 11  
 • See Act. 6.  
 Scene 5.

p See Act. 6.  
 Scene 12. & 20  
 throughout.



learne at Sermons, and will not suffer it to take root with-  
in them: and partly, because Playes and Sermons are  
so incompatible, that it is almost impossible for any man to  
receive any good at all from Sermons, whiles hee is a re-  
sorter unto Stageplayes: Well therefore may they learne  
as much goodnesse from Playes as Sermons, because  
they never learned ought from either, but much hurt  
from both, (q) the very word of God being a stumbling  
blocke, a meanes of greater condemnation, yea a savour of  
death unto death to such unprofitable hearers who reape  
no grace nor goodnesse from it. But to passe by this, if  
there be so much goodnesse learn'd from Playes, I pray  
informe me who doe learne it. If any, then either the  
Actors or Spectators: For the Actors, their goodnesse  
verily is so (r) little, that it is altogether to be learnt as  
yet; and if ever they chance to attaine the smallest dram  
of grace (as they are never like to doe whiles they con-  
tinue Players) it must be then from Sermons onely, not  
from Playes, which make them every day worse and  
worse, but cannot possibly make them better. For the  
Spectators, they can learne no good at all from Playes,  
because (as (s) *Isiodor Pelusiota* long since resolved it)  
Players and Stageplayes can teach the none. Never heard  
or read I yet of any whom Stage-playes meliorated or  
taught any good: all they can teach them, all they learne  
from them is but some scurrill jests, some witty obscen-  
ities, some ribaldry ditties, some amorous wanton  
complements, some fantastique fashions, some brothel-  
house Courtshippe to wooe a strumpet, or to court a  
whore: these are the best lessons these schooles of vice  
and lewdnesse teach, or these their schollers learne: I  
shall therefore close up this objection with that of (t)  
*Mr. Stubbs* and (v) *I. G.* in their forequoted places. If  
you will learne to doe any evill, skilfully, cunningly, covert-  
ly or artificially, you neede goe no other where than to the  
Theatre. If you will learne falshood, cosenage, indirect  
dealing, if you will learne to deceive, to play the hypo-

q Luke 2.34.  
Rom.9.32,33.  
2 Cor.2.15,16.  
Heb.6.7,8.

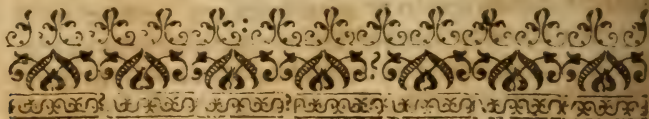
r See Act. 4.  
Scene 1.

s Scenici nec  
unquam eos  
qui delinquant  
corrigenē in a-  
nimū indu-  
cunt, nec si ve-  
lint, id possint.  
Mimica enim  
eorum ars na-  
tura tantum-  
modo ad no-  
cendum com-  
parata est. *Epist.*  
43. *Ep.* 336. *Bibl.*  
*Patr.* Tom. 5.  
pars 2 p. 613. A  
1 Anatomy of  
Abuses, p. 104,  
105.

u Refutation  
of the Apology  
for Actors, p.  
60, 61, 62.

crite, sycophant, parasite and flatterer: if you will learne to cogge, lie and falsifie; to jest, laugh, and fleere; to grin, nodde, and mow; to play the vice, to curse, sweare, teare, and blaspheme both heaven and earth in all kindes and diversities of oathes: if you will learne to play the band or curtesan; to pollute your selfe, to devirginate maides, to deflowre wives, or to ravish widdowes by enticing them to lust: if you will learne to drabbe and stabbe, to murder, kill and slay; to picke, steale, rob and rove: if you will learne to rebell against Princes, closely to carry treasons, to consume treasures, to practise idlenesse, to sing and talke of filthy love and venery; to deride, quippe, scorne, scoffe, mocke and floate; to flatter and smooth: to play the Divil, the swaggerer, the whoremaster, the glutton, the drunkard, the injurious or incestuous person; if you will learne to become proud, haughty and arrogant: Finally, if you will learne to contemne God and all his lawes, to care neither for heaven nor hell, and to commit all kinde of sinne and mischiefe with secrecie and art, you neede not goe to any other schooles: for all these good examples may you see painted before your eyes in Enterludes and Playes. These, and these onelie are the great good instructions that either Actours or Spectatours learne from Stage-plaies; which make them fit schollers only for the Divil, and traine them up for hell, (x) where all Play-house goodnesse (unless God grants mercie and sincere repentance) ever ends.

\* See Act. 6.  
Scen. 12. & 20.



## ACTVS 8. SCENA SEPTIMA.

Object. 7.

**T**O passe by other Objections in the defence of Stage-plays; as namelie, that they reprehend sinne and



and vice; that they inveigh against the corruptions and corrupt ones of the times; that they remunerate and applaud vertue, and sharply censure vice: that their abuses, their excesses may be regulated, and themselves reduced to a good decorum: therefore they are lawfull: which Objections I have answered by the way before: viz. at pag. 34. to 42. p. 96. to 106. & p. 124. to 127. The grand Objection of our present dissolute times for the justification of these Playes is this; (y) That none but a companie of Puritans and Precisians speake against them; all else applaud and eke frequent them; therefore certainly they are very good recreations, since none but Puritans disaffect them.

To this I answer, that the objection is as false as frivolous: For first, I have already fully manifested, that (z) many *Heathen States and Emperors, and among the rest, Tiberius, Nero, and Iulian the Apostate,* (who were as farre from Puritanisme, as the deboifest Antipuritans, the most dissolute Players or Play-patrons this day living) have condemned, suppressed Playes and Players: Besides, I have largely proved, that (a) not onely *Plato, Aristotle, Cicero, Seneca, and other heathen Philosophers; but even Horace, Iuvenal, nay Ovid and Propertius,* (the most lascivious heathen Poets, who were as farre from Puritans, as they were from Christians) have declaimed against Stage-plaies. And is not this then a notorious falshood? that none but Puritans condemne Stage-plaies. Were *Tiberius, Nero, Iulian, Aristotle, Tibullus, Ovid,* (thinke you) Puritans? Were all those (b) fore-quoted Pagans, who censured and suppressed Stage-plaies, Puritans? If these be now turn'd Puritans in the Objectors phrase, I pray what manner of Christians (I dare not say incarnate Divels) are those persons, who thus taxe these dissolute Pagans, for puritanicalll Precisians? certainlie if they are somewhat better than infernall Fiends, yet they are

See Dr. Rainsfords Overthrow of Stage-playes.

y This Objection as I have heard was much urged in a most scurrilous and prophane manner in the first Play that was acted in the New-erected Play-house: a fit consecration Sermon for that Divels Chappell.

*Ans. 1.*

z See Act. 6.

Scen. 5. & Act.

7. Scen. 6, 7.

a See Act. 6.

Scen. 3, 4, & 5.

b See Act. 6.

Scen. 5.

Quantum ad legem divinam pertinet, dico nos sine comparatione Barbaris esse meliores, quantum autem ad vitam, ac actus, doleo et plane esse peiores. Hoc est autem deteriore esse, magis reum esse. Irascens fortasse qui hæc legis, et condemnas insuper quæ legis. Non refugio censuram tuam; condemna si mentior, condemna si non probavero; condemna si id quod assero, non etiam Scripturas sacras dixisse monstravero, &c. *Salvian De Gubern. Dei*, l. 3. p. 127, 128. &c. Vid. Ibidem, where he excellently provesthis his assertion.

d In hanc enim morum pro-

probrositatem prope omnis Ecclesiastica plebs redacta est; ut in cuncto populo Christiano genus quodammodo sanctitatis sit, minus esse vitiosum. *Salvian De Gubernatione Dei lib. 3. pag. 86.* \* *Matth. 12. 24.* e *See Act. 7. Scen. 2, 3, 4. & Act. 6. Scen. 3, 4, 5, 12.*

by (c) many degrees worse than the very worst of all these Pagans; who by their owne confessions, are (d) Saints, are Puritans in respect of them. O then the stupendious wickednesse! the unparalleled prophanesse of our gracelesse times! when Christians are not afraid, ashamed to profess themselves more desperately vitious, lascivious, and deboist, than the very worst of Pagans, whom they thus honour with the stile of Puritans, because they are more vertuous, lesse vitious than themselves! Certainly if atheisticall prophanesse, and infernall lewdnesse increase but a little more among us, as it is very like if Stage-plays still continue, I am afraid these Objectors will grow to that excess of wickednesse ere long, that the Divell himselfe, (nay, \* *Beelzebub the very Prince of Divels*) shall be canonized by them for a Puritan, because he equals them not in wickednesse. Let these Play-patrons therefore, either waive this false Objection, or else confesse these very heathen *Puritans* (as they deeme them) to be much better, much worthier of the name of Christians, than themselves.

Secondly, I have infallibly manifested; (e) *That the whole primitive Church both under the Law and Gospell, together with all the primitive Christians, Fathers and Councils have most abundantly censured and condemned Playes and Players in the very highest degree of opposition.* And were the primitive Church and Christians, the Fathers, or Bishops who were present at these Councils, Puritans? If not: then the objection is false. If Puritans; then Puritans are no such Novellers, or new upstart humorists as the world reputes them: yea then they are in truth no other, but the true Saints of God, the undoubted successors of the primitive Church and Christians, whose doctrine, discipline, graces, man-



ners they onely practise and maintaine. And indeede if the truth of things bee well examined, wee may easily prove (f) *the Fathers, the primitive Church and Christians, (yea Christ himselfe, his Prophets and Apostles) Puritans*, if that which brands men now for Puritans in prophane ones censures, may descide this Controversie. To instance in some few particulars. One grand badge of a Puritan is (as the objection testifieth) to condemne Stage-plays, Players and Play-haunters, and wholly to renounce these Pompes of the Divell: But this (g) *the Apostles, the Fathers, the primitive Councils, Church and Christians did, as I have plentifully manifested*, (h) *this being the most notorious character of a faithfull Christian, to abstaine from Stage-plays*. By this badge therefore they are arrant Puritans. To condemne (i) *effeminate mixt dancing, lasciviousnesse*, and (k) *diceplay*; together with (l) *health-drinking, drunkennesse, deboistnesse, roaring, whoring, (m) ribaldry, obscene or amorous songs and jests, and naked filthy lust-provoking pictures*, are now \* *chiefe Symptomes of a notorious Puritan*: but (n) *Christ, his Prophets and Apostles, together with all the primitive Churches, Christians, Fathers, Councils have condemned all and each of these with an unanimous consent*: therefore they are arrant Puritans. To speake or write against (o) *mens wearing of perewigges, Love-lockes, and long haire, together with the effeminate frizling, pouldring, and accurate nice composing of it: to declaime against our whorish females frizling, broydring, pouldring, dying, plaiting, with their late impudent mannish, that I say not monstrous cutting and shearing of their haire; and their false borrowed excrements: to declaime against face-painting, vaine wanton complements, strange fashions,*

f Nos itaque paratiores sumus cum istis viris, et cum Ecclesia Christi in huius fidei antiquitate firmata, quælibet maledicta et contumelias perpeti, quam Pelagiani cuiuslibet eloquii prædicatione laudari. Aug. De Nuptiis et Concupiscentiis, lib. 2. cap. 29.  
g See Act. 7. Scene 1, 2, 3, 4. & Act. 6. Scen. 3, 4, 5, 12.

h See here p. 557.  
i See here Act. 5. Scene 8. & Act. 7. Scene 3.  
k See here Act. 7. Scene 3.  
l See here Act. 7. Scene 3. & my Healths Sicknesse.  
m See here Act. 3. Scene 1. & Act. 5. Scene 9.  
\* See Dr. Burgess his Reioynder, An-

swer to the Preface, p. 6, 7. published by his Maiesties speciall command accordingly.  
n See here Act. 3. Scene 1. Act. 5. Scen. 8, 9, 10, 11. & Act. 6. Scen. 3, 4, 5, 12. & Act. 7. Scene 1. to 6. o See my Vnloveliness of Love-lockes, Arch-bishop Abbots Lecture 28. on Ionas, sect. II. p. 570, 571. and here Act. 5. Scene 6, 7. & Act. 6. Scene 3, 4.

tyres,

p See here Act.  
5. Scen. 1. 6. 7.  
& Act. 6. Scen.  
3. 4. & Act. 7.  
Scene 3. and  
My Unloveli-  
nesse of Love-  
locks accord-  
ingly.

q 1 Pet. 1. 15.  
16. 2 Pet. 3. 11.  
r Titus 2. 12.  
s Gal. 5. 24.  
Iam. 1. 27. Psal.  
97. 10 Psal. 119  
104. 128.  
u Phil. 2. 15. 16.  
u Deut. 6. 6, 7.  
8, 9. Psal. 1. 2.  
x Acts 13. 42.

tyres, newfangled or overcostly apparell, are eminent cha-  
racters of a branded Puritan: But [p] Christ Iesus him-  
selfe, his Prophets and Apostles, with all the primitive  
Churches, Councels, Fathers, Christians, have earnestly  
spoken, written, declaimed against all & each of these lewd  
sinfull practises. Therefore they are Puritans. To [q] be  
holy in all manner of conversation even as God and Christ  
are holy: [r] to live righteously, soberly and godly in this  
present evill world, [s] crucifying the flesh with the af-  
fections and lusts thereof; avoiding, detesting all sinne  
and wickednesse whatsoever in ones selfe and others; and  
[t] shining as lights and patternes of holinesse in the midst  
of a crooked and perverse generation: to be [v] frequent  
in hearing, reading, preaching, or meditating and discour-  
sing of Gods word: to repeate Sermons, (a duty warran-  
ted by [x] Scripture, and much pressed by [y] Casarius

Mark 4. 34. Matth. 13. 10. to 53. Deut. 6. 6, 7, 8, 9. Mal. 3. 16. Ephes. 5. 19, 20. c. 4. 29.  
Col. 3. 16. Hebr. 8. 11 c. 10. 24, 25. 2 Pet. 1. 12, 13, 15. Phil. 3. 1. c. 4. 16. Luke 28. 18.  
to 36. Ilay 28. 9, 10, 13. y Rogo vos fratres charissimi, semper recolite, semper rei-  
nate quod vobis pro animæ vestræ salute suggerimus: nolite hoc transitorie acci-  
pere. Debet enim sermo noster in corde vestro radices figere, ut in tempore retribu-  
tionis possit æternæ vitæ fructus feliciter exhibere. Qui potest totum retinere quod  
dicimus, Deo gratias agat; et aliis quod retinet, semper ostendat. Qui totum non po-  
test retinere, vel partem aliquam recordetur. Et si totum non potestis, singuli ternas  
vel quaternas sententias retinete. Et dum unus alteri insinuat quod audit, totum  
vobis invicem referendo non solum memoriter retinere, sed etiam in bonis operibus  
Christo adiuvante poteritis implere. Dicat unus alteri; Ego audiui Episcopum meum  
de castitate dicentem: Alius dicat; Ego in mente habeo illum de eleemosynis præ-  
dicasse; Alius dicat, Remansit in memoria mea quod dixit; ut sic colamus animam  
nostram, quomodo colimus terram nostram. Alius referat; Ego retinco dixisse Epi-  
scopum meum, ut qui novit litteras scripturam divinam studeat legere; qui vero non  
novit, quærat sibi et roget qui illi debeat Dei præcepta relegere, et quod legerit, Deo  
adiuvante, implere. Dicat etiam alius; Ego audiui Episcopum meum dicentem, quod  
quomodo negotiatores qui non noverunt litteras, conducunt sibi mercenarios litte-  
ratos, ut acquirant pecuniam; sic Christiani debent sibi requirere, et rogare, et (si  
necesse est) etiam mercedem dare, ut illis debeat aliquis Scripturam divinam relegere:  
ut quomodo negotiator alio legente acquirit pecuniam; sic illi acquirant vitam æ-  
ternam. Hæc si agitis, si vos invicem admonetis; et in hoc sæculo fideliter potestis  
vivere, et postea ad æternæ vitæ beatitudinem pervenire. Nam si statim ubi de Ec-  
clesia discesseritis, stotum quod ab Episcopo audisti oblitus fueris, sine fructu venisti  
ad Ecclesiam, sine fructu inanis redis ad domū tuam. Sed absit hoc a vobis fratres, &c.  
Casarius Arelatenſis Episc. Homil. 20. Bibl. Patr. Tom. 5. pars 3. p. 766. F, G, H.

Arelatenſis,



*Arelatenfis*, an ancient Father; to pray constantly [z] morning and evening with ones family; to abandon [b] all lewd places and companions, [c] all pleasures and delights of sinne, all (bristmas excesses and disorders, all Pagan rites and heathenish customes; and to (d) make the holiest Svints his best, his sole familiar friends, the [e] wor d & service of God his chiefe delight: to [f] stand for God and for his truth in evill times when they are most opposed; to live civilly and piously in the [g] midst of wicked men, and [h] not to joyne with them in the same excesse of sinne and riot of dissolutenesse and deboistnesse that they runne into: to [i] reprove or crosse men in their sinfull fashions, customes, disorders, lusts or courses: with sundry other particulars which I pretermit; are now [k] infallible arguments and symptomes of a ranke Puritan. But this did Christ, his Prophets and Apostles; together with all the primitive Churches, Councils, Fathers and pious Christians, as those whom the world stiles Puritans doe now: therefore without all doubt they are Puritans (as Puritans are now reputed) even in the very highest degree. Yea, were our Saviour Christ, St. Paul, St. Iohn, together with all those holy Patriarkes, Prophets, Apostles, Martyrs, Fathers, and other primitive Saints which we reade of in the Scriptures, or Ecclesiasticall Writers, now living here among us, I doubt not but they would all be [l] pointed at, hissed, reviled, hated, scorned, if not persecuted, as the very Archeft Puritans, for their transcendent holinesse, and rebukes of sin & sinners: since those poore Saints of God, [m] who have not attained to the moity of their transcendent grace and purity, are now stiled, & pointed at for Puritans, even for that little purity and holinesse which is discovered in their lives. If therefore Christ himselfe, his Prophets and Apostles, together with all the primitive Churches, Fathers, Councils, and Christians were Puritans, in that very sence, & on the selfesame grounds that those whom the world stiles Puritans are so named

K k k k k

now,

x Psal. 5. 3.

Psal. 55. 17.

Psal. 65. 8.

a Prov. 1. 15.

16. See Act. 4.

Scene 2.

b Hebr. 11. 25.

c See Act. 2.

d Psal. 16. 3.

e Ier. 15. 16.

f Acts 21. 13.

14 Gal. 2. 11.

g Phil. 2. 15, 16.

h 1 Per. 4. 34.

i 1 Iohn 3. 20.

c. 7. 7. Prov. 15.

12.

k See my Perpetuity of a

Regenerate

mans estate,

Epistle 3.

l 1 Cor. 4. 10,

to 14. Acts 17.

3 to 15. c. 21.

27, 28. c. 24.

5, 6. I say 3. 38.

Psal. 22. 6. See

my Perpetuity,

Epistle 3.

m Matth. 10. 24,

25. Iohn 15.

18, 19, 20.

now, as I have fully manifested by the premises; and dare make good in all particulars against any Anti-puritans whatsoever; the objectors must now either disclaime their Antecedent, (that none but Puritans condemne Stage-playes:) or in case they grant all these to be Puritans, they must now invert their rash conclusion: that Stage-playes certainly are evill, because Christ, his Prophets and Apostles, the whole primitive Church, the Fathers, Councils, and primitive Christians, (all ranke Puritans) have out of their very puritie and holinesse condemned them long agoe, and none but the very shame, the scumme of Christians, or men unworthy that worthy title did anciently approve them, as I have largely evidenced, A. 4. Scene 1, 2. Act. 6. Scene 3, 4, 5. & Act. 7. Scene 1. to 7.

Thirdly, I have manifested, that *many (n) moderne Christians, not onely Protestants, but Papists too*, have utterly condemned Stage-playes. And I hope all Papists (the originall inventors of this stile of Puritans, which they have cast (o) on orthodox Protestants as a very *Motto* or by-word of disgrace,) are exempted from this number of Puritans intended in the Objection. Either Papists therefore must be Puritans, for condemning Playes, which many of the chiefe Objectors being Papists (as are most of all our Players) will hardly grant; or else the Objection must be false.

Fourthly, admit that none but Puritans condemne or censure Stage-playes; consider then, I pray you, with an impartiall eye, what kinde of persons these Play-abhorring conformable Puritans and Precisians are: (p) *Are they not the holiest, the devonetest, the eminentest and most religious gracious Saints, who leade the strictest, purest, heavenliest, godliest lives, outstripping all others both in the outward practise, and inward power of grace?* Are they not such whose piety, whose universall holinesse in all companies, times and places, are an (q) eye-sore, a life-sore, an heart-sore, yea a shame and censure unto others?

n See Act. 7.  
Scene 5. &  
Act. 6. Scene  
3, 4, 5.

o See a Popish  
Pamphlet lately  
divulged;  
That Protestan-  
tisme is no-  
thing else but  
a Puritan conceit.

p See my Perpetuity, Epistle  
2. Mr. Boltons  
Discourse of  
true happines,  
p 190. to 196.  
Dr. Burgesse his  
Reioyader, the  
Answer to the  
Preface, published by  
speciall command  
from his Maiesty,  
and my Healths  
Sicknesse, p. 79, to  
89 accordingly.

q See Prov. 29.  
27. Iohn 3. 19,  
20. Psal. 35. 15,  
25. Rom. I. 29,  
30. Wild. 2. 12,  
to 12.



others? Are they not such as (r) *Lactantius* writes off? *Sunt aliqui intempestivè boni, qui corruptis moribus publicis convicium, bonè vivendo faciunt. Ergo tanquam scelerum, et malitia sua testes extirpare funditus nituntur et tollere; gravesque sibi putant tanquam eorum, vita coarguatur. Idcirco auferantur, quibus coram vivere pudet; qui peccantium, frontem, etsi non verbis, quia tacent, tamen ipso vita genere dissimili feriunt et verberant: Castigare enim videtur quicumque dissentit.* (The case of the primitive, pious Christians, amongst the dissolute vicious Gentiles.) And they not such who are (s) peremptory in the conscionable performance of every holy duty; resolute in the (t) hatred of every customary sinne, (u) refusing to runne into the same excesse of wickednesse, into the grosse corruptions of the (x) times, into which most men rush (y) with greedinesse, as the horse into the battell? Doubtlesse, what ever the malice of others may conceive of them, yet they are no other but such as these, as the very fiercest Anti-puritans consciences whisper to them; (z) *qui suspectis omnibus ut improbos metuntur, etiam quos optimos sentire poterunt.* If any man doubt of this, these few experimental arguments may convince him. For first, there is never a sincere, devout or pious Christian this day living in England, who (a) excels in holinesse of life, in integrity of conversation, (b) avoiding all the corruptions that are in the world through lust; and (c) living righteously, soberly and godly in this present evill world; refusing to (d) conforme himselfe to the fashions, vanities, pleasures, sinnes, and wicked humours of the times, (which perchance he hath too much followed heretofore before his true conversion,) but is (e) commonly reputed, and oft times stiled, a Puritan, a Precisian, and the like, be his place or condition what it will. Hee who hath more grace and goodnesse, more chastity, modesty, temperance or sobriety, more love and dread of God, more hatred of sin and wickednes; lesse tincture of atheisme,

K k k k k 2

impiety,

De Iudicia  
l. 5. c. 9.

f Iosh. 24. 16.  
18, 21.  
i Psal. 119. 104,  
128.  
\* 1 Pet. 3. 4.  
\* Rom. 12. 1, 2.  
y Ier. 8. 6.

z Minucius  
Felix Octavius,  
p 39.

a Psal. 16. 3.  
b 2 Pet. 1. 4.  
Gal. 5. 24.  
c Titus 2. 13,  
14.  
d Rom. 12. 2.  
1 Iohn 2. 14,  
1 Pet. 1. 14.  
e See Mr. Bol-  
tons Discourse  
of true happi-  
nesse. p 190. to  
197. accord-  
dingly.

\* Nunc autē novum pœnitentiæ genus; oderunt nos, quasi hostes, quorum fidem publice negare non audent. Quid maledictorum pannos hinc inde con suis, ut eorum carpitur vitam, quorum fidei resistere non valetis? *Hierom. Epist. 72. Pam-macheo.*

f Sicut cantharides maxime adultos frugibus et rosas florentibus incumbunt; ita invidia maxime adurit bonos et ad virtutem et gloriam proficiscentes. *Plutarch. De Invidia et Odio, lib. Vid. ibid. Persequitur probos semper invidia, et cum deterioribus non contentedit. Pindarus Nomē Ode 8. p. 293.* \* Plane confitebor qui conqueruntur de sterilitate Christianorum: primi sunt lenones, perductores, aquarioli, tum sicarii, venenarii, magi: item arioli, aruspices mathematici: his infructuosos esse magnus est fructus. *Tertul. Apologia advers. Gentes, p. 706.* 2 Sec Ier. 26. 7, 8, 11. Ezech. 22. 25, 26. c. 13. 22. Ier. 23. 14, 15. Amos 7. 10. 15. Matth. 27. 1, 20. b Quales ergo leges istæ quas adversus nos soli exercent impij, iniusti, turpes, truces, vani, decemtes? *Tertul. Apolog. adversus Gentes c. 5.* i Nihil nisi grande aliquod bonum a Nerone damnatum. *Seneca De Vita Beata c. 24.* & Tertulliani Apologia c. 5.

impiety, voluptuousness and prophaneſſe, than others among whom he lives, let him be never so just in his dealings towards men, never so \* *conformable to the doctrine and ceremonies of the Church*, is forthwith branded for a notorious Puritan and Precisian all England over; and (f) *the more eminent his graces and holiness are in the view of others*, the more is he maligned, envied, hated, and the greater Puritan is he accounted, as every mans owne experience can informe him. These Puritans and Precisians therefore are the best of Christians. Secondly, those who are most violently inventive, and maliciously despitfull against Puritans and Precisians, both in their words and actions, are such who are unsound or popishly affected in their religion, or prophane and dissolute in their lives. The most Romanized Protestants, the \* *debaiseſt drunkards*, the effeminateſt Russians, the most fantastick apish Fashion-mongers; the lewdeſt whoremasters, Panders, Strumpets; the prophaneſt Roarers, Players, Play-haunters, and Brothel-hunters; the most prodigious Swearers, Epicures, and Health-quaffers; the most gracelesſe vitious persons of all ranks and professions; (especially temporizing, sloathfull, unorthodox, epicurean, Ale-house-haunting, dissolute Clergy men, the (g) *greatest enemies of all others, to true grace and piety*, as all ages witnesſe;) are alwayes the greatest railers, the (h) *fiercest enemies* against Puritans and Precisians as the world now stiles them: therefore they are certainly the very best and holieſt Christians, because the very worst of men (who like (i) *vitious Nero*, never heartily con-



demne ought else, but some great good or other) detest, revile them most. (k) *Et argumentum recti est, malis disflicare*, as not onely Seneca, but the (l) *Scripture* teacheth us. Thirdly, there is no man ever stiled a Puritan or Precisian by another in scorne or contempt, as theie names are now commonly used; but it is either for some evill or other that he hates, which he who stiles him so, affects; or for some grace or goodnesse, or some (m) transcendent degree of holinesse that is in him, which the other wants. To instance in some particulars. Let a man make conscience (n) of drunkennesse, of drinking and pledging healthes, of frequenting Ale-houses, Tavernes, and Tobacco-shops; and presently he is cried out upon and censured for a Puritan by all the Pot-companions, and Drunkards with whom he shall converse. Let any one refuse to follow the guise and dissolute effeminate fashions of the times; let him crie out against (o) *Love-lockes* and ruffianly long haire; against false haire and perewigs which our men and women now generally take up, as if they were quite ashamed of that head which God hath given them, and proud of the tire-womans which they have dearly bought: Let any Gentlewoman of quality now refuse to cut, to (p) *pouldor, frizell, and set out her haire* lovelinesse of Love-lockes, and here Act. 5. Scene 5. Absoloms Fall, or the Ruine of Roisters. Wherein every Christian may as in a mirror behold, the vile and abominable abuse of curled long haire, so much now used in this our Realme. f. 5, 6, 8, 9, 10. p. Against which see Cyprian de Habitu Virginum. Tertullian De Cultu Muliebri, & De Habitu Fæminarum. Clemens Alexandrinus, Pædag. l. 2. c. 10, 12. l. 3. c. 1. to 5. Philo Iudæus Legis Allegoria l. 2. p. 100, 101. De Fortitudine l. p. 106. De Specialibus Legibus, p. 1059. & De Mercede Meretricis &c. p. 1161, 1162. Zeno Veronensis Sermo de Pudicitia. Ser. de Continentia, Ser. de spiritu et corpore. Ser. 2. de Avaritia. Bibl. Patr. Tom. 3. p. 122, 124, 128, 130. Isidor Pelusiota lib. 2. Epist. 53. Nazianzen ad versus Mulieres ambiciosius sese ornantes. August. Epist. 73. Gratian de Consecratione Distinctio 4. Alexander Aleius Summa Theologiæ pars 4. Quæst. 11. Memb. 2. Art. 2. sect. 4. Quæst. 9. Alexander Fabricius, Destructorium Vitiarum pars 3, c. 10. & pars 6. c. 2. & 69. Peter Martyr Locorū communium Clasis 2. c. 11. sect. 71 to 83. Innocentius 3. De Contemptu mundi l. 2. c. 40. Thomas Lake his Discourse against Painting, with all those other Authors and Fathers here quoted Act. 5. Scene 7. & in my Valoveliner of Love lockes, p. 1, 2, 16, to 21, 30, 49, 50.

K k k k k 3.

like

k Seneca de Vita Beata c. 24.  
l 2 Tim. 3. 3.  
Rom. 1. 29, 30.  
Psal. 38. 19, 20.  
Prov. 29. 37.  
m Omne id quod communem sortem excellit invidiæ aliorum obnoxium est: hinc illud eorum quorum conditio inferior est contra se superiores bellum existit. Dion Cassius Hist. l. 38. p. 134, 135.  
n See my Healths Sicknesse, Epistle to the Reader, & p. 79. to 89.  
o See my Vn-

\* 1 Tim. 3. 9,  
10. 1 Per. 3. 2.  
to 6. See Cal-  
vin, Musculus,  
Aretius, Gual-  
ther, Daneus,  
Estius, Hyperius,  
Marlorat,  
Gorran, Hugo  
Cardinalis, Ly-  
ra, Tostatus,  
Anselme, HRa-  
banus Maurus,  
Oecumenius,  
Haymo, Theo-  
phylact, Sedu-  
lias, Primasius,  
Theodoret, Re-  
migius, Chry-  
sostome, Hie-  
rom and Am-  
brose, Ibidem.  
9 See here Act.  
5. Scene 8, 9,  
10, 11, 12. &  
Act. 7. Scene 3,  
5, 6, 7.

\* Genus quod-  
dam sanctitatis  
sit minus esse  
vitiosum.

*like a lascivious courtezan, or to paint her face like some common prostituted harlot; or to follow any other amorous complements and disguises of the times, \* adorning her selfe onely in modest apparell, with shamefastnesse, sobriety and good workes, as becomes a woman professing godlinesse; the onely feminine ornaments that St. Paul commends: and what else shall they heare from all the Russians, fantastiques, and Frenchesied wanton Dames that live about them, but this opprobrious censure, that they are become professed Puritans. If any make conscience of frequenting Play-houses, Dice-houses, Whore-houles; of (q) lascivious mixt dancing, lascivious ribaldry songs and discourses, inordinate gaming, and such other sinfull pleasures which the most delight in, refusing to beare men company in these delights of sinne: our Play-haunters, Dicers, Gamesters, Whoremasters, and such voluptuous persons, will presently voyce them up for Puritans. Yea such is the desperate wickednesse of the times, that let a man be vitious in one kinde, and yet temperate in another; as let him be a Play-haunter, a gamester, and not a drunkard; a drunkard, and yet no swearer, no whoremaster, no ruffian, or the like; or let a man be vitious in diverse kinds, and yet not so bad as others of his companions, and he shall be sometimes reproached for a Puritan, because he is not so universally, so extremely wicked and deboist, as those of his companions who are farre worse than he. Whence we oft times finde, that such who are reputed no better than prophane ones, when they are in company somewhat better than themselves; are censured for Puritans among prophane ones, (r) because they are not so unmeasurably wicked as the worst of them. And as those who are not so desperately outragious in their extravagant sinfull courses as others, are thus houted at for Puritans and Precisians, by such as are lewder than themselves: so those who outstrip all others in holinesse, pietie and vertue, are reputed Puritans too, because they*



they excell in goodnesse. For let a man be a diligent hearer and repeater of Sermons and Lectures; a constant (t) reader and discourser of Gods word; a strict observer of the Lords day; a lover, and (v) companion of the holiest men; a man that is (x) holy and gracious in his speeches in all companies and places, desirous to sow some seedes of grace, and to plant religion where ever he comes: let him be (y) much in prayer, in meditation, in fasting and humiliation, (z) much grieving for his sinnes, and complaining of his corruptions; let him be alwayes (a) hungriug and thirsting after grace, and using all those meanes with conscionable care which may bring him safe to heaven, (b) abandoning all those sins, those pleasures and companies which may hinder him in his progresse towards heaven: Let a man be a diligent powerfull soule-searching (c) sinne-reproving Minister, residing constantly upon his benefice, and (d) preaching every Lords-day twice: or let him be a diligent upright Magistrate, (e) punishing drunkennesse, drunkards, swearers, suppressing Ale-houses, (f) May-games, Revels, (g) dancing, and other unlawfull pastimes on the Lords day, according to his oath and duty; Let any of any profession be but a little holier or stricter than the Major part of men; and this his holines, his forwardnes in religion, is sufficient warrant for all prophane ones, for all who fall short of this his practicall power of grace to brand and hate him for a Puritan, as every mans conscience cannot but informe him. It is manifest then by all these particular experimentall instances; that those whom the world stiles Puritans and Preckians, are the very best and holiest Christians, and that they are thus ignominiously intituled, yea (h) hated and ma-

which Arcadius and Theodoret long since suppressed by this Edict. Illud vero quod sibi nomen procax licentia vindicabit Maiumam sedum atque indecorum spectacula denegamus. Co lex Theodosii l. 15. Tit. 6. Lex. 2. See Calvinii Lexicon Iuridicum, & Iacobus Spielegius, Pandulphus Proteus, & Hieronimus Verrutius, Lexicon Iuris, Tit. Maiuma: & Suidas Maiumas, & Spondanus An. 399. sect. 5. g See 1 Carc. 1. b Malitia semper contra virtutem insanit. Chrysost. Hom. 23. in Gen. Tom. 1. Col. 142. A.

ligned,

t See my Perpetuity, p. 612. to 614. & Mr. Boltons Discourse of True Happinesse, p. 190. to 198. Deut. 6. 2. to 10 Psal. 1. 1, 2. u Psal. 119. 63. Tit. 1. 8. x 1. Pet. 1. 14, 15, 16, Ephes. 4. 29 Col. 4. 6. y Psal. 69. 9, 10 11. z Psal. 50. 1, to 12. a Mat. 5. 6. b Psal. 24. 14. Psal. 6. 8. Pl. 37. 37. Pl. 119. 115 Hebr. 11. 25. c Amos 5. 8. d See here p. 531, 532, 639. Mr. Boltons Discourse of true Happines, p. 193. e See 21. Iacob. cap. 7. f Derived from the ancient Pagan feasts and pastimes on the first of May, which feasts they stiled Maiuma,

i See Mr. Bol-  
tons Discourse  
of true Happi-  
nesse, p. 192, to  
197. according-  
ly, an excellent  
place to this  
purpose, well  
worth the rea-  
ding, and all  
Antipuritans  
most serious  
consideration.  
k So were the  
Saints and ser-  
vants of God  
reputed in for-  
mer times, See  
1 Cor. 1. 18, 21,  
23, 25. 27. c. 2.  
14. c. 3. 18. c. 4.  
10. 2 Cor. 11.  
16, 17, 19, 23.  
Lactantius de  
Iustitia, l. 5. c.  
16. Timor Do-  
mini simplici-  
tas reputatur,  
ne dicam fatu-  
itas. Virum cir-  
cumspēctum et  
amicum pro-  
priae conscien-  
tiæ calumnian-  
tur hypocritæ.  
Bernard. De  
Consideratione  
l. 4. c. 2. Col. 885.  
c.

l So were the  
Saints of olde  
accounted,

1 Sam. 21. 13, 14, 15. 1 Kings 9. 11. Hosea 9. 7. Ilay 59. 15. Ier. 29. 26. Acts 26. 24, 25.  
Mat. 3. 21. Iohn 10. 10. 1 Cor. 14. 13. 2 Cor. 5. 13. m Psal. 85. 8. n Deut. 1. 2. c. 10. 20.  
Iohn. 12. 5. c. 23. 8. o Acts 26. 18. 1 Pet. 2. 9. Col. 1. 13.

igned, because they are lesse vitious, more pious, strict  
and vertuous in their lives than such who call them so.  
Fourthly, there is no man so fierce an Antipuritan in his  
health and life, [i] but desires to turne Puritan and Pre-  
cisian in the extremity of his sicknesse and the day of death.  
When God sends his judgements, crosses, or tormen-  
ting mortall diseases upon such who were most bitter  
Satyristes against Puritans all their lives before; or when  
hee awakens such mens consciences to see the gasty  
horror of their notorious sinnes, when they are lying  
perplexed on their death-beds with the feare of dam-  
nation ready to breath out their soules into hell at every  
gaspe, they will then turne Puritans in very good ear-  
nest, desiring to die such as they would never live: yea  
then in such extremities as these they send for those ve-  
ry Puritan Ministers, whom they before abhorred to  
instruct, to comfort them, to pray with them, for them,  
and to advise them what to doe that they may be saved:  
& however they reputed the no better than hypocrites,  
[k] fooles, or [l] distracted furions mad ones before, yet  
they would willingly change lives, change soules and  
consciences with them then, wishing with many teares  
and sighes that they were but such as they. This every  
dayes experience almost testifies; therefore Puritans  
and Precisians even in the true internall conscientiall  
judgement of every Anti-puritan are the most godly  
men. Fifthly, let a drunkard, a whoremaster, a swearer,  
a ruffian, or any other prophane notorious wicked per-  
son be truly converted from these their sinnes, and un-  
fainedly devoted and united to the Lord so as [m] never  
to returne unto them more, [n] cleaving unseparably  
unto him both in their hearts and lives; or let God worke  
any such visible notorious happy change in men, as to  
[o] call them out of darknesse into his marvelous light,



and to translate them from under the power of Satan into the kingdom of his deare Sonne; and no sooner shall they be thus strangely (p) altered from bad to good, or from good to better, but presently they are christened, as it were, with these two proverbs or reproach, and pointed at for \* *Puritans and Precisians*, as if they were now unworthy for to live because they are thus converted to the Lord. Before people turne religious and gracious, they are never pestered with these disdainfull tearmes: but (q) *no sooner can they begin to looke towards heaven, to change their vicious courses and amend their lives, but these Mottoes of contempt are cast upon them, even because they are growne better than they were before.* Thus was it long agoe even in *Salvian* his dayes, who thus complaines. (r) *Statim ut quis melior esse tentaverit deterioris abiectione calcatur. Si fuerit sublimis, fit despicibilis; si fuerit splendidissimus, fit vilissimus: si fuerit totus honoris, fit totus injuria: ubi enim quis mutaverit vestem, mutavit protinus dignitatem. Perversa enim sunt et in diversum cuncta mutata. Si bonus est quispiam, quasi malus spernitur: si malus est, quasi bonus honoratur. Si honoratior quispiam se religioni applicuerit, illico honoratus esse desistit, ac per hoc omnes quodammodo mali esse coguntur ne viles habeantur. Et ideo non sine causa Apostolus clamat: Seculum totum in malo positum est: et verum est: merito enim totum in malo esse dicitur, ubi boni locum habere non possunt: siquidem ita totum iniquitatibus plenum est, aut ut mali sint, qui sunt; aut qui boni sunt malorum persecutione crucientur.* And thus is it now in our dayes. Therefore Puritans and Precisians are undoubtedly the very primest Christians, because they are ne-

p Vt quisque nomine Christiani (I may now say, Puritani) emendatur offendit. *Tertul. Apologia c. 2, 3.*

\* Vnum nomen est persecutionis, sed non una est causa certaminis. *Leo De Qua. dr. Sermo 9. f. 89*  
q See *Tertullian* de Pallio lib. & Mr. *Boltons* Discourse of true Happinesse, p. 190. to 192. And my Perpetuity, Epistle 3.

r De Gubern. Dei l. 4. p. 110, 111. And ad Ecclesiam Catholicam lib. 3. pag. 408. hee writes thus. At vero nunc diversissime et impiissime nullis omnino a suis minus relinquitur, quibus ob Dei reverentiam

plus debetur: nullos pietas minus respicit, quam quos præcipue religio commendat: Denique si qui a parentibus filii offeruntur Deo, omnibus filiis postponuntur oblati; indigni iudicantur hæreditate, qui digni fuerint consecratione: ac per hoc una tantum re parentibus viles fiunt, quia cæperint Deo esse preciosi.

*f* Multi, quod dolendum est, proscissibus uruntur alienis; et qui se virtutibus vacuos despici noverrunt, armantur in eorum odium quorum non sequuntur exemplum. *Leo De Quadragesima Sermo 10. f. 91.*

*z* In bono proposito constitutis, inimicitiae dissimilium diabolo instigante non desunt, et facile in odia prorumpunt, quorum improbi mores detestabiliores fiunt comparatione rectorum. Iniquitas cum iustitia non habet pacem, temperantiam odit ebrietas, falsitati nulla est cum veritate concordia: non amat superbia mansuetudinem, petulantia verecundiam, avaritia largitatem, et tam pertinaces habet diversitas ista conflictus, ut etiam si exterius conquiescat, ipsa tamen piorum cordium penetralia inquietare non desinat, ut verum sit quod qui voluerunt in Christo pie vivere, persecutione patientur, &c. *Leo De Quadragesima Sermo 9. f. 89. x Gal. 5. 17. 2 Cor. 6. 15, 16. y Gen. 3. 15. z Gal. 4. 29. 1 Ioh. 3. 12, 13. a Ioh. 15. 19, 20. b 2 Cor. 6. 14, 15, 16. c Prov. 29. 27.*

ver honoured with these titles till they (*f*) *turne better than they were at first, yea better than all those that reproach them by these names of scorne.* And here we may observe a difference betweene eminency in religion, and excellency in all other things besides. For let a man be exquisite in any other art or profession whatsoever, be it in Phisicke, Musicke, Law, Philosophy, or any liberall science, or mechanicke trade; yea let a man be a zealous forward Papist, Iesuite, Priest or Votary; the more eminent they are in all or any of these, the more honoured, revered, frequented, admired, and beloved are they of all sorts of men; because they are but naturall humane excellencies, to which corrupt nature and the Divell have no antipathy at all. But let any man become a (*t*) *conscionable, zealous, sincere and forward professor of true religion, transcending others in the practical power of grace, or in the inward beauty of holinesse; and the more perspicuously eminent he growes in these, the more is he commonly hated, slandered, persecuted, reviled by the tongues of wicked men, and the greater Puritan doe they account him; because (x) there is grace within him, that is diametrically contrary to their corruptions.* Neither neede we wonder at it: for ever since God at first put (*y*) *enmity betweene the seede of the woman and the seede of the serpent, (z) those who have beene borne after the flesh, have persecuted, slandered, abhorred those who have beene borne after the spirit; and (a) those who who are of this world, have hated such who are redeemed out of the world; there (b) being never as yet in any age, any concord or truce betweene Christ and Belial, light and darknesse, righteousness and unrighteousnesse, Belcevers and Infidels; (c) those who are upright in the way, being*

*always*



always an abomination to the wicked, for these very reasons onely, and no other; (d) because they follow the thing that good is, and (c) runne not with them into the same excesse of riot; (f) because their works are good, and theirs who thus revile and hate them, evill: because their lives are not like other men, and their wayes are of another fashion: because they are not for wicked mens turnes, and they are cleane contrary to their doings, upbraiding them with their offending the Law, objecting to their infamy the transgressions of their education, and abstaining from their wayes as from filthinesse, (h) testifying unto them by their holy lives, that the workes they doe are evill. These and no other were the true originall causes of mens hatred & reproach against (i) Christians, against Christ and his Apostles heretofore; and of mens inveterate rancor and malicious calumnies against Puritans now, what ever mens pretences are against it, as I have more largely manifested in a (k) precedent Treatise. If any thinke this strange, that men should be thus persecuted, hated, reviled, nicknamed, slandered and condemned even for their grace, their holinesse, and the very practicall sincere profession of religion: let them consider but these few particulars which will give them ample satisfaction in the point. First, those frequent predictions or premonitions of our Saviour to all the professors of his name: (l) *That they shall be hated, persecuted, reviled of all men & Nations for his sake:* (m) *that they shall seperate them from their company, cast out their names as evill, & say all maner of evill against the* \* *falsly*

ledicenti consuetudo sollicitè? non dicat adversus eos qui maledicto digni sunt, sed etiam adversus eos quos Dominus non maledixit; id est, iustos et innocentes viros. *Orig.* *gen. lib. 3. in Epist. ad Rom. c. 3. Rom. 3. fol. 154. C. Vid. ibid.* & In my Perpetuity Epist. 3. & Healths Sicknesse, p. 79. to 89. l Mat. 10. 16 to 36. c. 24. 9. Ioh. 15. 19, 20. c. 16. 2, 33. c. 17. 14. m Mat. 5. 11, 12. Luk. 6. 22, 23. \* Maioris contumeliæ res est, falsis quenquam notare et insignire criminibus quam vera ingerere atq; oblectare delicta. Quod enim sese dici, et quod esse testentis, mortum habet minorem testimonio tacitæ recognitionis infractionem. Illud vero acerbissime vulnerat quod innoxios et quod decus nominis et æstimationis infamat. *Arnobius adversus Gentes l. 4. p. 147.*

d Psal. 3. 8. 1.  
2c. e 1 Pet. 4.  
3. 4. f 1 Ioh. 3.  
12, 13. g Wild.  
2. 15, 16. & c.  
h Ioh. 7. 7. See  
my Perpetuity,  
Epistle 3. Ma-  
lignorum spi-  
rituum adver-  
sus sanctos in-  
sidia non qui-  
escunt, et sine  
occulto dolo,  
sive aperto  
prælio, in om-  
nibus fidelibus  
propositum bo-  
næ voluntatis  
inestant. In i-  
micum autem  
illis est omne  
quod rectum,  
omne quod ca-  
stum. *Leo de  
Passione Domini  
Sermo 19. f.  
140.*

i Maledictione  
autem et ama-  
ritudine repleri  
os, valde mul-  
torum est. Quis  
enim ita emen-  
dati oris est,  
quem non ma-

n Iohn 16. 33.  
 • Iohn 16. 2.  
 p Omnes dixit,  
 exceptis nullā.  
 Quis enim ex-  
 ceptus potest  
 esse, cum ipse  
 Dominus per-  
 secutionum  
 tentamenta to-  
 leraverit? *Ambr.*  
*Enar. in Psal.*  
*118. Octon. 20.*  
*Tom. 2. p. 501. G.*  
 See Ambrose,  
 Chrysost. The-  
 odoret, Theo-  
 phylact, Remi-  
 gius, Beda, An-  
 selme, Prima-  
 us, Haymo,  
 H Rabanus  
 Maurus, and  
 all other Fa-  
 thers and Ex-  
 positors on this  
 text.  
 q Acts 14. 22.  
 i Thess. 3. 4.  
 r i Iohn 3. 12,  
 13.  
 s De Guberna-  
 tione Dei l. 1.  
 p. 22.

• I say 8. 18.

u Zech. 3. 8. See  
 Psal. 102. 6. Ier.  
 12. 9. Psal. 71. 7.

for his names sake: (u) that in the world they shall have tribulation, and (o) that whosoever killeth them shall think he doth God good service. Secondly, that memorable position of St. Paul, 1 Tim. 3. 11, 12. Yea, and (p) all that will live godly in Christ Iesus shall suffer persecution: (q) for through many tribulations and afflictions we must enter into the Kingdom of heaven. Thirdly, the examples of Gods Saints in all ages even from Adam to this present. If we looke upon Cain and Abel, the two first-borne of the world, wee shall beholde gracelesse (r) Cain, who was of that wicked one, slaying his righteous brother Abel: & wherefore slew he him? S. Iohn resolves the question in these very termes, because his owne workes were evill and his brothers righteous: and there-upon he grounds this inference; *Marvell not, my brethren, if the world hate you.* (s) *Non enim mirum est,* (writes Salvian) *nunc sanctos homines quedam aspera pati, cum videamus quod Deus etiam per maximum nefas, primum sanctorum fuit occidi.* Looke we upon holy King David, we shall finde him thus complaining: *Psal. 38. 19, 20. They that hate me wrongfully are multiplied, they also that render me evill for good are my adversaries, (pray marke the onely reason) because I follow the thing that good is.* The Prophet Isay complaineth thus of his times: *Isay 59. 14, 15. Iudgement is turned away backward and justice standeth afarre off; for truth is fallen in the streets, and equity cannot enter: yea truth faileth, and hee that departeth from evill maketh himselfe a prey, or is accounted mad: yea hee brings in Christ himselfe prophetically speaking in this manner: (t) Behold I and the children whom the Lord hath given me are for signes and wonders even in Israel.* The Prophet Amos writes thus of his age: *Amos 5. 8. They hate him that rebuketh in the gate, and abhorre him that speaketh uprightly: and the Prophet (u) Zechariah in-formes us, that Iosua the high Priest, and his followers that sate before him (to wit, Christ and all his followers)*

were



were men wondred at in the world, as if they were some monstrous creatures, or men besides themselves. The Prophet Daniel we know, was so [x] unblameable in his life and actions, that his very enemies could not finde any error, fault, or occasion against him, except it were concerning the law of his God, and that hee made prayers and supplications before the Lord his God three times a day: and for this his piety onely they procured him to be cast into the Lions den. I could instance in [y] divers others of Gods dearest Saints who were thus persecuted and maligne'd for their graces before our Saviours time, but that Tertullian hath long since forestalled mee; whose memorable passage to this purpose I wish all Antipuritans to consider. [z] *Aprimordio justitia vim patitur: statim ut coli Deus capit invidiam religio sortita est. Qui Deo placuerat occiditur, et quidem à fratre, quo proclivius impietas alienum sanguinem sectaretur, à suo auspicata infectata est. Denique non modo justorum, verum etiam et Prophetarum: David exagitur, Elias fugatur, Hieremias lapidatur, Esaias secatur, Zacharias inter altare et adem trucidatur; perennes cruoris sui maculas silicibus adsignans. Ipse clausula legis et Prophetarum, nec propheta sed Angelus dictus, contumeliosa cade truncatur in puella saltica lucar. Et utique qui spiritu Dei agebantur, ab ipso in martyria dirigebantur, etiam patiendi quæ prædicassent, &c. Talia à primordio et præcepta et exempla debitricem martyrii fidem ostendunt.* If wee looke upon [a] Christ and his Apostles, we shall finde them hated, persecuted, slandered, reviled with opprobrious names and obloquies, [b] being made as the very filth of the world, and as the offscouring of all things unto this day; yea wee shall see them martyred and put to death for no other cause at all, [c] but onely for their grace, their holinesse, their transcendent goodness, and their opposition to the sinnes and errors of the times: as I have [d] elsewhere amply discoursed. If we behold the primitive Christians but a while, we shall discover

x Dan. 5. 3, to 12.

y See my Perpetuity Epistle 3.

z Adversus Gnosticos lib. p. 430, 431.

a See my Perpetuity, Epistle 3. at large.  
b. 1 Cor. 4. 9, 10.

c See Iustia Martyr, Apologia 2. pro Christianis. Tertulliani Apologia, Lactantius De Iustitia l. 5. c. 1, 5. 9.

d In my Perpetuity, Epistle 3.

e Epist. l. 10.  
Epist. 97.

f Stromatum  
l. 7. c. 104. F.

g Apologia ad  
versus Gentes,  
c. 10.

\* Nam et hoc  
queque genus  
invenitur qui  
meliores obtre-  
ctare malint  
quam imitari,  
et quorum si-  
militudinem  
desperem, eo-  
rum affectant  
similitudinem;  
scilicet, ut qui  
suo nomine  
obscuri sunt,  
alieno innotef-  
cant. Apulianus  
Floridum l. 1.  
p. 105.  
h Oratio 21. p.  
412.

discover no other cause of their hatred and persecutions against them, but onely this, *that they were Christians, that they were better than they were before, and more holy than their neighbours.* This (e) Pliny himselfe affirms in his *Epistle to the Emperour Trajan.* *Affirmabant autem hanc fuisse summam, vel culpa Christianorum, vel erroris; quod essent soliti statim die ante lucem convenire, carnemque Christo quasi Deo dicere secum invicem: seque sacramento non in scelus aliquod obstringere, sed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellati denegarent:* And yet for this alone were they persecuted and put to death. Hence was it that *Clemens Alexandrinus* writes thus in the behalfe of Christians: (f) *Nos ergo prosequuntur, non ut qui nos esse injustos deprahenderent, sed quod nos vita humane injuriam facere existiment eo quod simus Christiani, et ipsos inquam, qui sic vitam institimus, et alios adhortamur ut vitam degant similem.* Hence is that excellent discourse of *Tertullian* to the like purpose: (g) *Ecce autem et odio habemur ab omnibus hominibus nominis causa. Non scelus aliquod in causa est, sed nomen: et solius nominis crimen est. Non ideo bonus Caius, et prudens Lucius, quia Christianus. Ut quisque nomine Christiani (I may now say Puritani) emendatur offendit. Oditur in hominibus innocuis, nomen innocuum. Nomen detinetur, nomen expugnatur, et ignotum sectam, ignotum et auctorem vox sola preadamnat, quia nominatur non quia vincitur.* Which I may as justly apply to Puritans and Precisians, as ever he did unto Christians who are persecuted and hated onely for their graces, their surpassing goodnesse, under the vizard of these odious names, \* *by such who would rather slander, than imitate their holinesse.* Hence *Gregory Nazianzen* also thus complained of the usage of the pious Christians of his age: (h) *Spectaculum novum facti sumus non Angelis et hominibus, sed omnibus ferme improbis et flagitiosis, et quovis tempore et loco, in foro, in computationibus,*



in voluptatibus, in luctibus: Iam etiam ad scenam usque prodijmus (quod propemodum lachrymis refero) et cum perditissimis obscenissimisque ridemur; nec ullum tam jucundum est spectaculum, quam Christianus comicis cavillis suggillatus. And is it not as true of (i) Puritans and Precisians now, as it was then of Christians? Hence also was the complaint of holy St. *Augustine*. (i) *Insultatur homini quia Christianus est: insultatur etiam homini, qui inter multos Christianos melius vivit, et timens aspera verba insultatorum incidit in laqueos diaboli.* (l) *Tibi pro convicio objicitur quod Christianus es. Cur autem modo objicitur quod Christianus est? Tam pauci non Christiani remanserunt, ut his magis objiciatur, quia Christiani non sunt, quam ipsi audeant aliquibus objicere quia Christiani sunt. Tamen dico vobis fratres mei, incipe quicumque me audis vivere quomodo Christianus, et vide si non tibi objiciatur et à Christianis, sed nomine, non vita, non moribus. Nemo sentit nisi qui expertus est.* And is not this the case of Puritans, among ritular Christians now? Survey we all the other (m) *Fathers and Ecclesiasticall Historians*, we shall finde them very copious in this theame, that the best Christians have beene evermore hated, persecuted and reviled by carnall men, and that onely for their grace and goodnes: Witnesse the expresse resolution of St. *Chrysostome*: (o) *Christianorum genus, non quia est odibile, sed quia est divinum, odiunt carnales: Which St. Augustine thus seconds. Invidentia illius diabolica qua invident bonis mali, nulla alia causa est, nisi quia illi boni sunt, illi mali.* (p) *Omnis enim malus ideo persequitur malum, quia illi non consentit ad malum.* And this onely is the cause why Puritans and Precisians are thus maligned and despised now.

ad Solitariam vitam agentes. See Eusebius, Socrates Scholasticus, Theodoret. Sozomen, Cassiodorus, Nicephorus Callistus, The English and French Booke of Martyrs, the Centuries and Baronius, passim accordingly. o Opus imperfectum in Matth. Hom. 24. Tom. 2. Col. 772. B. p De Civit. Dei l. 15. c. 5, & Enar. in Psal. 128. p. 751.

Who are oft traduced on the Stage: See Sir Thomas Overburie vs C. a. ct. of an excellent actor, and here At. Scene accordingly.

l Enarratio in Psal. 90. Tom. 8 pars 2. p. 145, 146. See Enar. in Psal. 128. p. 750, 751.

l Enarratio in Psal. 30. Tom. 8 pars 2. p. 209, 210. See Ibid. v. 190. to 208. accordingly: & De Civit. Dei l. 1. c. 1, 2.

m Justin Martyr, Apologia 1, 2. Anaxagoras pro Christianis Legatio, Cyprian Epist. 12. Epist. 2. Donato. Basil. Epist. 80. Euthathio Medico, Lactantius de Iustitia l. 5. c. 1, 9. Leo de Quadragesima Sermo 9. & Athanasius Ep

\* Qui odio nostri non secus atque rei honestæ fludent turpe forsant putantes si absque ratione nos odio persequi videantur, causas odii contra nos et crimina fingunt. Nihil autem eorum quæ contra nos feruntur constanter tueretur, sed nunc hanc, paulo post aliam, et rursus quoque aliam inimicitiae causam contra nos assignant: atque ita nulla in re malitia eorum consistit, sed mox atque ab hac intentata culpa resiliunt, alii incumbunt et rursus illa neglecta aliam apprehendunt: et si omnia de quibus nos accusant diluerimus, ab odio tamen non recedunt. *Basil. Epist. 80. Eusebio Medico, Tom. 2. p. 74. Vid. Ibidem. q. Mat. 27. 63. Ioh. 7. 12, 47. r. Epist. 10. ad Furiam c. 1. See Spondanus Epir. Baronii Anno 56. sect. 3. \* Ier. 17. 9, 10. Acts 1. 24. 1 Chron. 22. 9. 1 Cor. 2. 11. f. Dat veniam corvis, vexat censura columbas. Juvenal. Satyr. 2.*

If any here object, that they condemne not Puritans for their goodnesse, but because they are hypocrites and dissemblers; or because they are seditious factious persons, & enemies to the state and government; the crimes wherewith the world now charge them, \* whose accusations are still as various, flitting and uncertaine against Puritans, as they were of old against the Christians.

To this I answer first: That it is no wonder for Puritans to be reputed hypocrites and impostors now: For even our Saviour Christ himselfe was not onely counted, but (q) *called a Deceiver, and one who did but cheate the people*; though we all know and beleieve that there was no guile at all within him: Yea all the *Apostles and Saints of God were accounted Deceivers, and yet they were true, 2 Cor. 6. 8.* And (r) *St. Hierom* informes us, that *Christians* were thus stiled even in his age. *Vbi cunq; viderint Christianum, statim illud è trivio ó γραιὸς ἐπιθέτες; vocant Impostorem et detrahunt. Hi rumores turpissimos ferunt, et quod ab ipsis egressum est, id ab alijs audisse se simulant; ydem auctores et exaggeratores:* as our Antipuritans are now. Secondly admit that Puritans were but hypocrites & Impostors (which is impossible for any particular men to judge, since they are unacquainted with the secrets of their hearts, \* *which God alone can onely search*, which me thinkes should stop these objectors mouths) yet none exclaime against them as Puritans and Precisians for these vices onely; but for that very profession of religion which they make. For let a man be never so treacherous or deceitfull in his dealing, yet if he make no forward profession of religion, he may passe very well (s) *for a politique, crafty, provident man*; he shall then be no Puritan: but



let him professe religion, be he never so honest in his dealings, yet he shall certainly be branded for a Puritan: It is not therefore mens hypocrisie, but their profession of religion that makes them Puritans: which if it be but meere counterfeite, why doe not our Antipuritans make that profession of religion in truth, the very shew of which they so much hate, even for the substance sake? Thirdly, admit some Puritans or Precisians are meere Impostors, making (v) religion a very vaile to cloake their treachery, and circumvent their brethren; as there are now too many such: yet malice it selfe must needs acknowledge that the Majorpart of them are most just and upright in all their dealings towards men; witnesse experience, and the common speech; that such and such are very honest and upright in their trades, or they are worthy Gentlemen which men may safely trust, but yet they are Puritans; as if their piety were a disparagement to their honesty: and yet men hate and slander them all alike for the hypocrisie onely of some few; as they did the Christians in *St. Augustines* dayes. (x) *Quanta mala* (saith he) *dicunt in malos Christianos quæ maledicta perveniunt ad omnes Christianos? Nunquid enim dicit qui maledicit, aut qui reprehendit Christianos, ecce quid faciunt non boni Christiani? Sed ecce quæ faciunt Christiani; non seperat, non discernit.* Thus doe men deale with Puritans now; they hate, revile and persecute them in the lump without distinction; they deeme them hypocrites and deceivers all alike, when as the most of them are not such; (as if their very profession of religion (y) made them hypocrites, which men are apt to believe: ) therefore they detest them not for their hypocrisie, which reacheth onely to some few, but for the strict holinesse and precisenesse of their lives alone, wherein they all accord. Fourthly, the reason why men thus uncharitable forejudge all Puritans for hypocrites, though they neither know their hearts nor persons, is onely this; because they (z) see that

M m m m m

holinesse,

¶ Fideles se  
spondent ut  
oportunitus  
sacientibus no-  
ceant, *bernard.*  
*De Considera-*  
*one l. 9. c. 2. Col.*  
*884. M.*  
x *August. Enar.*  
*in Psal. 30. P.*  
*201, 202.*

y Christianus  
si sit improbus,  
ne accuses pro-  
fessionem, sed  
re bona uten-  
tem male. Non  
enim oportet  
damnare res,  
sed eum qui re  
bona male ut-  
titur. Quando-  
quidẽ et Iudas  
proditor fuit:  
verum ob id  
non accusatur  
ordo Apostoli-  
cus, sed illius  
animus, nec  
crimen est sa-  
cerdotii, sed  
malum animi.  
*Chrysost. Hõ. 4.*  
*de Verbis Esaiæ,*  
*Tom. 1. Col. 1302*  
*Vid. Ibidem.*

z Cæcitaris  
duæ species fa-  
cile concurrunt  
ut qui non vi-  
dent quæ sunt,  
videre videan-  
tur quæ non  
sunt. *Tertul. A-*  
*pol. ad. Gentes*  
*c. 1.*

See Wisdom. 2.  
12, to 20. &c.  
3. 1. 2, 3, 4.

<sup>a</sup> Cicero Tuf-  
cul. Quæst. 1. 5.  
Seneca Conso-  
lario.

<sup>b</sup> Natura invi-  
diosi erant A-  
thenienses et  
ad optimis qui-  
busque detre-  
ctandum pro-  
clives, non so-  
lum iis qui in  
administratio-  
ne reipubl. et  
magistratu ex-  
cellerent, verū  
etiam qui vel  
doctrina litera-  
rum vel vitæ  
gravitate præ-  
fulgerunt. E-  
lian Varie hys-  
t. 2. 6. 13.

<sup>c</sup> 1 Cor. 2. 6. to  
16.

<sup>a</sup> Tertul. Apo-  
log. adversus  
Gentes c. 50.

<sup>a</sup> Seneca de  
Vita beata c.  
19, 30, 21.

<sup>b</sup> This there-  
fore was an  
ancient com-  
mon objection  
against the  
best heathen  
Philosophers,  
who were ma-  
ligned for their  
virtues.

holinesse, grace and goodnesse in them, which they finde  
not in themselves or others: and thereupon to satisfie  
their owne selfe-condemning consciences, they censure  
all excesse of grace and holinesse as meere hypocrisie,  
for feare themselves should be reputed but prophane  
in wanting all those graces, those eminent degrees of  
holinesse wherein they excell. It was a true speech of  
an heathen Orator: (a) *Annon hoc ita fit in omni po-  
pulo? nonne omnem exuperantiam virtutis oderunt?*  
*Quid? Aristides nonne ob eam ipsam causam patria  
pulsus est quod præter modum iustus esset?* Certainly if  
the exuberancy of morall vertues have made heathens  
(b) odious unto vitious Pagans, no wonder if the tran-  
scendent eminency of Puritans graces procure the ma-  
lice, the reproaches of all carnall Christians, who being  
(c) *unacquainted with the power of saving grace them-  
selves*, are apt to censure it as folly, hypocrisie or mad-  
nesse in all others: but yet this may be their comfort;  
\* *Cum damnamur à vobis, à Deo absolvimur.*

If any now reply, that Puritans live not as they speake  
and teach; therefore the world condemnes them for  
hypocrites and dissemblers: let Seneca give them  
a satisfactory answer. (a) *Aliter, inquit, loqueris; ali-  
ter vivis. Hoc per malignissima capita, et optimo cuique  
inimicissima* (b) *Platoni objectum est, objectum Epi-  
scuro, objectum Zenoni. Omnes enim isti dicebant non  
quemadmodum ipsi viverent, sed quemadmodum viven-  
dum esset. De virtute, non de me loquor. Et cum virijs  
convicium facio, in primis meis facio: cum potuero, vivam  
quomodo oportet. Nec malignitas me ista multo veneno  
tincta deterrebit ab optimis. Ne virus quidem istud, quo  
alios spargitis, vos necatis, ne impedit, quo minus per-  
severem laudare vitam, non quam ago sed quam agendam  
scio, quo minus virtutem adorem, et ex intervallo ingenti  
reptabundus sequar. Expectabo scilicet, ut quicquam ma-  
livolentia inviolatum sit cui sacer nec Rutilius fuit nec  
Cæso, &c. De alterius vita, de alterius morte disputatis;*



et ad nomen magnorum ob aliquam eximiam laudem virorum, sicut ad occursum ignotorum hominum minati canes, latratis. \* Expedi enim vobis neminem videri bonum; quasi aliena virtus exprobratio delictorum vestrorum sit. Inviti splendida cum sordibus vestris confertis, nec intelligitis quanto id vestro detrimento audeatis. Nam si illi qui virtutem sequuntur avari, libidinosi, ambitiosi; sunt; quid vos estis quibus ipsum nomen virtutis odio est? Negatis quinquam prestare quæ loquitur, nec ad exemplar orationis suæ vivere. Quid mirum? cum loquantur fortia ingentia, omnes humanas tempestates evadentia: cum refrigere se crucibus contentur, in quas unusquisque vestrum clavos suos ipse adjicit. Non præstant Philosophi quæ loquuntur, multa tamen præstant quod loquuntur, quod honesta mente concipiunt. Nam si et paria dictis agerent, quid esset illis beatius? Interim non est quod contemnas bona verba, et bonis cogitationibus plena præcordia studiorum salutarium, etiam citra affectum, laudanda tractatio est. Quid mirum si non ascendunt in altum? Arduos aggressus virtutis suscipe: etiam si decidunt magna conantur. Generosa res est, respicientem non ad suas, sed ad naturæ suæ vires, conari alta, tentare, et mente majora concipere, quam quæ etiam ingenti animo adornatis effici possint. Quis hoc facere proponet, volet, tentabit, ad deos iter faciet; ne ille, etiamsi non tenuerit, magnis tamen excidet ausis. \* Vos quidem qui virtutem cultoremque ejus odistis, nihil novi facitis. Nam et solem lumina ægra formidant, et aversantur diem splendidum nocturna animalia, qui ad primum ejus ortum stupent; et latibula sua passim petunt, abduntur in aliquas rimas, timida lucis. Gemite, et infelicem linguam bonorum exercete convicio. Instate, commordete, cuius multo frangetis dentes quam imprimetis. It is true that the best of all (c) Gods children have their weaknesses, their passions and infirmities, which they cannot wholly conquer whil'es they continue here; they have (d) flesh in them as well as spirit, which sometimes shewes it selfe; they

\* This then is the cause why men so hate and slander Puritans, because their goodnesse shames other mens badnes.

\* Note this

2 Chron. 6. 36  
Prov. 20. 9.  
Eccles. 7. 20.  
James 3. 2.  
1 John 1. 8.  
Acts 14. 17.  
d Rom. 7. 14 to  
25. Gal. 5. 16,  
17.

M m m m m 2

have

e Rom. 7. 24, 25. have (e) a dying body of sinne within them, which though  
 f Rom. 5. 13, it (f) raignes not in them, as a King, yet sometimes it  
 13, 14. overmasters them in some particular actions as a ty-  
 g Gal. 5. 17. rant; (g) in<sup>o</sup>much as they cannot doe the good they  
 Rom. 7. 15, 18, would, and the evill that they would not that they doe:  
 19, 20, 21, 22, But yet this frees them from hypocrisie. First,  
 23. that they unfainedly (h) desire and endeavour to mortifie  
 h Rom. 7. 16. to the end. all their sinnes and lusts, and to be freed from them. Se-  
 i Rom. 7. 16. to condly, they utterly (i) abominate and detest their sinnes,  
 the end. c. 8. 13. continually watching, fighting, praying against them, and  
 Gal. 5. 24. Col. labouring to destroy them. Thirdly, when they fall in-  
 3. 4, 5, 6. to any sinne of infirmity out of humane frailty, (k) they  
 k 1 Cor. 11. 31. condemne and judge themselves for it; it is their greatest  
 Psal. 32. 3, 5. grieve and shame, and they goe mourning for it all their  
 Psal. 51. 1, to dayes, (l) loathing and abhorring themselves because they  
 14. Psal. 38. 6. have thus offended. Fourthly, they become more (m) vi-  
 l Job 42. 6. gilant against their sins and frailties for the time to come,  
 Ezech. 16. 61, binding (n) themselves by solemne voves and covenants  
 63. never to relapse into them more, (o) crying mightily unto  
 m Psal. 39. 1. God for strength to resist, and power to subdue them.  
 Plal. 141. 3. Fifthly, they (p) allow not themselves in one knowne sinne  
 Job 11. 1, Mar. whatsoever; they sinne not so frequently, in that manner  
 26. 41. 2 Cor. as others doe, (q) keeping themselves innocent for the  
 7. 11. most part from great offences, and notorious sinnes, in  
 n Job 31. 1. which those who most condemne them wallow. Last-  
 Ps. 61. 8, Ecclef. ly, they leade farre (r) holier and stricter lives than other  
 5. 4, 5. men, they serve and honour God more than they; they  
 e Ezra 9. 5, to 5. (s) love and feare God more than others, being farre  
 Dan. 9. 4. to 20. more frequent, more constant in hearing, reading, prayer,  
 2 Cor. 12. 7, 8. meditation, fasting, and all holy duties, than those who  
 g Rom. 7. 15, declaime against them most; and yet (t) they desire, they  
 16. Psal. 139. endeavour to be better and holier every day. Therefore  
 23, 24. Psal. 119. they are no hypocrites, as all Antipuritans for the most  
 104. part are; who professe themselves Christians as well  
 q Psal. 19. 13. as Puritans, and yet live like Pagans, like Infidels in  
 r 1 Pet. 1. 12. grosse notorious sinnes, without any shame or sor-  
 to 16. row for them, or any warre against them, endeavour-  
 s Psal. 119. 20, ing  
 47, 48, 55, 57, 72, 97, 113.  
 Psal. 1. 1, 2.  
 t Psal. 119. 5, 10,  
 33, 34. Phil. 3.  
 13, 14.



ring not to (t) grow better than they are.

For the second part of the Objection; that Puritans and Precisians are seditious, factious, troublesome, rebellious persons and enemies both to state and government: and that this onely is the cause why they are so much hated, persecuted, reviled. I answer, that this is an ancient scandall which hath beene alwayes laid upon the choycest Saints of God from age to age; wherefore we may the lesse wonder at it now. For did not (d) Pharaoh long agoe, thus censure Moses and Aaron, and thereupon drove them out of his presence as factious persons who did let the people from their worke, and stirre them up to mutinie? Did not (e) King Ahab accuse the holy Prophet Eliyah as a troubler of Israel, when as it was onely himselfe and his fathers house that did disquiet it? and (f) did he not hate and imprison the good Prophet Micaiah as an enemy to him and his proceedings, because he alwayes prophesied truth unto him, and would not flatter him in his ungodly courses and humours? Did not that wicked (g) favourite Haman, accuse the whole Nation of the Iewes to King Ahasuerus, that their lawes were diverse from all people, that they kept not the Kings lawes, and that it was not for the Kings profit to suffer them; and thereupon procure the Kings Letters to the Lieutenants and Governours of the people, that they might be destroyed? Did not (h) Rehum and Shimshai write letters to King Artaxerxes against Hierusalem, of purpose to hinder the building of it out of their malice to the pious Iewes: that it was a rebellious and a bad Citie, and hurtfull unto Kings and provinces, and that they had moved sedition of old time in the middest thereof, for which cause it was destroyed: informing the King withall, that if the walls thereof were set up againe, they would not then pay toll, tribute and custome, and so the Kings revenue should be endamaged? and did not \* Sanballat send his servant to Nehemiah with an open letter in his hand, wherein it was written; it is reported among

† Exigo a me,  
non ut optimis  
par sim, sed ut  
malis melior.  
Seneca De Vita  
Beata cap. 16.

d See Exod. 5.  
4, 5. & 10. 8.

e 1 King. 18.  
17, 18.

f 1 Kings 22.  
8, 24, to 29.

g Ester 3. 8, 9,  
to the end.

h Ezra 4. 10  
to 17.

\* Nehem. 6.  
5, 6.

i Jer. 14. 10. c.

20. 1, 2, 3. c. 2.

1. to 6. c. 38. I.

to 14.

k Amos 7. 10.

to 15.

l Dan. 6. 12. to

17.

m Matth. 17. 24

25, 26, 27.

n Matth. 22. 21.

o Luk. 23. 1, 2,

10. & Iohn 19.

12.

the heathen, and Gaspmu saith it, that thou and the Iewes thinke to rebell, for which cause thou buildest the wall, that thou maist be their King? &c. Was not the Prophet (i) Jeremy persecuted and imprisoned by the high Priest, the Princes and all the people, for a man of strife and contention to the whole earth; as a professed enemy both to the King, the State, and all the people, for no other cause but this, that he faithfully delivered those displeasing messages which God enjoined him, to proclaim against them for their sinnes? Did not (k) Amaziah the Priest of Bethel accuse the Prophet Amos to King Ieroboam, for conspiring against him in the midst of the house of Israel, and that the land was not able to beare his words? Which scandalous accusation not succeeding, did hee not thereupon advise him, to flee into the land of Iudah, and to eate bread and prophecies there; charging him like an Episcopall controller, not to prophesie any more at Bethel, for it was the Kings Chappell, and the Kings Court, where he would have no faithfull Prophets, no truth-telling sinne-rebuking Chaplaines come who knew not how to flatter. Did not (l) the governours who conspired together against the Prophet Daniel, put in this information against him to King Darius, that he neither regarded him nor his decree which hee had signed; accusing him of disobedience, faction and opposition to his lawes and royall authority? Yea was not our blessed Saviour himselfe, though he (m) payed tribute to Caesar, injoyning all his followers, (n) to give unto Caesar the things that were Caesars; being as free from all sedition or rebellion against Princes as from all other sinnes; accused, condemned as a seditious Anti-monarchicall person? Did not the (o) whole multitude of the people with the chiefe Priests and Scribes accuse him before Pilate, saying; We found this fellow perverting the Nation, and forbidding to give tribute to Caesar, saying, that he himselfe was Christ a King? and did not they thereupon cry out against Pilate when as he sought to have released him, saying,



saying, if thou let this man goe, thou art not *Cæsars* friend, for he speaketh against *Cæsar*? And if our most innocent Saviour were burthened with these most false and scandalous reproaches of sedition, faction, treason and rebellion against *Cæsar*; no wonder if \* none of all his followers can be exempted from these calumnies: (p) For if they have thus falsely called the Master of the house *Belzebub*, how much more will they stile those of his household so? the Disciple not being above his Master, nor the servant above his Lord; as himselfe doth argue in this very case. To confirme this further by some other pregnant examples. Was not (q) *St. Paul* himselfe, together with all the Disciples and beleeving Christians both at *Philippi* and *Thessalonica*, accused by the *Iewes* and other lewd companions, as men who did exceedingly trouble the Citty, and teaching new customes which it was not lawfull for men either to receive or observe? that did all contrary to the decrees of *Cæsar*, and that they had turned the whole world upside-downe, insomuch that (r) their sect was every where spoken against? Did not the *Iewes* cry out against this most laborious Apostle *St. Paul*, saying, (s) Men and brethren helpe; this is the man that teacheth all men every where against the people and the law and this place, and hath likewise defiled this holy place; and did not all the people thereupon lay violent hands upon him, intending to put him to death, as a most seditious factious person. Yea did not (t) *Tertullus* the *Iewish* Orator, accuse him before *Felix*, and the high Priests & Pharisees traduce him before *Festus*, for a pestilent fellow, a mover of sedition among all the *Iews* throughout the world, & a ringleader of the sect of the *Nazarens*? And yet who so free from sedition, faction, rebellion or discord, as this most blessed Apostle; who commandeth (u) every soule to be subject to the higher powers: (x) to obey those who have the rule over them, and to submit unto them even out of conscience sake? (y) who exhorts all men to make supplications, prayers, intercessions and thanks-

\* Fundendo sanguinem et patiendo magis quam faciendo contumelias Christi fundata est Ecclesia: persecutionibus crevit, martyriis coronata est &c. nos solos expellere cupiunt: nos soli qui Ecclesiæ communicamus, Ecclesiam findere dicimur. Hierom. Epist. 63. Cap. 4. p. 226, 227. p. Matth. 10. 24, 25, 26. Iohn 13. 16. & 15. 20. q Acts 16. 20, 21. c. 17. 5, 6, 7, 8. r Acts 28. 21. (Acts 21. 28. & c. 1 Acts 24. 5. & 25. 2.

u Rom. 13. 1, 2, &c. x Heb. 13. 17. y 1 Tim. 2. 1, 2.

z Ephes. 4. 3. *thanksgivings for Kings and all that are in authority: to*  
 4 Rm. 16. 17. *(z) keepe the unity of the spirit in the bond of peace: to*  
 b 1 Cor. 12. 13. *(a) marke those who cause divisions and offences contrary*  
 c 1 Pet. 2. 12. *to the doctrine they had received, and to avoid them:*  
 to 18. & c. 16, 17. *(b) blaming the Corinthians for their dissentions. Besides*  
 red together. *this doth not St. Peter informe us, (c) that albeit the*  
 d See 1 Cor. *Christians in his time had their conversation honest a-*  
 4. 9. to 15. *mong the Gentiles, submitting themselves to their Go-*  
 2 Cor. 4. 8. to *vernours, Kings and lawfull ordinances for the Lords*  
 12. c. 6. 7. to 11. *ake; yet the Gentiles were alwayes speaking against them*  
 2 Tim. 3. 3. 4. *as evill doers, and falsly accusing their good conversation*  
 2 Pet. 2. 10, 11, *in Christ, as if they were nought but seditious factious*  
 22 Hebr. 11. 36 *people, and rebels or enemies to Governours and govern-*  
 37, 38. Jude 15. *ment? To passe by (d) many notable texts of Scripture*  
 Rev 12. 10. *which ratifie this notorious truth; Doe not (e) Tertul-*  
 e Venrum est *lian, (f) Arnobius, (g) Lactantius, (h) Justin Martyr,*  
 i i ur ad secun- *(i) Minutius Felix, (k) St. Chrysostome, with (l) all*  
 dum titulum, *Ecclesiasticall Historians, both ancient and moderne, ex-*  
 la se augustio- *pressly informe us, that the primitive Christians ( who*  
 ris maiestatis, *were oft nicknamed by the ignominious titles of (m) Ga-*  
 & c. Propterea *lileans, Sibyllists, Impostors, Greekes, Sarmentisij, Se-*  
 i tur publici *massij, Biathonati, Magitians, (n) Ioannites, and the like,*  
 hoites Christi- *as they are now derided under the names of Puritans*  
 ani qui a impe- *and Precisians ) though they were never detected of any*  
 ratoribus neq; *treason, rebellion, mutinie, or sedition whatsoever (the*  
 vanos, neque *case of those whom men stile Puritans and Precisians*  
 mentientes, *Apologia adv. Gentes, Tom. 2. p. 673. to 685. f Advers. Gentes 1. 1, 2, 3. g De Iustitia*  
 dicunt, &c. *l 1. & 9. h Apologia 1. & 2. pro Christianis. i Octavius, passim. k Hom. 2. 3. in cap.*  
*13. ad Romanos. Tom. 4. Col. 2. 13 A. l Eusebius Eccles. Hist. l. 7. c. 10 14. Nicephorus*  
*Callistus, Ecclesiast. Hist. l. 6. c. 3. to 8. Centuriæ Magd. 2. Col. 419, 420. Centuria 4.*  
*Col. 10, 11, 12, 13 14. Batonius and Spondanus, Annales Eccles. Anno Christi 9. sect.*  
*2. 14. A. 1. 56. f. 2. An. 66. f. 3. An. 94. f. 1. An. 98. f. 1. An. 100. f. 2. An. 200. f. 2. An. 202. f. 2, 3.*  
*An. 203. f. 3. An. 273. f. 1, 2. An. 253. f. 15. An. 138. f. 3. An. 286. f. 4. Mr. Fox Booke of*  
*Martyrs, 16 10 p. 42, 48, 50. Antonini Chron. pars 1. Tit. 4, 6, 7. See Hierom. Epist. 63.*  
*cap. 3, 4. m Nicephorus Callistus, Eccl. Hist. l. 10. cap 4. pag 558, & cap. 20. pag. 571.*  
*Origea contra Celsum lib. 5. Bibl. Patrū Tom. 1. p. 188. H. Tertullian. Apologia*  
*advers. Gentes c. 50 Hierom. Epist. 10. ad Furian, c. 1. Arnobius lib. 1. contra Gentes,*  
*and Baronius and Spondanus qua l. n Socrates Scholast. l. 6. c. 4, 5, 16. To which I*  
*might adde the name of Lollards*



now : ) yet they were alwayes slandered, accused, traduced, persecuted as refractory, seditious, factious, mutineers ; as enemies and rebels to the Emperours and Governours under which they lived, and as the authors of all the mischiefes and troubles that hapned in the world ; by which false pestilent suggestions in the eares of Princes, continuall bloody persecutions were raised up against these innocent lambes, who had no other offensive or defensive armes, but prayers and teares : and doe not the Century-Authors thence conclude evē for our present times ; (o) *Solenne est ut Christianis crimina seditionis, blasphemie, et lese majestatis à persecutoribus affingantur, quibus tamen non sunt obnoxij* ? Doe we not likewise reade, that (p) *Athanasius*, (q) *Basil*, (r) *Nazianzen*, (s) *Chrysostome*, with sundry other ancient sinne-reproving, error-confuting Bishops were accused of faction and sedition for opposing the sinnes and vices of the times ? and was not our owne worthy (t) *Bishop Latimer*, with other pious Martyrs, accused, slandered as raisers of sedition, as factious, turbulent, and seditious persons, by those whose sinnes and errors they reprov'd, and that even in good King Edward the 6. his dayes ? Survey wee all the Fathers, all Ecclesiasticall Stories, we shall finde poore innocent peaceable harmelesse conscionable Christians in all times and places, maliciously slandered with the crimes of sedition, faction, rebellion, disobedience to Princes and their lawes, of purpose to make them odious both to Prince and people, even without a cause ; (u) *they being but as lambes in the very midst of wolves*. And is it any wonder then, that Puritans and Precisians should suffer the very selfesame calumnies now ? Alas what powder treasons, (x) *what conspiracies* have these poore Play-condemning Puritans and Precisians hatched against King or State ? what rebellions have they raised ? what publike uprores have they ever caused non requirant ? in Deos et Cæsaris aliquid committo, cur non habeo quo purget ? *Tertull. advers. Gentes c. 4.*

o Centur. Mag.  
2. Col. 420.

p Socrates Ec-  
cles. Hist. l. 1. c.

20. l. 2. c. 22, 23

Theodoret Ec-

cl. Hist. l. 1. c. 10

Sozomen Ec-

cles. Hist. l. 2. c.

21. Baronius

& Spondanus

Anno 329. f. 1.

Anno 362. f. 18.

q Basil. Epist.

63. Spondanus

An. 362. f. 18.

r See Oratio

de Vita Gre-

gorii Nazian-

zeni prefixed

to his workes.

/ Socrates Ec-

cles. Hist. l. 6. c.

4, 5, 16. Sozo-

men l. 8. c. 20.

Spondanus,

An. 398. f. 18.

19. An. 404.

f. 3

t See Bp. Lati-

mers 2. 3. & 4.

Sermon before

King Edward,

and his 4. Ser-

mon on the

Lords prayer

accordingly.

And Bishop

Hoopers Apo-

logie to Qu.

Mary.

u Luke 10. 7.

x Incestus sum,

y See the prayer upon the fifth of November, Mr. John White his Sermon at Pauls Crosse, March 24. 1625. His defence of the Way, cap. 6 & Dr. Craken-thorpe his Defence of Constantine, and his Treatise of the Popes Temporal Monarchy accordingly. z Si semper latemus, quomodo proditum est quod admittimus? Fama tandiu sola conscia est secretorum Christianorum, hanc iudicem adversus nos proferatis, quæ quod aliquando iactavit, tantoq; spacio in opinionem corroboravit, usque adhuc probare non valuit. *Tersull. Apologia, cap. 7. vid. ibid. a 1 Pet. 2. 17. b* Ea enim de castis, probis et pudicis singitis quæ fieri non credimus, nisi de vobis probaretis. *Minucius Felix Octavius p. 95. Voce negant quod literis confitentur. Hieron Epist. 78. p. 303. c* Isti ut convicia in silentium mitterent suam vitam infamare conati sunt alienam. Et cum possent ipsi ab innocentibus argui, innocentes arguere studuerunt, mittentes ubique literas livore distante conscripras. *Operum adversus Parmen. lib. 1. pag. 23. d* See the Answer to Deur & Rex.

sed from the beginning of reformation till this present? what treacheries, what mutinies are they guilty of, that they are thus condemned, as if they were as bad or worse than *Papists, Priests or Jesuites*, (for so some ascribe;) *whose (y) very faith is faction, whose doctrine rebellion, and their practise Treason?* Certainly were these whom the dissoluteness of the times now brand for Puritans and Precisians, though every way conformable to our Churches discipline, such rebels, factionists, mutineers, disobedient antimonarchicall persons as the world conceives them, as Papists, Priests, Jesuites, prophane & dissolute companions proclaim the for to be, we should have seene *some fruits, experiments and (z) detections of it ere this*. But blessed be God, we have heard of no Puritan treasons, insurrections or rebellions in our age; and experience (in despite of scandall and all lying rumours) hath manifested, that these Puritans and Precisians are such persons as both *(a) feare God and honour the King*, though they oppugne the corruptions, sinnes, profaness, and Popish and Pelagian Errors of the times, with all such factious Innovators, who either broach new heresies and superstitions, or revive olde. As for their loyalty to their Prince, his power and prerogative, it is so apparant, that however Papists and persons popishly affected, *(b) now slander them as enemies to Monarchie and Princes Prerogatives in words, (to (c) take off this merited imputation from themselves)* yet they blame them even under the very name of *Puritans*, as *over-great advancers and chiefest patriots and propugners of Monarchy, of Princes supremacy*, in their *(d) printed workes*; none going so farre



in suppressing the Popes usurped Authority , or enlarging the Kings and temporall Magistrates prerogatives and supremacy as they , as even the Iesuite in his *Answer to Deus et Rex* , hath proclaimed unto all the world. Let therefore the Moguntine Iesuites Contzen disciples, (following the desperate plot of their Master, to cheat a Protestant Church of her religion, and to scrue in Popery into it by degrees without noyse or tumult, by raising slaunders upon the Doctrines and persons of the most zealous Protestant Ministers and Protestants, to bring them into the Princes, (e) and peoples hatred, and thrust them out of office) accuse Puritans of faction, sedition and rebellion now , (f) without any ground or prooffe at all as the Pagans did the Christians long agoe: or let the Epicures and prophane ones of our voluptuous times repute them such , because they (g) wage warre against their sinnes and sinfull pleasures: yet now upon the serious consideration of all these premises, I hope their consciences will acquit them of these malicious slaunders, and readily subscribe to this apparant truth, that they are the holiest, meekest, and most zealous Christians, and that they are onely hated and reviled for their goodnesse. Since therefore these Play-censuring conformable Puritans and Precisians in their proper colours (uncased of these odious persecuted termes of scandall, which represent them to mens fantasies in a most ugly forme; (i) there being never poore persecuted word, since malice against God first seized upon the damned Angels, and the graces of heaven dwelt in the heart of man, that passed through the mouthes of all sorts of unregenerate men with more distastfulnessse and gnashing of teeth, than the name of PURITAN doth at this day: which notwithstanding as it is now commonly meant, and ordinarily proceedes from the spleene and spirit of prophanesse and good fellowshippe , is an honourable nickname of Christianity and grace; as a worthy reverend Divine observes: ) are the very eminentest, choi-

e Politicorum  
l. 2. c. 17, 18, 19.

f Quis insons  
erit si accusa-  
tori crimine  
non probato  
fides habeatur?  
Zonaras, *Annal.*  
Tom. 2. f. 118.

g Christiani,  
non generis  
humani hostis  
sed erroris.  
Tertul. *Apologia*  
c. 37.

b See Lipsius  
Oratio de Ca-  
lumnia. In sani  
sapientis, nomen  
fert, æquus ini-  
qui: Ultra quæ  
satis est virtu-  
tem si petat  
ipsam. Horace  
*Epist. l. 1. Ep. 6.*  
i Mr. Boltons  
Discourse of  
true happines,  
p. 193.

Præstat enim paucis bonis adversus malos omnes, quam cum multis malis adversus paucos pugna-  
re. *Diogenes Laërt. p. 6. Aristi-  
nes p. 322.*

l Sacrilegii quippe genus est, Dei odisse cultores, Sicut enim si servos nostros quip-  
am cædat, nos in servorum no-  
strorum cædit iniuriam: et si  
a quoquam si-

lius verberetur alienus, in supplicio filii pietas paterna torquetur: ita et cum servus Dei a quoquam læditur, maiestas divina violatur, dicente id ipsum Apostolis suis Domino: Qui vos recipit, me recipit; et qui vos spernit, me spernit. Benignissimus scilicet ac piissimus Dominus communem sibi cum servis suis et honorem simul et contumeliam facit, ne quis cum læderet Dei servum, hominem tantum a se lædi arbitraretur: cum absque dubio iniuriis servorum dominicorum Dei admisceretur iniuria, testante id suis Deo affectu indulgentissimo, in hunc modum: Quoniam qui vos tangit, quasi qui tangit pupillam oculi mei. Ad exprimendam teneatutinis pietatis suæ, teneatutinem partem humani corporis nominavit, ut apertissime intelligeremus, Deum tam parva sanctorum suorum contumelia lædi, quam parvi verberis tactus humani visus acies læderetur. *Salvian. De Gubern. Dei l. 8. p. 286. m Epist. 77. p. 302.*



### CHORVS.

YOV have seene now Christian Readers, the severall Arguments and Authorities against Stage-playes, together with the slender Apologies for them, which  
how



how poore, how illiterate and weake they are, the very meanest capacity may at first discern. (y) *I beseech you therefore by the very mercies of God*, as you tender the glorie of Almighty God; the honour and credit of religion; the happinesse and safety both of Church and State; the serious covenant you have made to God in baptism; (z) *to forsake the Divell and all his workes, the pompes and vanities of this wicked world, with all the sinfull lusts of the flesh*; whereof Stage-plays certainly are not the least: as you regard that *solemne Confession* you have publikely made to God, and ratified in the very sacred blood of the Lord Iesus Christ, at every receiving of the Sacrament; (a) *that you doe earnestly repent, and are heartily sorrie for all your misdoings*; that the remembrance of them is grievous unto you; the burden of them intollerable; and that you will ever hereafter serve and please God in newnesse of life, to the honour and glory of his name: (b) *offering and presenting unto the Lord your selves, your soules and bodies to be a reasonable, holy, and lively sacrifice unto him*: or as you respect your owne, or others soules, whom (c) *your evill examples may leade downe to hell*: that upon the serious perusall of all the premises, you would now at last abominate and utterly abandon Stage-plays, as the very fatall pests both of your mindes and manners, and the most desperate soothing enemies of your soules, (d) *as all ages, all places have found them by experience*. It may be some of you through (e) *ignorance* and incogitancy have formerly had good opinions and high thoughts of Playes and Players, (as being altogether unacquainted with their infernall originall and most lewd effects, which (f) *I have here displayed to the full*, and that made you so diligently to frequent them:) Let not this then which was only the sin of ignorance of weaknesse heretofore, become the (g) *sinne of wilfulnesse, or presumption now*: but as God by these my poore endeavours hath opened your eyes to see, so doe you pray

N n n n n 3

unto

y Rom. 12.1.  
 z See here p. 3.  
 & 42. to 67. &c  
 561. to 566. accordingly.  
 a See the Confession in our Common Prayer-Booke before the Communion.  
 b Rom. 12.1, 2. & the Thanksgiving after the Communion.  
 c See Chrysost. Homil. 7. in Matth. here p. 409. & Hom. 38. in Matth. here p. 117.  
 d See Act. 6. Scene 5. & Act. 7. Scene 2, 3, 4, 5, 6, 7.  
 e 1 Pet. 1. 14.  
 f Tim. 1. 13.  
 Act. 3. 17.  
 f Act. 1. 2, & 6.  
 g Incidere in falsæ opinionis errorem priusquam vera cognoscas, imperiti est animi et simplicis; perseverare vero in eo postquam agnovimus, contumacia. Salviani Epistola Afro et Vero, p. 316.

b Act. 8.22.  
2 Cor. 7.8, 9,  
10.

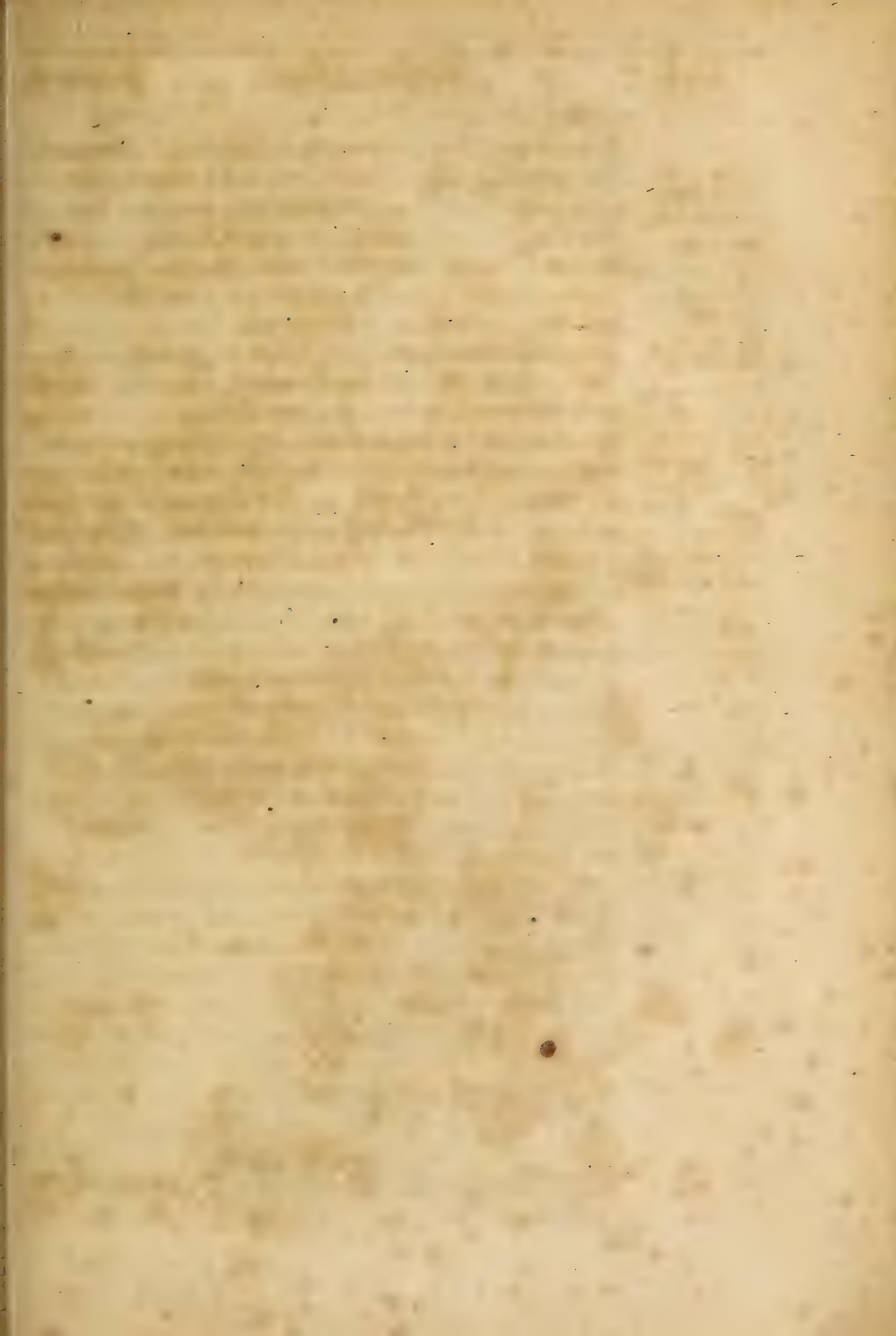
See here p.6.

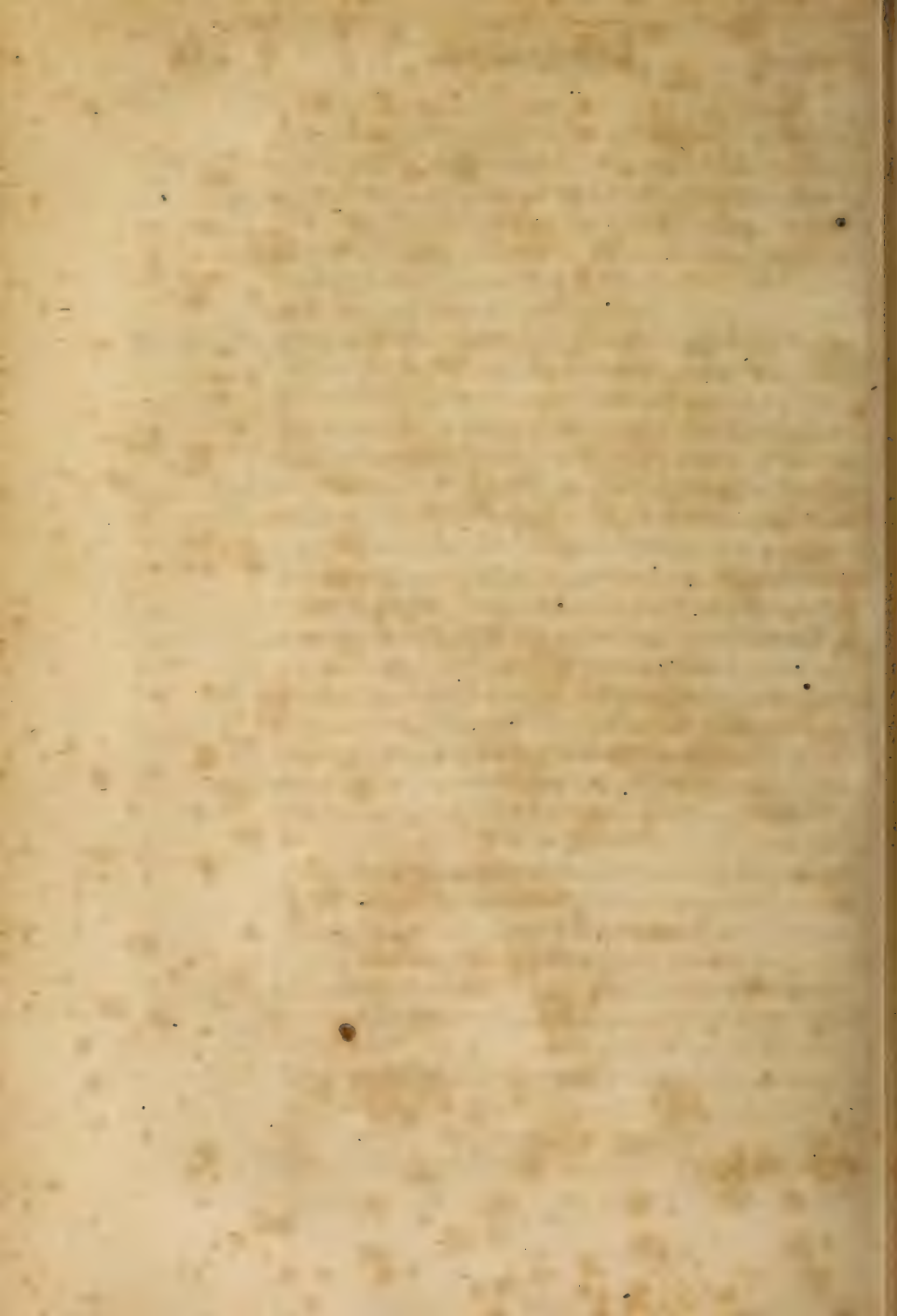
unto him for strength and grace, to reforme your ancient error in this case of Playes. (h) *Repent therefore with teares of griefe, for what is past*; and then speedily divorce your selves from Playes and Theaters for time to come; that as your consciences upon the serious perusal of all the premises, cannot but now subscribe to this strange Paradox, (as some may deeme it) which I have here made good: (i) *That all popular and common Stage-playes, whether Comickall, Tragicall, Satyricall, Mimicall, or mixt of either: (especially as they are now compiled and personated among us) are such sinfull, hurtfull, pernicious recreations, as are altogether unseemely, yea unlawfull unto Christians: so the lives and practise likewise may say Amen unto it. So shall you then obtaine the intended benefite, and I my selfe enjoy the much-desired end of these my weake Endeavours, which was, which is no other, but Gods owne glory, your temporall and eternall happiness, and the Republickes welfare: For which as I have hitherto laboured, so*

I shall now by Gods assistance  
proceede to endeavour it in  
the ensuing part of this  
Play-scourging Discourse;  
which now craves your favour and attention  
too.













# THE SECOND PART.

## ACTVS PRIMVS.

**I**F then all popular Stage-playes, bee thus sinfull hurtfull, execrable, unseemly, unlawfull unto Christians, as I have at large evinced in the precedent part of this my Histrion-mastix, I shall thence inferre these 3. ensuing Corollaries which necessarily issue from it.

First, *That the profession of a Play-poet, or the composing of Comedies, Tragedies or such like Playes for publicke Players or Play-houses, is altogether infamous and unlawfull.*

Secondly, *That the very profession of a Stage-player, together with the acting of Playes and enterludes, either in publicke theaters or private houses, is infamous, Scandalous, and no wayes lawfull unto Christians.*

Thirdly: *That it is an infamous, shamefull, and unlawfull practise for Christians to be either Spectators or frequenters of Playes or Play-houses.*

In brieffe; the very penning, acting and beholding of Stage-playes, are infamous, unseemly, unlawfull unto Christians, since Playes themselves are so.

To begin with the first of these, I shall for the better clearing

N n n n n

clearing of its truth and the avoyding of all mistakes, most willingly acknowledge.

First, that as Poetrey it selfe is an excellent endowmēt, peculier unto some by (a) a kind of naturall Genius; so it is likewise lawfull, yea (b) usefull and commendable among Christians, if rightly used: a. not onely the divine hymmes recorded in Scripture, together with the famous ancient Poēms of *Tertullian*, *Arator*, *Apollinaris*, *Nazianzen*, *Prudentius*, *Prosper*, and other Christian worthies, with the moderne Distiques of *Dubartas*, *Beza*, *Scaliger*, *Bucanon*, *Heinsius*, *Wihars*, *Hall*, *Quarles*, our late Sovereigne King *James*, with infinite others; but likewise the much applauded verles of *Hommer*, *Pindarus*, *Virgil*, *Statius*, *Silius Italicus*, *Lucan*, *Claudian*, *Horace*, *Juvenall*, and some parts of *Ovid*, where he is not obscene, most plentifully evidence; whose Poēms are both approved, read, & highly magnified of all learned Christiāns, who both allow & teach them in their publike Schooles. Yea, were not Poetrie and Poets Lawfull, we must then rase out of our Bibles. *Acts* 17.28. *1 Cor.* 15.33. *Titus* 1.12, 13. where the sentences of *Menander*, *Epimenides*, and *Aratus*, three heathen Poets are not only recited but Canonized too. If any desire any further satisfaction in this point which is so cleare, I shall onely referre them to *Tertullian ad Vxorem lib.* 1. to *St. Basil*, de *legendis libris Gentilium*. *Oratio*: to *Nicephorus Callistus Ecclesiastica Historia* l. 10. c. 26. to the ancient & moderne Commentators on these texts; to *Georg Alley Bishop of Exeter*, his poore mans *Librarie* part 1. *Misellanea Praelectionis* 4. pag. 165. 166. & *D. Rainolds Overthrow of Stag-plays* p. 21, 22. who will abundantly satisfie them in this poynt.

Secondly, that it is lawfull to compile a Poeme in nature of a Tragedie, or poetickall Dialogue, with severall acts and parts, to adde life and lustre to it, especially, in case of necessitie when as truth should else be  
suf-

(a) Sponte sua carmen numeros veniebat ad aptos, Et quod tentabam scribere versus erat Ouid. *Tristium*, l. 4. *Eleg.* 10.  
 b Carmine dii superi placantur, carmine manes Horac. *Epist.* l. 2. *Ep.* 1. p. 282. Gaudet enim virtutes sibi innegare Musas, Carmen amat, quisquis carmine digna gerit. *Claudian* *prafat.* in *Lib.* 3. de *Laudibus Suidonis* p. 193. see *Ouid.* de *ponto* lib. 4. *Eleg.* 4. *Plutarch* de *Audientis poetis* lib. *Plinie* *epist.* l. 7. *epist.* 9. *Horac* *carm.* l. 4. *Ode.* 8.  
 c) See *B. Alley* his poore mans *Librarie* part 1. fol. 105, 106.



suffocated. Hence (d) *Nicephorus* and *Cassiodor* record of *Apolinaris* the Elder, that being inhibited by *Julian* the Apostate to Preach or teach the Gospell, or to traine the christians children to learning and poetrie, he thereupon translated divers Bookes of Scripture into verse, and composed divers Tragedies in imitation of *Euripides*, and sundry Comedies and lyricke verses in imitation of *Menander* and *Pindarus*, consisting only of divine arguments and Scripture stories; by which he instructed those to whom he could have no liberty to Preach: the like did *Gregory Nazianzen* and others in the Primitive Church, upon the same occasion, having no other meanes to defend (e) or propagate religion with approbation or connivance but by such Poëms as these. Hence divers pious Christians likewise in *King Henry the 8.* and *Queene Maries* bloody raigne, being restrained by Superiour Popish powers to oppose received errors or propagate the truth and Doctrine of the Gospell in publicke Sermons, or polemicall positive treatises, did covertly vent and publish sundry truthes, yea censure sundry Errors, and interpret divers scriptures in Rimes, in Comedies, Tragadies, & Poems like to Playes under the names, the persons of others, whom they brought in discoursing of sundry points of true religion, which could not else bee Preached but by such Poems as these, which the people gladly heard and read, and the Magistrates and popish Priestres conived at at first; till at last *King Henry the 8.* by the statute of 34. & 35. H. 8. c. 1. (f) and *Queene Marie* by her expresse Proclamation in the first yeare of her raigne (which the popish Prelates did most strictly execute) Prohibited the setting forth or penning of any songs, Playes, Rimes, or Enterludes, which medled with interpretations of Scripture, contrary to the doctrine established in their raignes. Wherefore I shall here app-  
 pompous Popish Bishops of England. p. 18. f. M. Fox his bo. of Martyrs, p. 1281. g See Hen. Scalbridge his epist p. 18. accordingly.

d Edidit quoque Euripidem æmulatus, Tragi. or a. ctus Pindari etiam liram attigit, et comica argumenta ad Menandri exem- vniuscuiusque carminis legibus rite servatis, atque ut semel dicā sumpta ex divinis literis materia, argumentis eis tractandis, librisque componendis, numerum Cyelicarum disciplinarum æquavit. &c. Nicephorus Callistus. Ecclesiast. hist. l. 10. c. 25. & Cassiodorus. Tripartita hist. l. 6. ca. 37. vid. ibid. e See 34. & 35. H. 8. c. 1. M. Fox his Booke of Martyrs, 1610. pag. 1281. & Hen. Scalbridge his exhortatorie epistle against the

<sup>b</sup> See *Lemuelavi*  
*cenfura huius*  
*operis, in Naz-*  
*arenus works.*  
 edit 1571. pa.  
 869. & *Oci*  
*cenfura. p. 125.*  
 accordingly.  
 See *Balaam* de  
*Scriptoribus*  
*Britis, centur 8.*  
*cap. 66. 67. 82.*  
 99. 100.

## 3

<sup>k</sup> See *Basil. De*  
*Legendis libris*  
*Gentilium o-*  
*ratio. & Nice-*  
*phorus; Ecclef.*  
*hist. l. 10. c. 25.*  
 26.

<sup>l</sup> *Antua de-*  
*mens, Vilibus*  
*in ludis dictari*  
*carmina malis?*  
*Serm. l. 1. sect.*  
*10. see here p.*  
*370. m. bibl. hist.*  
*l. 4. f. 110. pag*  
*649. 650. & l.*  
*15. sect. 7. pa.*  
*663. n. De Ora-*  
*toribus Dialo-*  
*sect. 14.*

prove & not condemn, the ancient Tragedy stiled, *Christus passus* (<sup>b</sup>) falsely attributed to Nazianzen) where in Christs passion is elegantly descyphered, together with *Bernardinus Ochin* his Tragedy of *Freemil, Plessie Morney* his Tragedie of *Ieptha his daughter*, (<sup>i</sup>) *Edward the 6. his Comedie de meretrice Babilonica*, *John Bale* his *Comedies de Christo & de Lazare*, *Skeltons Comedies, de Virtute, de Magnificentia, & de bono Ordine*, *Nicholaus Grimoaldus, de Archipropheta Tragedia*, &c. which like *Geffry Chancers & Pierce the Plowmans tales* and Dialogues, were penned only to be (<sup>k</sup>) read, not acted, their subjects being al serious, sacred, divine, not scurri-  
 lous wanton or prophan, as al modern Play poems are.

Thirdly, as it is lawfull to pen, so likewise to recite, to read such tragicall or comicall poems as these, composed onely to be read, not acted on the Stage. And in truth the Tragedies, Comedies and Play-poems of ancient times, as those of *Sophocles, Euripedes, Aeschylus, Menander, Seneca*, and others, were onely read or recited by the Poets themselves, or some others of their appointment before the people, not acted on the Stage by Players, as now they are; it being a great disparagement to Poets to have their Poems acted, as (<sup>l</sup>) *Horace* (<sup>m</sup>) *Diodorus Siculus* and (<sup>n</sup>) *Quintilian* testifie. That these ancient Comedies and Tragedies were thus read or recited onely, not played or acted on the Stage, is evident by the expresse testimonies of *Horace: Sermo: l. 1. Satyr. 4. & 10. Epist. l. 2. Epist. 1. & de Arte Poetica lib. of Iuuenall, Satyr. 1. 4. & 8. of Diodorus Siculus. Bibl. hist. l. 14. sect. 110. p. 649, 650. of Plutarch, de Audien-*  
*dis Poetis lib. of Plinie: Epist. l. 1. Epist. 13. Epist. l. 2. Epist. 10. l. 3. Epist. 15. 18. l. 5. Epist. 3 l. 7. Epist. 17. l. 8. Epist. 21. l. 9. Epist. 27. Of Suetonius in his Octavianus sect. 89. Of Quintilian de Oratoribus Dialogus: 1. 6. 14. of Polydor Virgil, de Invent. rerum, l. 3. c. 13. of Scaliger Poeticis l. 1. c. 7. of Dr. Reynolds, in his Overthrow of Stageplayes p. 22. of Bulengerus de Theatro. l. 2. c. 1. p.*



339. *A.B.* with sundry others, who all give testimony to this truth. Which takes of one grand objection that Players, and Play-poets make to iustifie the Acting, and penning of Stage-playes; that many good men have compiled Playes and Tragedies in former times, of purpose that they might be acted on the Theatre; when as in truth these Playes of theirs were never acted but recited onely, they being composed for Readers, not Spectators, for private studies, not publike Playhouses, as our present Stageplayes are.

The sole controversie then is this; Not whether it bee simply unlawfull to penne a Poëm in nature of a Tragedie or Comedie, which may be done without offence, in case it be pious, serious, good and profitable; not wanton amorous, obscene, Prophane, or heathenish, as most Playes are now: but, *whether the profession of a Playhouse-Poet, or the penning of Playes for publike or private Theaters, be warrantable or lawfull?* And for my owne particular opinion, I hold it altogether unlawfull, for these ensuing reasons.

First, to be an inventer, a contriver of evill, scandalous, unprofitable or noxious things, is certainly unlawfull unto Christians: witnesse *Rom.* 1. 30, 31. *Psal.* 31. 6. *Eccles.* 7. 29. *Prov.* 14. 22. c. 24. 8. and *Isay.* 55. 2. But Stage-playes (as I have (o) already manifested at larg) are evil, scandalous, unprofitable, noxious pastimes yea intolerable mischeifes both in a Church or State. Therefore the inventing and contriving of them must certainly be unlawfull.

Secondly, to be a compiler, an Author of the certaine, the common occasions of much wickednesse, sin and lewdnesse, can be no wayes warrantable or lawfull: as is evident by by the 1 *Thes.* 5. 22. 2 *Sam.* 12. 14. and *Rom.* 1. 30. But Stage-playes (as the (p) *premises* testifie) are the certaine, the common occasions of much wickednesse, vice and lewdnesse: Yea Play-poets and Play-poëms if (q) *Cornelius Agrippa* may be credited, are

Nnnn 3

1  
See part 1.  
Act 6. scene 1.  
to 20. & Act 7.  
scene 2. 3. 4. 5.

2  
See part 1.  
Act 6. scene 1.  
to 20.

q De vanitate  
scientiarum, ca.

the 64.

the very greatest entisements to all lecherie, bauderie, vice, and lewdnesse: Vnde Poeta inter lenones principatum facile obtinuerunt, quo suis lasciviis rithmis alijsq; fabulis ac amatorijs bucolicis, praeceptiunculis, comadyque ex penitissimis Veneris armarijs depromptis lascivis carminibus, lenocinio fundita, pudicitiam omnem subuertit, ac adolescentia bonam indolem, more (que corrumpit. Therefore to be an Author, a compiler of Stageplayes, can bee no wayes warrantable or lawfull unto Christians.

3

n See part. 1.  
Act. 6. Scene 2.  
2, 3, 4, 5, & c.

• Se Gossen his  
Playes confut-  
ed Artic. 1. & 4.  
& Chrysoſt. Ho-  
6. in Math.

4

p See part. 1. p.  
55. to 62.  
q See part. 1.  
Act. 1. 2. & 4.  
r See part 1. p.  
42. to 62. act. 6  
Scene 12. & act  
7. Scene 2. p.  
561 to 568.  
accordingly,  
& Bulengerus  
de Circo Roma  
no cap. 46.  
172. E.

Thirdly: To foment men in their sinnes and sinfull courses, to uphold them in their ungodly professions, is without all scruple sinfull and unlawfull: witnesse 1 Tim. 5. 22. Hab. 1. 15, 16. Ezech. 13. 18, 19, 20. But the penning of Playes for Play-houses, foments men in their sinnes & sinfull courses: (n) It fostereth the spectators in their idlenesse, vanity, wantonnesse, ribaldry, prodigality, lewdnesse, and the like; it drawes them on to many other sinnes, which else they might eschewe: It supports all publike Actors in their graceles, infamous, ungodly, lewd profession of Acting, and others in their sinfull practise of beholding Stage-playes: if there were no new Playes to act or see, all Players, all Play-haunters would quickly vanish, the Play-poet being the (o) *prime mover* in this infernal sphere of lewdnesse. Therefore the penning of Playes for Play-houses, is without all question very unlawfull.

Fourthly to be a professed factor for the Devill and his instruments; to maintaine his (p) pomps & vanities which we have all renounced in Baptisme, is sinfull and abominable: as the 1 Pet. 5. 8, 10. 1 Ioh. 3. 8. Ephes. 2. 1, 2. c. 5. 11. & Ioh. 8. 44. infallible evidence. But Stage-poets are professed factors for the Devill and his instruments (q) who are most honoured & delighted with them, now as well as heretofore) and they maintaine (yea forge and pen) the very pompes and workes of the Divell which we have all renouced in Baptisme; for I have infallible proved (r) Stageplays (which they so seriously compile)



compile) to be the Devills pomps which wee protest against in Baptisme: Therefore the profession of a Play-poet even in this respect, is sinfull and abominable.

Fifely for men to wast their wits, their parts and precious time (with which they might and ought to doe God and men good service) on amorous, filthy, wanton, ridiculous, vaine, prophane, unprofitable, subiects, which tend not to Gods glorie, to the good of men, or the peace and comfort of their owne soules at last; is altogether unlawfull, *see* *I say.* 55. 2. *Psal.* 7. 6. *Psal.* 4. 2. 1 *Sam.* 12. 21. 2 *Cor.* 5. 15. *Rom.* 12. 1, 2. 1 *Cor.* 6. 20. & 10. 31, 32, 33. *Eccles.* 5. 16. *Luk.* 1. 74. 75. 2 *Pet.* 1. 10, 11, 12. for prooffe of this proposition.) But those who penne Playes for the Stage; doe wast their wits, their parts and precious time, (with which they ought to do God & men good service) on (f) amorous, *f* See part 1. filthy, wanton, ridiculous, vaine, prophane, unprofitable, act. 3. through out. (yea sometimes on atheisticall, blasphemous, sacrilegious, diabolicall, detestable) subiects, (for such for the most part, are all our moderne Playes) which tend not to Gods honor (t) but to his great dishonour, and the Devils advantage: which bring no good at all, but exceeding much hurt and mischeife unto others: and no comfort, no peace, but horror and vexation onely to the soules of their composers, who have oft beene so terrified with the sad consideration of those infinite horid finnes which their Stage-playes have produced both in themselves and others, that it hath almost driven them to despair, and drenched their soules in floods of brinish teares to wash away their guilt of Play-making: as the memorable example of (x) Steven Goffon, and the Author of the third Blast, of retrait from Playes and Theaters, besides a more bloody fresh example, most fully testifie. act. 6. scene 12. Therefore the penning of Playes for the Stage is altogether unlawfull. 19, 20.

Sixtly; for men (y) to bend their wits like bows for lyes, and lying fables, to corrupt and misrepresent true histories. 6 term. 9. 30.

z Plutar. b de  
Audendis Poe  
tis lib. Tom. i.  
pa. 28. 29  
a Ibid. b Dio-  
genis Laertii  
Solon: p. 46.  
& Plutarci So-  
lon. c Excludant  
vanas vulgo  
protritas dam-  
natasq; fabu-  
las figmento-  
rum poetico-  
rum scenico-  
rumq; res nihi-  
li multis verbis  
exaggeranti-  
um. De ludice.  
lib. p. 976.

ries, and to make their braine a very forge for lying vanities, and old-wives fables; is certainly unlawfull among Christians, who must put away lying fables, and speake nought but truth: See *Ephes. 4. 25, 29. c. 5. 3. 4. 1 Tim. 4. 2. 7. and part 1. Act 3. Scene 4. p. 106, 107.* accordingly. But Play-poets thus racke and bend their wits like bowes for lyes and lying fables; they corrupt and misrepresent true histories, and make their braines a very forge for lying vanities and old wives Fables: witnes *Act 3. Scene 4. p. 106, 107.* with the Authors there quoted: witnesse the common proverbiall speech (z) *Per multa canunt mendacia vates*, that Play-poets broach verie many lies, that being no Poëm in (a) *Socrates* his iudgement, *à qua abesset mendacium*, in which there is not some lye or other couched: witnes (b) *Solon* who prohibited *Theſpis* either to act or teach Tragedies, *inutilem eas falso loquentiam vocans* because they were but unprofitable lyes, or vaine common thrid-bare fabulous figments of Stage-poets extolling vaine & idle things, with many words, as (c) *Philo Iudeus* phraseth them. witnesse, the 3. Blast of *Reitrait* from stage-playes, p. 104. which informes us: *That the notablest liar is become the best Poet: and that he who can make the most notorious lye, and disguise falsehood in such sort, that it may passe unperceived, is held the best writer for the strangest Comedie brings greatest delectation and pleasure.* Yea witnesse our own experience. our moderne Playes being nought but amorous ridiculous figments, lies & vanities, or sophisticated stories. The penning therfore of such stories as these must needs be ill.

Seventhly: that profession, or action, which hath no good warrant either from the practise of the Saints; or from the word of God, the square of all our lives and waies, and in the prosecution of which a man cannot proceed with faith, or comfort, nor yet seriously pray for, or expect a blessing from God; must questionles be unwarrantable, unlawfull for a Christian: witnesse



witnesse, Gal. 5. 16, 17, 18. c. 6. 15. Psal. 119. 9. 104, 105.

Rom. 14. 23. 1 Cor. 11. 1. Ephes. 5. 1, 5. Psal. 129. 7, 8. 9.

Phil. 4. 6, 7, 8. But the profession of a Play-poet, and the composing of Playes for Theaters, hath no warrant

at all either from the practise of the Saints of God (f) among whom we read of no professed Playpoets or Players of ancient or moderne times, but such onely who upon their true conversion & repentence renounced this their hellish

lewd profession: nor yet from the sacred word of God, the square of all our lives and wayes; in which I cannot so much as find one title, one syllable to iustifie either the penning or acting of a Stage-play: so that a man cannot proceed on in them either with faith or comfort, nor yet expect or pray for Gods blessing or assistance on his Playes or Studies, which serve onely to

advance the Divills service, and (g) *sement mens lusts and vices*. Therefore the very profession of a Play-poet, and the compiling of Playes for Theaters, must questionlesse be unwarrantable, unlawfull for a Christian.

Lastly, that very profession & function which Christians, which heathens, which even relenting Play-poets themselves have censured, renounced, condemned, as sinfull and abominable; must undoubtedly be

unlawfull for a Christian: But Christians, heathens, yea and Play-poets themselves have thus censured, renounced, condemned the profession of a Playpoet, and the making of Playes to furnish Play-houses. Witnesse

all the fore-quoted Fathers Councils and Christian Writers, who in condemning Playes, have censured their composers, not onely by consequence, but in (h)

*expresse termes too*. Witnesse the (i) Athenians, and (k) Solon, who inhibited the penning of Comedies and Tragedies: together with (l) Plato & (m) Tullie, who banished all Playpoets out of their Republiques, as the effecters, the corrupters of mens minds and manners, leading them on to a dissolute, sloathfull, vicious, voluptuous life: Witnesse the (n) Lacedemonians, & Massilienses, who

f See part 1. Act 6. Scene. 12, 14, 20. & Act. 7. throughour.

g See part 1. Act 6. Scene 2, 4, 5. &c. h Cyprian & Tertulliane Spectac. Chryso- st: Hom. 6. & 7. in Matth.

Philo. Iudæus. De Monarchia p. 1099. & in Placcum. l. p. 1305. Theophilus Antioche-

nus. here p. 557, 558. Minucius Felix Octavius p. 69, 70. Euse-

bis de præparat. Evangl. l. c. 5. See p. 80. l. i See here p. 445

730. k See here p. 449. 484. 516. l See here p. 368

448. m See here p. 449. np. 121, 122. 455, 456. 920, 921.

T P P P P

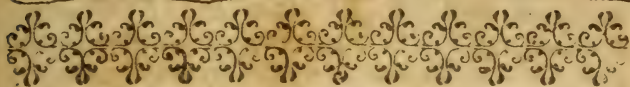
would

• See here pag. 449. 703. p See here p. 370. i. l. q Satyr 8. here p. 344. r See here p. 361, 367, 371, 372, 374, 375, 377, 382, 317, 626, 652. f See his Epistola 97. & 395. See here p. 917, 918. accordingly. i See Theod. Beza amatoria ab Ipso adolescentie edita et ab ipso post damnata. Lut. 1548. u See here part 1. Act. 6. Scene. 5. 14. 20. p. 485, 486. fol. 366. & 910. a Stephen Gosson his schoole of Abuse & Plaies confuted in 5. Actions, & the 3. Blasts of re-trait from Playes & Theaters p. 41. to 57.

\* In his Orat. l. 10. c. 1 p. 570.

would never admit the penning or acting of Comedies or Tragedies; together with (o) Gorgias (p) Horace and (q) Iuvenall, who condemne the composing of Playes for the Stage, as a base unworthy thing, unfit for eminent Poets: Yea witnesse the constant practise of all Players and Play-poets in the (r) primitive Church, who upon their true conversion to the faith, renounced these their lewde ungodly professions, and never returned to them more: together with the moderne examples of (s) Aeneas Sylvius, and (t) Theodorus Beza, who publike-ly renounced, censured, and bewailed in their riper yeares those wanton amorous playes and poems which they had compiled in their youth; of (u) M. Stephen Gosson, & the Authour of the 3. Blast of re-trait from playes and Theaters; two Eminent English Play-poets Who being deeply wounded in conscience for those Playes they had penned for the Stage, thereupon abandoned this: their hellish trade of Play-penning, as incompatible with Christianity or salvation, and by way of holy recompence and revenge, compiled (x) three memorable printed Treatises against penning, acting and frequenting Stage-playes, which now are extant to their eternall praise, and to the just condemnation of all those Playpoets which persevere in their relented and reclaimed steps. The penning therefore of Stage-playes for the Theater (which hath no precept, no example for to warrant it in the Scripture or in the Primitive Church) must certainly be sinfull and unlawfull unto Christians. All which I would wish our moderne Play-poets to consider. Who being oft times men of eminent parts, and choysest wits, able pithily to expresse what ever they undertake: I shall onely say of them and their poems as \* Quintilian doth of Seneca & his books, *Multa in eo claraq; sententia, multa etiam Elocutionis gratia legenda; sed in eloquendo corrupta pleraq; , atq; adeo perniciosissima, quod abundant vitijs. Velles enim suo ingenio dixisse, alieno iudicio, &c. Digna fuit illa natura que meliora vellet, que quod voluit fecit.* And thus much for the first conclusion.





## ACTVS 2. SCENA PRIMA.

I proceed now to the second Corollary, *That the very professiō of a Stageplayer, & the acting of Stageplays is base and infamous, yea sinfull and unlawfull among Christians.* First, for the infamie of Stage-players and play-acting, it may be evidenced by these examples. First, they were infamous even among Pagans and Infidells: Witnesse the ancient pagan Romanes, who ad-  
 indged all Actors, all Stage-players infamous persons; & thereupon excluded the their temples, disfranchised them their tribs, as unworthy of their stock or kindred, disabling them both to inherit lands as heires to their parents, or to beare any publike office in the common wealth: as (a) Livie (b) Cicero, (c) Valerius Maximus, (d) Æmilinus Probus (e) Tacitus, (f) Macrobius (g) Suetonius, (h) Gellius, (i) Iuvenall, (k) Tertullian, (l) Arnobius, (m) Augustine (n) Cassiodorus, (o) Tostatus, (p) Agrippa, (q) Alexander ab Alexandro, (r) Gothofrede, (s) Arius Montanus, (t) Calius Rhodiginas, (u) Barnabas Brissonius, (x) Budaus, (y) Dr. Rainolds, (z) and infinite others testifie. Hence (a) Nerva & Pegasus pronounced all such infamous, qui questus causa in certamina discendunt, et propter premium in Scenam prodeunt: Hence also (b) Prætoris verba dicunt: infamia notatur qui artis Ludicræ pronuntiandine causa in Scenam prodierit. Infames sunt qui comicam artem exercent: which extends as well to voluntary as hired actors. And hence even by the Municipall Lawes of the an-  
 cients Tom. 1. p. 342. 338 (Comment in lib. Iudicum. c. 16. p. 570. to 575. t Antiqu. Lect. l. 14. c. 17. u Despectac. in codice Theodosij Comment. p. 268. x Annot. in pandect. y Overthrow of Stage-players p. 4. to 10. & 29. to 82. where this point is largely debated. z See here p. 133. & 456. in the margent. a Vlpianus l. 6. paragr. 5. Digest vet. l. 3. Tit. 2. Corpus iuris Ciuilis, Tom. 1. p. 342. b ibidem p. 338 Tit. de his qui notantur infamia.

The infamie of Stageplayers  
 a Rom. Hist. lib. 7. sect. 2. 3. b O ratio pro P. Quinctio, cl. 2. c. 4. d Excellen-  
 tium Imperatorum vita, præfacio p. 256. e Annal. l. 1. 14  
 f. 2. 3. f Saturnal. l. 2. c. 7. g Tiberius, Sect. 35. h Noct. Attic. lib. 20. c. 4. 6. Satyr. 8. k De spectac. c. 22. l Adversus Gen-  
 tes. l. 7. p. 233. m De Civit. Dei. l. 2. c. 10 to 15. 29. l. 4. c. 28. n Variarum. l. 7. c. 10. o Tom. 10. pars 3. in Matt. c. 6. Quest. 38. f. 40. E. p De vanitate scientiarum. c. 10.

q Genialium Dicrum. l. 3. c. 9. r Comment in Corpus iuris ci-

e qua a Corpus *ent heathen Romans as (c) Vlpian & other Civillians in-*  
 Iuris Civilis: *forme us all stageplayers and Actors were infamous per-*  
 Tom. 1. p. 238. *sons; and so disabled to beare testimony, to inherit lands,*  
 242. & Gotho. *or to receive any publicke place of honour in the Com-*  
 fed Ibidem. & *mon-weale. And as thete Romans, even to the Pagan*  
 D. Ramolds. *quay before Grecians too (who (d) honoured Stage-players at the*  
 quay before *first) reputed the infamous at the last, as (e) Chrysostom*  
 Ioannis Maria- *(f) Volatoranus, together with (g) Plato & (h) Aristotle*  
 na. De Spectac. *informe us, and (i) Agesilaus his answer to Callipedes*  
 lib. De Rege et *impies. Secôdly, as they were thus (k) infamous among*  
 Regum Instit. *Pagans, so much more are they among Christians, as*  
 l. 3. c. 16. & Pe- *both (l) Councels (m) Fathers, (n) Civilians, (o) Cano-*  
 trus Faber. Ago *nists, (p) Casuists, (q) Schoolmen, (r) Historians (s) Di-*  
 nisticonl. 1. c. 3. *vines, unanimously testifie: Heare but (t) Arias Mon-*  
 P. 9. *tanus for all the rest, who informes us in expresse*  
 dAEmilij Probi *termes, that publicke dauncing or acting of playes for*  
 Præfatio. Au- *money or sport, is condemned as base, infamous, and*  
 gust. De Civit. *unworthy any ingenuous person, not only by Scripture &*  
 Dei l. 2. c. 10, 11, *reason, but almost by all humane laws. Et vocari fecerunt*  
 13, 14 l. 4. c. 18. *(saith he) Simsonem ex domo victorū &c. nec ad digni-*  
 e Homil. 38. in *orem et honestiorem agendam rem, quam ad ridiculum*  
 Matth. & Ho- *atque turpe de se Spectaculum saltandrop abendum in-*  
 mil. 13. in 1 Cor *atque turpe de se Spectaculum saltandrop abendum in-*  
 4. here p. 738. *atque turpe de se Spectaculum saltandrop abendum in-*  
 f Comment. l. *atque turpe de se Spectaculum saltandrop abendum in-*  
 29. f. 113. g Le- *atque turpe de se Spectaculum saltandrop abendum in-*  
 gum Dialogus. 7. *atque turpe de se Spectaculum saltandrop abendum in-*  
 h See Gellius Noct. Attic. l. 20. c. 4. i Plutarchi Laconica Apo- *atque turpe de se Spectaculum saltandrop abendum in-*  
 theg. p. 462. here p. 741, 742 k See Bulengerus De Theatro lib. 1. c. 51. De infamia *atque turpe de se Spectaculum saltandrop abendum in-*  
 Theatri & Olas Magnus Hist. l. 15. c. 31. 34. l See Concilium Eliberium Can. 62. *atque turpe de se Spectaculum saltandrop abendum in-*  
 & those other councels quoted. p. 133. 134. 501. in the Margent, and here p. 844. m *atque turpe de se Spectaculum saltandrop abendum in-*  
 Terul. De Spectac. c. 22. Cyprian. Epist. l. 1. Epist. 10 & Arnobius, Clemens Ro- *atque turpe de se Spectaculum saltandrop abendum in-*  
 manus, Augustine Cassiodorus qua supra. l. m. n. & infra p. 845. n See x. x. a. b. c. be- *atque turpe de se Spectaculum saltandrop abendum in-*  
 fore & Bulengerus de Theatro l. 1. c. 51. & Codex Theodosii l. 15. Tit. 7. d Scenicis *atque turpe de se Spectaculum saltandrop abendum in-*  
 o See Gratian Distinctio 33. 48. & De Consecratione distinct. 2. Paulo Lanceler- *atque turpe de se Spectaculum saltandrop abendum in-*  
 to Institutiones Iuris Canonici: l. 2. Tit. de Eucharistia: p. 269. Ioannis Caluini, *atque turpe de se Spectaculum saltandrop abendum in-*  
 & Iacobi Spielegii Lexicon Iuridicum Tit histriones: Aluarus Pelagius de planctu *atque turpe de se Spectaculum saltandrop abendum in-*  
 Ecclesiæ. l. 1. Arte 49. with sundry others here quoted p. 844. & c. p Asteranus deca- *atque turpe de se Spectaculum saltandrop abendum in-*  
 sibus l. 4. Tit. 7. Artic. 4. summa Rosella, & summa Angelica. Tit. histrio. Adulatio, *atque turpe de se Spectaculum saltandrop abendum in-*  
 & Infamia: with others p. 845. q Alexander Alensis, summa Theologiæ pars 4. *atque turpe de se Spectaculum saltandrop abendum in-*  
 Quæst. 17. Artic. 2. p. 394. Aquinas 3a. pars Quæst. 8. Artic. 6. Didacus de Tapia *atque turpe de se Spectaculum saltandrop abendum in-*  
 in 3am. partem diui Thomæ Artic. 8. p. 545, 546. r Olas Magnus Hist. l. 15. cap. *atque turpe de se Spectaculum saltandrop abendum in-*  
 31 34. Bulengerus de Theatro l. 1. c. 51. (D Rainolds Overthrow of Stage playes *atque turpe de se Spectaculum saltandrop abendum in-*  
 p. 4. 10 10. & 29. to 82. See here p. 561. f & p. 2 Conment. in lib. Iudicum. c. 16. *atque turpe de se Spectaculum saltandrop abendum in-*  
 p. 570, 571.



*imicis, principibus, ac populo. Qui legit intelligat; publice saltantes, et huiusmodi Spectaculorum personas, turpitudinis atque infamia nota inultas, et ratio ipsa, et antiqua jura \* fere omnia volunt, divina vero lex* \* Nota.  
*minimè admittenda, sensuit, in vulgaribus etiam ac vilibus capitibus, nedum in honestioris ordinis atque census viris: neque vero tantum ultro non querenda & optanda, sed nec si inuitis fuerint illata, ferenda esse censet &c. Certè qui de virtute vera, deque corruptis hominum moribus prudenter locuti sunt, hujus generis actiones ingenuo homine indignissimas duxerunt, ut ille de Nerone.*

(v) *In Scena nunquam cantavit Orestes,  
 Hæc opera, atque hæ sunt generosi principis artes,  
 Gaudentis patrio peregrina aut pulpita saltu  
 Prostitui, Graiaque apium meruisse corona?* \* Juvenal Satyr. 8.

Which passage of his extends as well to Masquers, or Academical voluntary Actors, as to common stage-players, they being both alike infamous in this Authors judgement. How great this infamy of Actors was among Christians in the primitive Church, and yet is, or at leastwise ought to be, with modern Christians, will appeare by these particulars. First, it (x) excluded them from the Church, the Sacraments, x See here p. 133. 134. 161.  
 & all Christian society, making them ipso facto excommunicated so long as they continued players, neither were they readmitted to the Church, til they had wholly relinquished & given over acting. Witness the severè imperiall Edicts of Valentinian, Valens, and Gracian, against Male and Female Actors. (y) *Scenici & Scenica, qui in ultimovita necessitate cogente interitus imminentis ad Dei summi sacramenta properarunt, si fortassis evaserint, nulla posthac in Theatralis spectaculi conventionione revocentur: Ante omnia tamen diligenti observatione tueri sanctione jubemus, ut ve: è et in extremo periculo Constituti, id pro salute poterint (si tamen antistites probant) beneficii consequantur. Quod ut fideliter fiat,* y See Codex Theodosii. l. 15. Tit. 7. l. ex. 1. Baronius & Spontanus. Anno. 371. lect. 10. See here p. 468. 469.

P P P P P 3

statim

statim eorum ad iudices si in presenti sunt, vel curatores Urbium singularum desiderium perferatur, Quod & inspectoribus misis sedula exploratione quæatur, an indulgeri his necessitas poscat extrema suffragia: which

z See here p. 571, 572, 57, 574, 582, 583, 586, 517. Edicts, exclude all Stage-players from the Sacrament, even when they lay upon their death-beds, vnlesse they earnestly desired it, and manifested such sincere repentance for their play-acting, as might in the Magistrats or Ministers judgement prepare and fit them to receive it. Hence, (z) Concilium Eliberinum. Can. 62. Concilium Arelatense 1. Can. 4, 5. & 2. Can. 20. Concil. Carthag. 4. Can. 88. Concil. Constantinopolitanum. 6. Can. 24. 51. Concil. Hipponense. Can. 35. Concil. Carthaginense. 3. Can. 35. Concilium Africanum. Can. 12. 28. & Synodus Augustensis 1549. Can. 19. expressly decreed; that all Stage-players shall be excommunicated, and debarred from the sacrament till they gave over their profession, & that upon their repentance they should be admitted to the sacrament & reconciled to the Church. Hence (a) Clemens Romanus. Constit. Apostol. l. 8. c. 38. Tertullian de Pudicitia. c. 7. Cyprian Epist. l. 1. Epist. 10. Chrysostome Hom. 3. De Davide & Saule, Theodoret de Martyribus. lib. Tom. 2. p. 390. Gratian Distinctio. 33. & 48. & de Consecratione Distinctio. 2. expressly teach, that Sage-players are to continue excommunicated and excluded from the Eucharist, & all Christian society, till they abandon playes and acting. And hence (b) Ioannes Sarisberienſis De Nugis Curialium l. 1. c. 8. Alexander, Alensis Summa Theologia pars 4. Quest. 17. Artic. 2. Sect. 4. p. 394. Aluarus Pelagius de Planctu Ecclesie l. 1. Artic. 49. f. 28. Astexanus de Casibus. l. 4. Tit. 7. Artic. 4. Testatus in Math. c. 6. Quest. 38. (c)

ne scdatur; et loquitur ibi de quodam qui fuit histrion, qui publice artem suam exerceuit, et inde Doctor puerorum perdendorum fuit. Posset ergo illud decretum intelligi de quolibet simili histrione notorio: Glossa dicit, quod nec tali nec cuiquam que infami notorio est Eucharistia impertienda. Si tamen tales revertantur ad deum ex gratia vel reconciliatione, eis deneganda non est. Non statim tamen debent dari talibus hostia seu Eucharistia, nisi vsque ad peractam penitentiam, propter



Ioannis de Burgo, *Pupilla oculi pars 4; cap. 8. l. Photi-* reverentiam Sa-  
*us Monocanoni. Tit. 13. ca. 21. 22. Ioannis Bertochi-* cramenti, vt  
*nus de Episcopis, Tractatus Tract. part 4. f. 25. n. 101.* probetur eorum  
*Nicholaus Plouc, de Sacramentis. Ibid. pars 8. f. 51. n. 3.* conversio non  
*Stephanus Costa, de Ludo. Tract. Tract. part. 1. f. 157.* ficta, nisi ali-  
*158. 159. 160. Angelus de Clavasio, summa Angelica* quis articulus  
*Histrio. & Infamia. Baptista Tronemala summa Rosel-* necessitatis seu  
*la Tit. Adulatio. Ioannis Langhecrucius de vita & hone-* Pietatis aliter  
*state Ecclesiasticorum lib. 2. ca. 22. (d) Didacus de Tapia* fieri suaderet,  
*interiam partem divi Thomæ Artic. 8. Quæst. utrum* secundum Ri-  
*sacramentum dari potest histrionibus. p. 545. 546. (e)* chard. Distin-  
*Paulo Lanceletto, Institutiones iuris Canonici lib. 2.* cio. 9. Ibidem.  
*tit. de Eucharistia. p. 269. 270. Ivo Carnotensis, pars* d See here p. 48.  
*11. Decret. c. 83. & pars 2. c. 35. Aquin. tertia parte, qu. 8.* 482.  
*Art. 6. Iosephus Angles Flores Theolog. qu. in l. 4. sent.* Scenicis atque  
*pars 1. quæst. de suscipientibus Eucharistiam. art. 4. con-* histrionibus cæ-  
*clus. 1. p. 101. 102. Iacobus Spielegius, Lexicon iuris* terisque perso-  
*civilis, & Iohannis Calvini Lexicon iuridicum, histrio:* nis huiusmodi,  
*Centuria. Magd: cent: 3. col. 142. Baronius & Spon-* quamdiu tam  
*danus Anal. Eccl. An. 206. sect. 2, & 371. Sect. 10.* detestandas ar-  
*Bulengerus de Theatro lib. 1. ca. 51. the 3 Blast of* tes exercuerint,  
*Retrait from playes & Theaters. pa. 116. Doct. Rai-* non est danda  
*nolds, M. Northbrooke & M. Gosson in their Treati-* eucharistia.  
*ses against Stageplayes, Ioannis Mariana de spectacu-* nec enim Evan-  
*lis lib. with (f) sundry other schoolemen, Canonists, and* gelicæ Discipuli-  
*divines, expressly determine, that the Eucharist or Sacra-* næ congruit vt  
*ment of our Saviours body and blood, ought not to be ad-* pudor et honor  
*ministred to Stageplayers, as long as they use their de-* ecclesiæ tam  
*testable infamous unchristian art of acting playes, which* turpi et infami  
*excludes them from the Sacrament, not only of the Lords* contagione fræ-  
*Supper, but of Baptisme too, no (g) Players, no play-* detur Ibidem.  
*haunters being received into the Primitiue Church, or* f See here p.  
*admitted to the Sacrament of Baptisme, till they had* 133, 134. 161,  
*renounced their acting & beholding of stageplayes, as the* & Act 7. Scene  
*very pompes and inventions of the Devill, as I haue* 5. Summula  
*elsewhere largely manifested. Such was, such is the noto-* Raymundi fol.  
*rious infamie of acting playes, as thus to exile men frõ* 97. g See here p.  
*the* 561. to 568.  
571. to 580.

the Church, the Sacraments and all Christian society, and to make them Excommunicate *ipso facto*; An infallible evidence of its great unlawfulness.

2

\* Decretal. pars

8. c. 295.

\* Distinctio.

33.

k See Gratian

distinctio 48. c.

Prohibentur

accordingly.

i Gratian Di-

stinctio 33. cap.

Marium. f. 55.

k In Matth. 6.

Quæst. 38. f. 40.

l In c. cum deco-

rum, de vita et

honest Clerico-

rum. & summa

Angelica. Hi-

strio. m Tracta-

tus Tract. Tom.

1. p. 157. to 161.

n Repertorii

Moralis. pars 2.

Histrion. p. 669.

o Super. l. 3. De

cretalium. De

vita et honesta-

Clericorum. c.

12. Tom. 5. f.

4.

Secondly, the acting of Playes, disables Players to receive any Sacred Orders, or Ecclesiasticall preferments whatsoever; no player being capable of any Ministeriall, or Episcopall function; hence *Augustine de Ecclesiasticis Regulis cap. 20.* & out of him, \* *Ino Car-notensis* & \* *Gratian*, conclude; *Clericum non ordinandū qui aliquādo in scena luisse probatur*: hence *Hierom Epi. 83. Oceano, ca. 4.* & *Anselme in Epist. 1. ad Timotheum. c. 3. tom. 2. p. 356.* write thus (h) *Non congruit, ut here in Amphitheatro, hodie in Ecclesia; vespere in circo, mane in altario: dudum fautor histrionum, nunc consecrator virginum.* Hence Pope *Gregorie* the first, determines thus of Stageplayers (i) *Illos qui in Scena luisse noscuntur non ordinandos censemus*: all which extend to voluntary, as well as hired Actors. Hence *Tostatus Abulensis* informes vs, k, *Histriones & qui adherent ijs sunt infames, nec possunt promoveri ad sacros Ordines.* Hence (l) *Panormitan* affirms, *Histriones non possunt promoveri ad clericatū etiam peracta penitentia, dummodo exercuerunt artem suam causa quæstus.* Hence (m) *Stephanus de Costa*, writes. *Histriones infames sunt, nec possunt ad ordines promoveri.* Hence (n) *Ioannes Bertochinus* propounds this question. *Quæro an histrion possit elegi Episcopus?* & he resolves it thus: *Respondeo quod non, neque post peractam penitentiam. Quinimo histrion non potest corpus Christi accipere, ratio est, quia est infamis notorie.* Hence (o) *Antonius de Bratio* avers: *Histriones non possunt promoveri post penitentiam, quia infames, nisi Papa dispensarit*: and he quotes *Gratian distinctio. 51. & causa 4 Quæst. 1.* to warrant it. All which (p) *Ioannis de Burgo* our Countrey-man, thus seconds. *Item mimi, histriones & huiusmodi non sunt ad ordines promovendi, nisi ex dispensatione Papæ, quia sunt infames. Hoc intellige de his*

q. i



qui publice coram Populo faciunt aspectum sive Ludi-  
brium sui corporis exercendo opus illud. Si autem in  
occulto aliquis saltaret, vel huiusmodi opus facere pos-  
set, nihilominus post peractam penitentiam potest ordi-  
nari. Vilitas enim persone est causa quare tales ab ordi-  
nibus repelluntur: for which he quotes *Extranaug. de*  
*vita est honestate Clericorum: cum decorum in gl'f.*

\* Inno: &c. So that no academicall or private voluntary \* See here p.  
Actors by the cannon Law ought to be admitted to 653, 654.  
orders, before they have publicly repented and done  
some open penance for this their private acting. The  
same we shall finde affirmed by *Alvarus Pelagius: De*  
*Planctu Ecclesia. l. 2. Artic. 28. H. histriones (writes he)*  
*non promoventur ad clericatū: & in (q) sundry other (Ca-*  
*nonists: Yea the Canon Law is so strict in this, (r) that*  
*if any one married a woman actor, he could not be promo-*  
*ted to any ecclesiasticall living, or take orders upon him.*

Thirdly, the acting of Playes made Players so infa-  
mous, that they could give no publike Testimony between  
man & man: witnesse *Concil. Africanum Canon. 96. &*  
*Concil. Carthaginense. 7. Can. 2. here p. 577. Ioānes Ber-*  
*tachinus Repertoriū Moralis. pars. 2. p. 669. Tit. histrio;*  
*Angelus De Claudio, Summa Angelica. Tit. Infamia.*  
*Adulatio, Histrio, & Testis: with (f) divers others.*

Fourthly, it made Players so execrable infamous,  
that for a Christian woman to marrie a Stageplayer,  
was Excommunication *ipso facto*: witnes, *Concilium*  
*Eliberinum, can. 67. here p. 571.*

Fiftly, the infamie of players was such, that they  
might lawfully be disinherited by their parents, and so  
might Play-haunters too; *histriones enim sunt infames*  
*&c. et qui adherent mimis et histrionibus possunt exhe-*  
*redari &c. as Tostatus informes us.*

Lastly, Such is the infamie of Play-acting, that our  
owne (u) Statutes have branded Players with the stile  
of Rogues and vagabonds, making them liable to the  
stocks, the whipping post, and all other punishments to  
which Rogues are subiect: Which Statutes if any

Summula  
Raymundi. f. 93  
94. Summa Au-  
gelica. Tit. Hi-  
strio. Summa  
Rosella Adula-  
tio. Bulengerus  
de Theatro. l. 1.  
c. 50, 51.

3  
r See Apostolo-  
rum Canones  
Can. 17. Grati-  
an Distinct. 34.  
here p. 649.

4  
Caluini Lexi-  
con Iuridicum,  
and most other  
Canonists in  
their Titles Hi-  
strio, Infamia  
Testis, &c.

5  
In Matth. c. 6.  
Quæst. 28. f. 40  
22. H 8. c. 12.  
14. Eliz. c. 5. 39.  
Eliz. c. 4. 1. la=  
cob. c. 7. See here  
p. 495, 496.

x See here p. 459, 460. accordingly.  
 y Tacitus. *Annal.* l. 1. c. 14. & l. 4. c. 3.  
 See here p. 460.  
 \* Oratio pro P. Quintio. p. 229.  
 \* Macrobius *Saturnal.* l. 3. c. 14.  
 \* De consensu Evangelistarum. l. 1. c. 33.  
 \* Sic itaque et circa voluptates spectaculorum infamata conditio est. Tertullian de Corona militis. c. 5. p. 75.  
 z Rom. hist. l. 59 p. 830. a Suetonii Caius Sect. 18. 35. 52. 53. 54. 55. b De Legatione ad Caium li. c. 20. naras, Eutropius, *Sallicus Antoninus*, *Grimstio* in his life, and *Vincinius Speculum* hist. l. 7. c. 129. d Quendam equorum Incitatum nomine, ad cenam quoque adhibebat, et ei in auro hordeum apponebat, et poculis aureis vinum proponebat, salutem eius ac fortunam iurans; Consulcmque, se cum creaturam pollicebatur, facturus si diutius vixisset *Dion Cassius* l. 59. p. 838.

Actors thinke over rigorous ; let them remember that both (x) *Augustus Caesar*, and (y) *Tiberius*, two heathen Roman Emperours, made Stage-players liable to the lash, or Bedles whip, (a punishment suitable to such bale idle Rogues as they) When as it was altogether unlawful for any ingenuous Roman to be scourged Act. 16. 37, 38. & 22. 24. to 30. By all which Testimonies together with that passage of Tully concerning *Rolcius* the eminent Roman Actor, to whom \* *Syla* gave an Annual Pension and a ring of gold ; Etenim, cum artifex ejusmodi est, ut solus dignus videatur esse, qui in scena spectetur; tum vir ejusmodi est, ut solus dignus videatur qui eo non accedat: quid aliud apertissime ostendens, ( as \* *St. August*: descants on it) nisi illam scenam esse tam turpē, ut tātō minus ibi esse homo debeat, quāto fuerit magis vir bonus: it is abundantly evident, That Stageplayers are most \* infamous persons, and their very profession most base and execrable both among Pagans and Christians.

Neither is the art or publike profession of acting Stage-plays vile and execrable onely when it is practised for lucre sake, but likewise the voluntary personating of them too for recreation or entertainment, especially in persons of ranke and quality. To instance in some particulars.

First, it hath beene alwayes reputed dishonorable, shamefull, infamous, for Emperors, Kings, or Princes to come upon a Theatre to dance, to masque, or act a part in any publike or private Enterludes, to delight themselves or others: Hence (z) *Dion Cassius* (a) *Suetonius*, (b) *Philo Judeus* with sundrie (c) other writers, impute this as an inexpressible infamie to that monster and shame of Monarches, *Caius Caligula*, (who was so farre besotted, as not onely to drinke his horses *Incisatus* health, &c. and to spend whole nights in beholding masques and Stage-plays, turning night as it were into day; but likewise by a publike edict to compell all the people to be present at his enterludes



at his unseasonable houres, and to chop off the heads of such as either came not to them, or departed from them ere they were ended:) *Quod procedente tempore et auriganis et pugnavit, et saltavit, et Tragadiam egit, semper hac tractans: et quod semel nocte primoribus Patrum quasi ad necessariam deliberationem vocatis, coram saltavit, ac desaltato cantico abijs: which caused Chærea to conspire his death, and to murder him as he was coming out of the Theater: which (f) Dion Cassius thus relateth. Postquam vero saltare etiam et fabulam agere Caius instituit, Chærea cum suis rem extrahendam porro non rati, observarunt e Theatro excurrentem, ut pueros spectaret, deprehensumque in angustis portis obruncarunt. An end most futable to his vitious tyrannicall play-adoring life, which had quite exhausted the Romane treasure. We find this recorded to Nero his perpetuall shame. (g) *Quod postremo ipse scenam inscendit, multa cura tentans cytharam et premeditans, assistentibus familiaribus Quod faminarum illustrium senatorumque plures per arenam fadasset, et acriore in dies cupidine adigebatur promiscuas scenas frequentandi. Nam adhuc per domum aut hortos cecinerat iuvenalibus ludis, quos ut parum celebres et tante voci angustos spernebat. Non tamen Roma incipere scenas ausus, Neapolim quasi Græcam urbem dilegit: inde initium fore ut transgressus in Achaiam insignesque et antiquitus sacras coronas adeptus maiore fama studia civium eliceret, &c. Ibidem sapius per comreptos, multos a theatro domum revertentes apprehendens obruncaret. Causa iræ potissima fuit, quod negligentius ad spectacula conveniebant, scilicet vexati eo, quod alias alio tempore quam edixisset, ac sæpe noctu etiam eo veniret, et quia non semper eosdem, quos ipse probabant, non nunquam etiam inuisti, &c. Dion Cassius l. 59. p. 83. 1. 83. 7. 842. f. Lib. 59. p. 854. & Suetonii Caius sect. 56. 58. g Tacitus. Annal. l. 14. c. 2. l. 15. c. 4, 5. 6 Sabellius Eneid 7. l. 2 p. 201. Eutropius rerum R. o. l. 9. p. 204. Zonaras Annal. Tom. 2 fol. 98. h Suetonii Nero Sect 12, 13, 20. to 25, et Sect. 42. he writesthus, Quinimo cum prosperi quiddam ex provinciis nunciatum esset, superabundantissimam cæniæ iocularia in defectionis duces carmina, lascivæq; modulata, quæ vulgo innotuerunt, etiam gesticulatus est: ac spectaculis theatri etiam illatus, cuidam Scenico placenti nuncium misit, abuti cum occupationibus suis, & sec. 54. Sub exitu quidem vitæ palam voverat, si sibi incolumis status permanisset, produrum se partæ victoriæ ludis, etiam hidraulam et choralam, et vtricularium, ac novissimodice histriionem, saltaturumq; Virgillii Turnum, &c.**

plures cantauit dies. Neque eo segnius adolescentulos e-  
questris ordinis et quinque amplius milia è plebe robu-  
stissima inuenturis undique elegit, qui diuisi in factiones  
plausuum genera condiscerent, operamque nauarent  
cantanti sibi insignes pinguiissima coma, et excellentissi-  
mo cultu pueri, nec sine annulo laeues: quorum duces qua-  
dragena milia H S. merebant. Etiam Roma Neroneum  
agens ante praestitutum diem reuocauit: Nomen suum  
in albo profitentium, citharadorum, iussit ad scribi, for-  
ticulaque in urnam cum ceteris demissa, intrauit ordine  
suo, simulque Praefecti praetorii citharam sustinentes, post  
tribum militum, iuxtaque amicorum intimi. Vique  
constitit peracto principio, Nioben se cantaturum per

; Eutropius Re-  
rum Rom. l. 9. f.

104. writes  
thus of him:

Ad postremum  
Nero tanto se

dedecore pro-  
stituit, vt om-

nia pene Italiae  
ac Graeciae the-

atra perulstra-  
tus, assumptoe-

tianuarii vesti-  
tus dedecore

saltaaret, canta-  
ret, in scena ci-

tharedico habi-  
tu vel tragædi-

co. See Grim-  
ston in the life

of Nero. Vin-  
centii Specu-

lum histor. l. 9.  
c. 6. Freculphi-

Chronicon.  
Tom. 1. l. c. 16.

Sec. 4 Tacitus  
Annal. l. 16.

sect. 1.

Cluuium Rufum consularem pronuntiavit, et is horam  
fere decimam perseveravit coronamque eam, & reliqua  
certaminis partem in annum sequentem distulit, ut saepe  
canendi occasio esset. Quod cum tardum videretur, non  
cessauit idem idem se publicare. Non dubitauit etiam  
priuatis spectaculis operam inter scenicos dare, quodam pra-  
torum H S. decies offerente (i) Tragedias quoque can-  
tauit personatus heroum Deorumque, item heroidum, ac  
Dearum personis effectis ad similitudinem oris sui, et fe-  
mine, prout quamque diligeret: inter cetera cantauit  
Canacem parturientem, Orestem matricidam, Oedipodem  
excacatum, Herculem insanum. In qua fabula fama est  
tyrunculum militem positum ad custodiam aditus, cum eum  
ornari ac vinciri catenis, sicut argumentum postulabat, videret,  
accurisse ferenda opis gratia. Mox ipse aurigare atq;  
etiam spectari sapius voluit. positoque in hortis inter ser-  
uitia et sordidam plebem rudimento, vniuersorum se  
oculis in Circo maximo prabuit, certamina deinceps o-  
bijt omnia. Cantante eo, ne necessaria quidem causa ex-  
cedere Theatro licitum erat. Itaque & enixe quaedam  
in spectaculis dicantur, et multi tadio audiendi, laudandi-  
que, clausis oppidorum portis, aut furtim dissiluisse de  
muro, aut morte simulata funere elati. (k) Constitit ple-  
rosque equitum dum per angustias aditus & ingruentem  
multitudinem



multitudinem enituntur obtritos, et alios dum Diem noctemque sedilibus continuant, morbo exitiabili correptos; quippe gravior inerat metus si spectaculo defuissent, multis palam et pluribus occultis, ut nomina ac vultus, alacritatem, tristitiamque coeuntium scrutarentur. Unde tenuioribus statim irrogata supplicia, aduersus illustres dissimulatum ad presens, et mox redditum odium. Interea Senatus propinquo iam lustrali certamine, ut decem averteret, offert Imperatori victoriam cantus, adiecit facundia coronam, qua ludicra deformitas velaretur. Sed Nero nihil ambitu nec potestate Senatus opus esse dictitans, se aquum aduersus amulos et religione indicum meritam laudem assecuturum, \* primo carmen in Scena recitat: mox flagitante vulgo ut omnia studia sua publicaret (hac enim verba dixere) ingreditur theatrum, cunctis cithara legibus obtemperans: ne fessus resideret, ne sudorem nisi ea quam indutus gerebat veste detergeret; ut nulla oris vel narium excrementa viserentur. Postremo flexus genu, et catum illum manu veneratus sententias indicum opperiebatur ficto pauore. Et plebs quoque urbis histrionum quoque gestus inuare solita personabat certis modis, plausuque composito, Crederes letari, ac fortasse letabantur per iniuriam \* publici flagitij: so he stiles it. Sed qui remotis emunicipijs, seueramque adhuc, et antiqui moris retinentes Italiam, quique per longas prouincias lascinia inexperti, officio legationum, aut priuata utilitate aduenerant: neque aspectum illum

\* Nero publice cithara cecinit; in circo aurigauit. Traiecit in Græciam, non ut maiores sui sed saltandi, citharæ Pulsandæ, præconij faciendi agendaque tragediæ causa. Nec n: ei Roma satis ampla erat, sed expeditione erat opus ut Periodonices, id est, patissim victor, ut aiebat, euaderet. Sed quis singula eius fastidia enumeret? Nam vno verbo, quicquid viles histriones representant ea omnia ipse dicebat et faciebat, et tolerabat, nisi quod aureis catenis vinciebatur,

nam ferreæ Romanorum Imperatorem haud decuissent. Aliquando igitur Miles victum conspicatus præ indignatione accurrit, eumque soluit. Zonares Annal. Tom. 2. f. 98. \* Omnia in Nerone probri et ignominie plena. Omni pudore abiecto Romæ cantu in theatro certavit, vbi insanum Herculem acturus, cum de more vinculis ornaretur, qui præsidij causa in proximo stetit, catenas intuitus, ratusque vim illi intendi, consternatus animo, eo occurrit opem principi laturus. Nec satis fuit per hæc indelebilis Romano Populo notam ab eo iniustam, in Græciam cantandi studio navigavit omnibusque eius geatis spectaculis, cantu, aurigatione, præconio certavit. Indereverit currum quo olim Augustus triumphans urbem ingressus est, præmiorum pompa titulisque singulorum certaminum longo ordine præmissis. Sabellicus AEn. 7 l. 2. p. 201.

*tolerare, neque labori inhonesto sufficere, cum manibus nescijs fatiscerent, turbarent gnaro, ac saepe a militibus verberarentur, qui per cuneos stabant, ne quod temporis momentum impari clamore, aut silentio segni preteriret, &c.* Such was the Playerlike citharedicall life of this lewd vicious Emperour: which made him so ex-

1 Tacitus Ann.  
nal. l. 15. cap. 10  
p. 306. m. Tacit.  
tus Annal. l. 15.  
sect. 9. p. 359.  
n Res haud mi-  
ra tamen citha-  
rædo Principe  
mimus Nobilis  
&c. In Scena  
nunquam can-  
tavit Orestes:  
hæc opera atq;  
hæc sunt gene-  
rosi Principis  
artes, Gauden-  
tis sædo pere-  
grina ad pulpi-  
ta saltu Prosti-  
tui, Graiæque  
apium meruisse  
coronæ Iuvenal  
Satyr. 8. p. 82,  
83. o Eutropi-  
us, Zonaras,  
Sabellicus, &  
Grimston in  
his life. Arius  
Montanus in  
lib. Iudicum c.  
16, p. 590. 571.  
Dr. Rainolds  
Overthrow of  
Stage playes p.  
4. to 10. & 29.  
to 82. p. Pag.  
90, 91. q Histo-  
ria. l. 1. p. 57. 59.  
61.

ecrable to some noble *Romanes*, who affected him at first, before he fell to these infamous practises, that to vindicate the honour of the *Romane* Empire, which was thus basely prostituted, they conspired his destruction: which conspiracie being detected, *Subrius Flavius* a chiefe captain, one of the conspirators, being demaunded of *Nero*, for what reason he had thus conspired against him? returned this answer (l) *Oderam te inquit, nec quisquam tibi fidelior militum fuit dum amari meruisti; odisse capi postquam parricida matris et uxoris, auriga, Histrion, et incendiarius extitisti.* And *Sulpitius Asper*, a *Centurian*, being demanded the like question, made this reply; *Non aliter tot flagitijs eius subueniri posse.* And when as some of these Conspirators would have had *Piso* to succeed *Nero* in case their treachery had succeeded, *Flavius* made them this answer (m) *Non referre dedecori, si citharædus dismouetur et Tragædus succederet: quia ut Nero cithara, ita Piso tragico ornatu canebar.* All which, together with the Satyricall invectives of (n) *Iuvenal* and (o) others against this infamous Playerlike Emperour, are a sufficient evidence, what an ignoble shamefull thing it is for any Prince or Emperour to sing, to dance, or act upon a Stage. Hence (p) *Ælius Lampridius*, and *Eutropius* in their *Commodus Antoninus*, and *Herodian historia* l. 1. & 2. p. 57. to 73. severely censure this dissolute Emperour *Commodus*, whom they and the people stiled, a *Gladiator*, an Actor on the stage: *Quod nudus ingressus amphitheatrum est, sumptisque armis numeros gladiatorios implebat &c.* Triste vero (writes (q) *Herodian*) *Romano populo spectaculum id visum, nobilissimum*



*nobilissimum Imperatorem, post tam multos parentis sui  
maiorumque triumphos, non quidem adversus Barbaros  
arma capere militaria, vel Romanorum Imperio con-  
gruentia, sed amplissimam dignitatem, turpissimo fe-  
dissimoque cultu contaminare; eoque tandem vesania pro-  
vectus est, ut deferere principalem aulam atque in do-  
micilium gladiatorium migrare institueret. Neque se  
amplius Herculem appellari patiebatur, adoptato nobi-  
lissimi gladiatoris nomine, qui jam vita excessisset: at-  
que in basi simulachri Colosseï solis effigiem gerentis  
subscripsit, non quos consuesset imperatorios Paternos-  
que titulos, sed pro Germanico, mille gladiatorum victo-  
rem: To such prodigious degrees of baseness of dege-  
neracy doe dissolute Princes come to by degrees, when  
as they once addict themselves to such infamous de-  
lights. These actions of his were so execrable to the  
Senate, the common people, and to all his freinds; that  
when as on the feast of Ianus, Statuisset non quidem ex  
imperatoris (ut mos erat) adibus, sed ex ipso gladiato-  
rio prodire in publicum, deducente gladiatorum agmine  
in conspectu Populi Romani &c. Martia his best-belo-  
ved Concubine, Intellecto tam absurdo turpiq; Consilio,  
primū orare multis lachrymis, supplexque ad genua acci-  
dere, ne aut Romanum imperium contumelia afficeret, aut  
ipse vitam suā perditis ac deploratis hominibus tam per-  
iculose cōmitteret. Sed cum diu supplicando nihil proficif-  
set, lachrymans discessit. Ille Praefectum exercitibus La-  
rum nomine et Electum cubiculi custodem, ad se accitis,  
parare iubet in ludo ipso gladiatorio, quo se dormitum re-  
cipiat, ut illic ad sacrificandum mane procederet, ac se ar-  
matum Romano Populo ostentaret. Illi supplicabant et  
persuadere tentabant, ne quid imperio indignum faceret.  
But loe the desperate obstinacie of this wicked Empe-  
rour, Commodus id agre ferens, eos quidem amandavit:  
reversus autem in cubiculum ad capiendum somnum  
(nam meridie id facere moris habebat) sumpto in manus  
libello, conscribit in eo quoscunque illa nocte interficere  
desti-*

r Herodian. Hi-  
stor. l. 1. p. 59  
61. 63. See Eu-  
tropius, Zona-  
res, Coccius  
Sabellicus, Eli-  
us Lampridius,  
Grimston, and  
others in his life  
accordingly.

\* Note here the condition of wicked Princes and great persons; they desire not to have any good men near them to censure or beare witness of their shameful actions.

/ Herodian l. 2. p. 73. Eli Lampridii Commodusp. 94, 95, 96. Eutropius, Zonaras, & bellicus & Grimston in his life.

† Herodian l. 5. p. 267. 269. 271. 279. 281.

\* Let our effeminate men, women who are guilty of the selfsame womanish folly consider this.

*destinaverat. Ex quibus prima erat Martia, mox Latus atque Electus: post hos ingens eorum numerus qui plurimum autoritatis in senatu obtinebant. \* Siquidem senes universos, & reliquos patris amicos tollere è medio (quod graves turpium factorum inspectores habere punderet) bonaque ipsa divitum dilargiri partim militibus, partim gladiatoribus decreverat, ut alteri se defenderent, alteri oblectarent. Which booke comming to Martia her hands, shee and Electus with others, conspired to poyson him: which when they had effected; all the people rejoyced, & ran to their Temples, to giue publick thanks; (s) vocerebanturque quidam, jacere tyrannum, pars gladiatorem, qui felicitatem suam alijs in rebus studijs fadissimis contaminasset. Which severall passages, are a most pregnant testimony, how infamous, how disgracefull a thing it is, for Kings or Emperours to turne Actors, Masquers, or Gladiators on a Stage, even in the very judgement of heathens, much more of Christians. It is storied of Antoninus the Emperour to his deserved infamie; (t) Quod è Syria profectus, statim debacchari supra modum cepit, cultum patrij numinis, cui dicatus fuerat, celebrare supernaculis saltationibus, vestitum usurpans luxuriosum: ad tibiarum et tympanarum sonum in publicum prodibat orgia numinis celebrans &c. From which Mafa earnestly deswaded him; ne spectantium oculos offenderet. Ipse verò identidem aurigans aut saltans conspiciebatur: quippe ne latere quidem sua patiebatur flagitia, procedens etiam in publicum \* pictis oculis genisque purpurissatis, faciemque suapte natura for mosam, indecoris coloribus inficiens. Quod animadvertens Mafa, ac suspectans militum ob talem Imperatoris vitam indignationem: persuadet leni aliqui stolidoque adolescenti, ut sibi consobrinum suum Alexandrum adoptaret, et Casarem declararet, &c. Postea igitur quam Alexander Caesar est appellatus volebat eum statim Antoninus suis illis institutis imbuere, ut scilicet choros agitans saltansque, ve-*



situ eodem atque artibus uteretur; quem tamen mater  
*Mammaea* a \* *fadis* illis et quæ Imperatores dedecebant  
 actionibus avertibat: atque omnium disciplinarum do-  
 ctiores clam accersebat; modestiamque edocens, ac Pala-  
 stra virilibusque gymnasijs insuesaciens, græcisque cum  
 pariter ac latinis literis instituens. Quibus iratus An-  
 toninus magnopere indignabatur. Quapropter omnes  
 illius Doctores aula exegit. Quosdamque illustriores par-  
 tim morte, partim exilio affecti; ridiculas allegans cau-  
 sas, \* Quod filium ipsius corrumpere, cum neque a-  
 gitare choros, neque ebacchari permittendo, sed ad mo-  
 destiam componendo, et virilia officia edocendo. Eoque  
 recordia proventus est ut omnes scenicos artifices ac thea-  
 tricos ad maximas imperij dignitates promoveret. Quip-  
 pe exercitibus saltatorem, quendam præfecit, qui olim  
 iuuenis publice in theatro operas dederat. Alium item  
 è scena, iuventuti, alium senatui, alium etiam equestri  
 ordini præposuit. Aurigis item et comædis mimorumque  
 histrionibus maxima imperij munia demandabat: serviis-  
 que suis aut liberis ut quisque turpitudine reliquos an-  
 teibat, procuraciones tradebat provinciarum. Ita rebus  
 omnibus per omnem contumeliam et temulentiam debac-  
 chantibus, \* cum ceteri omnes, tum imprimis Romani  
 milites indignabantur; abominabanturque eum, utpote  
 vultum componentem elegantius quam feminam pro-  
 bam deceret: insuper aureis monilibus, molliissimoque  
 vestitu haudquaquam viriliter ornatam, saltantem-  
 que in conspectu omnium. Quare propensiores animos in  
 Alexandrum habebant, spemque meliorem in puero mo-  
 deste et continentere ducato, &c. Qua intelligens Anto-  
 ninus nihil non insidiarum Alexandro matrique intende-  
 bat, &c. Quod milites agre ferentes, imperatorem e me-  
 dio tollere turpiter se gerentem vellent; quapropter ip-  
 sum Antoninum et matrem Soamidem interficiunt, cum-  
 que is servos ministrosque omnes scelerum. So execra-  
 ble did his dancing, acting, effeminacy, & love of Stage-  
 players make him to all the Senate, soldiers and people,

R r r r r

that

\* Dancing  
 therefore, toge-  
 ther with act-  
 ing, masquing  
 were infamous  
 among the Ro-  
 mans. See Gu-  
 lielmus Stuc-  
 kius Antiqui-  
 tatum Conviv:  
 l. 3. c. 2 1. accor-  
 dingly.

\* The same do  
 some object a-  
 gainst such tu-  
 tors, friends,  
 Masters, pa-  
 rents, who keep  
 their scholars,  
 servants and  
 children from  
 these lewde pra-  
 ctises and ex-  
 cesses now,  
 which say they  
 doe quite cor-  
 rupt and make  
 them Puritans.

\* An evident  
 and remarka-  
 ble testimony  
 how execrable,  
 this Emperours  
 dancing and  
 effeminacy was  
 to all the Ro-  
 mans, though  
 most of them  
 were then meer  
 Pagans.

\* AElui Lampri-  
dii Heliogaba-  
lus p. 189, 190.  
207. See here p.  
208.

\* Histor. l. 6.  
\* Dipnosophl.  
14. c. 3. p. 980.

Cornelius Ta-  
cius hist. l. 2. c.  
21. p. 478. & c.  
16, 17. p. 469.

\* Trebellii Po-  
lionis Gallieni  
duo. p. 315, 316.  
See p. 306, 309.

that they thought him unworthy for to raigne or live, and at last dragged his carcase through the City and cast it into the common lakes. It is registred among other of *Heliogabalus* his lewd effeminate unworthy actions (u) *Quod agebat domi fabulam Paridis, ipse Veneris personam subiens, ita ut subito vestes ad pedes defluerent, nudusque una manu ad mammam, altera pudendis adhibita, ingenicularet, posterioribus eminentibus in subactorem reiectis et oppositis. Vultum praeterea eodem quo Venus pingitur schemate figurabat, corpore toto expolitus, ipse cantavit, saltavit, ad tibias dixit, tuba cecinit, pandurizavit, organo modulatus est. Fertur et una die ad omnes Circi et theatri meretrices* (a good evidence that all whores, and few women else frequent these Play-houses) *testus cuculione mulionico, ne agnosceretur, ingressus &c.* An aparant prooffe, that an Emperour dancing or acting a part in Playes or Masques even in his own private pallace is infamous, and his resort to playhouses more abominable. To passe by the censure of \**Phylarcus* & \**Athenaus*, upon *Lyfimachus*, who bring in *Demeirius* thus usually speaking of his Court. *Aulam Lyfimachini nihil differre a Scena Comica:* to whom *Lyfimachus* replied: *ego igitur meretricem exantem ex Scena tragica non vidi.* It is recorded to the shame of *Vitellius*; \**Vitellio cogniti scurra quibus ille amicitiarum dehonefamentis mire gaudebat. Quantoque magis appropinquabat urbi, tanto corruptius iter, mixtis histrionibus & spadonum gregibus, et cetero Neroniana aula ingenio. Namque et Neronem ipsum Vitellius admiratione celebrabat sectari cantantem solitus non necessitate, qua honestissimus quisque, sed luxu et sagina mancipatus emptusque.* The like is storied to the infamie of (x) *Gallienus* the elder, *qui natus abdomini et voluptatibus. Quod saepe ad tibicinem processit, ad organum se recepit, cum processui et recessui cani inberet: et quod incensam secundam scurrarum et mimorum semper prope habuit.* To which I may add that of *Saloninus Gallienus*.



Gallienus; (y) Quod plura qua ad dedecus pertinebant ab eo gesta sunt: nam noctibus popina dicitur frequentasse, et cum lenonibus, mimis, scurrisque vixisse: And that of the Emperour Carinus too, (z) Quod mimos undique advocavit. Exhibuit et ludum Sarmeticum quo dulcius nihil est: Donatum est et græcis artificibus, et gymniciis, et histrionibus, et musicis aurum et argentum: donata et vestis serica. Sed hæc omnia, nescio quantum ad populum (writes Vopiscus) gratia habeant, nullius certe sunt momenti apud principes bonos. Dioclesiani denique dictum fertur, cum ei quidam largitionalis suus editionem Cari laudaret, dicens: multum placuisse principibus illos, causa ludorum theatralium, ludorumque Circensium; ergo (inquit) bene risus est imperio suo Carus. All which is a convincing prooffe, how absurd a thing it is for Princes to \* delight in playes or Actors, much more to Act Enterludes or Malques themselves, Theopompus Historiarum lib. 28. & Athenæus Dipnosoph. lib. 6. c. 6. pa. 422. condemne King Philip, qui cum Thessalos prodigos esse cognovisset, atque omnino intemperantes, artibus omnibus illis placere studuit: nam et tripudiabat, et lasciviebat, omniaq; præter modestiam patiebatur. Erat enim natura scurra, singulisque diebus ebrius &c. (a) Polybius & Athenæus, severely censure Antiochus the illustrious, who they phrase the mad: Quod una cū recitat oribus ludebat, totusq; velatus inferebatur a mimis, atque in terram deponebatur quasi unus esset ex mimis. Concinnitate deinde evocante, rex exiliebat, tripudiabatque et iocabatur cum mimis, ita ut omnes verecundia caperentur. Ad res huiusmodi miseras inducit stupor is, qui ex ebrietate nascitur. Yea (b) Athenæus taxeth Straton King of Sidonia for this very thing Quod conventus cum tibicinis, saltatricibus ac cytharistis faciebat; mulasque amicas ex Peloponeso accersebat, compluresque cantatrices ex Ionia, atque ex universa Græcia amicas puellas, quarū alias quidam saltantibus, alias canētib; amicis premium certaminis proponere solebat, quibus cum

Idem p. 19.

Flavii Vopisc.  
ci Carinus p.  
449.

\* Hence also  
Suidas in his  
historica Col.  
127. thus taxeth  
Ardaburius  
Quod sedes flex.  
it ad muliebres  
delicias. Gaudet  
enim Mimis, et præstigi-  
atoribus, et omnibus  
scenicis ludicris, et huiusmodi inopertis  
totos dies exigens, gloriæ  
suis negligebat.  
Polybius hist.  
l. 31. & Athenæus  
Dipnosoph. l. 10. c. 12. p. 694.  
695. See here p. 249, 250.  
Dipnosoph. l. 12. c. 13. p. 841.

Notum Roma  
norum l. 7. p.  
101.

d See Com-  
ment: & Notæ  
Lubini, Ioan-  
nis Britannici,  
P. Pithæi, Cz-  
læi Secundi, Cu-  
rionis, Theodor  
Pulmanni, et  
Thomæ Barna-  
bini Iuvenal  
Satyr. 8 Iustin.  
Hist. l. 30. p. 354.  
& Suidæ Histo-  
rica. Ardaburi-  
us.  
Annal. l. 14. c.  
2. p. 301, 32,  
303.

etiam coire sapius delectabatur: cum vita huiusmodi in-  
stitutionem complecteretur ipsa natura servus erat volu-  
ptatum. By all which severall recited examples (well  
worthy a l Christian Princes consideration and detesta-  
tion too; *De quibus nescio an decuerit memoria prodi-*  
as (c) *Eutropius* writes of *Caligula* his vices, *nisi forte*  
*quia iuvat de Principibus nosse omnia, ut improbi saltem*  
*fama metu declinent talia:*) it is most evident: that it  
hath beene alwayes a most infamous thing for Kings,  
and Emperours to act Playes or Masques either in  
private or publike; or to sing, or dance upon a Stage or  
theatre; or to delight in Playes and Actors. Which  
assertion is likewise confirmed by *Plinius secundus*  
*Panegyri Traiano dictus* p. 3. 45. 110. here p. 462, 463.  
*Froy* art his Chronicle Booke 4. cap. 192. fol. 243.  
244. The generall history of France p. 231. *Guenara*  
his Dial of Princes l. 3. c. 43. to 47. *D. Rainolds* his O-  
verthrow of Stage-playes p. 6. to 10. & 63. to 76.  
*Arius Montanus* in lib. *Iudicum* c. 16. p. 470. 571. & *In-*  
*uenal* Satyr 8. by *Tacitus*, *Herodian*, *Suetonius* *Polybi-*  
*us*, *Athenaus*, *Flavius Vopiscus*, *Helius Lampridius*,  
*Trebellius Pollio*, *Eutropius*, *Corceius Sabellicus*, *An-*  
*toninus*, *Grimston*, in the lives of these fore-named Em-  
perours, and in the places quoted in the margent. with  
(d) sundry others whom I pretermitt. See here p 462,  
463, 557, 558, 734. to 743. & p. 710. the example of  
*Protonie*, accordingly.

Secondly, as it is absurd & most infamous for Princes,  
so also is it for any Magistrates, Nobles, Gentlemen,  
or persons of ranke or quality, to act a part in pub-  
licke or private on the Stage. Hence (e) *Cornelius Ta-*  
*citus* writes thus of *Nero* his time. *Sed faminarum*  
*illustrium Senatorumque plures per arenam fedati sunt.*  
*Ratuque dedecus amoliri si plures fedaſſet, nobilium fa-*  
*miliarum posteros egestate venales in Scenam deduxit,*  
*quos facto perfunctos, ne nominatim tradam, maioribus*  
*eorum tribuendum puto. Nam et eius flagitium est*  
qui



qui pecuniam ob delicta potius dedit, quam ne delinquerent. Natos quoque equites Romanos operas arena promittere subegit, donis ingentibus, nisi quod merces ab eo qui iubere potest, vim necessitatis affert. Ne tamen adhuc publico theatro dehonestaretur, instituit ludos luminatum vocabulo in quos passim nomina data non nobilitas cuiquam, non aetas aut acti honores impedimento, quo minus Græci Latiniue histriionis artem exercerent usque ad gestus, motusque hant viriles &c. Whereupon divers of the Senators and people complained and cried out, Proceres Romani specie orationum, et carminum Scena polluantur, quid superesse, nisi ut corpora quoque nudent, et castu assument, easque pugnas pro militia et armis meditentur &c. vid. Ibidē: Which infamous act (f) Suetonius thus expresseth, Spectaculorum plurima et varia genera edidit, Iuvenales, Circences, Scenicos Ludos, gladiatorum munus: Iuvenalibus senes quoque Consulares anusque matronas recepit ad lusu. Ludos quos pro aternitate imperij susceptos appellari maximos voluit, ex utroque ordine et sexu plerique ludicras partes sustinuerunt. Exhibuit autem ad ferrum etiam quadringentos Senatores, sexcentosque equites Romanos et quosdam fortuna atque estimationis integra ex iisdem ordinibus, confectoresque ferarum et ad varia arena ministeria, &c. Which ignoble flagitious base practise of his & others, the Poet Iuvenal doth thus notably inveigh against.

(g) At vos Troi ingena vobis ignoscitis, & qua Turpia Cerdoni. Volesos, Brutosque decebunt. Quid si nunquam adeo fœdis, adeoque pudendis Utimur exemplis, ut non peiora super sint? Consumptis opibus vocem Damasippe locasti Sippario, clamosum ageres ut Phasma Catulli. Laureolum velox etiam bene Lentulus egit, Indiceme, \* dignus vera cruce: nec tamen ipse. Ignoscas populo: populi frons durior huius, Qui sedet, & spectat triscurria patriciorum: Planipedes audit Fabios, videre potest qui

f Sect. II. 12.  
See Lypsius de Saturn. et Sabellicus, Eutropius Zonaras & Grimston in Nero his life.

g Iuvenal Satyr 8. p. 81, 82.

\* Nota.

\* Nota.

*Mamercorum alapas, quanti sua funera vendant,  
 Quid refert? vendunt nullo cogente Nerone,  
 Nes dubitant celsi Pratoris vendere ludis.  
 \* Finge tamen gladios inde, atque hinc pulpita pone,  
 Quid satius? mortem sic quisquam exhorruit, ut sit  
 Zelotypus Thymeles, stupidi collega Corinthi?  
 Res haud mira tamen, citharædo Principe mimus  
 Nobilis, hac ultra quid erit nisi ludus? & illic  
 Dedecus urbis habes, nec Mirmillonis in armis,  
 Nec clypeo Gracchum pugnantem, aut falce supina.  
 (Damnat enim tales habitus, & damnat & odit.)  
 Nec galea frontem abscondit, movet ecce tridentem,  
 Postquam vibrata pendentia retia dextra  
 Nequicquam effudit, nudum ad spectacula vultum  
 Erigit, & tota fugit agnoscendus arena.  
 Ergo ignominiam graviolem pertulit omni  
 Vulnere, cum Gracco inssus pugnare secutor. &c.*

Macrobius  
 Saturn. l. 2. c. 7.  
 p. 408. 409.

An elegant description & demonstratiō of the infamie of such mensacting playes: Which *Laberius* an anciēt Roman Knight, drawne upō the Stage to act a part by the hire & cōmād of *Nero*, doth excellently descypher in this expresseion of his owne dishonor. (*h*) *Laberius aspera libertatis equitem Romanum* ( writes *Macrobius* ) *Cesar* quingentis millibus invitavit, ut prodiret in scenam, et ipse ageret mimos quos scriptitabat. Sed potestas non solum si inuitat, sed etiam si supplices, cogit. Unde se et *Laberius* a *Casare* coactum in Prologo testatur his versibus. *Necessitas, cuius cursus aversi impetum, Voluerunt multi effugere, pauci potuerunt. Quō me detrusit pene extremis sensibus? Quem nulla ambitio, nulla unquam largitio, Nullus timor, vis nulla, nulla auctoritas Movere potuit in inuenta de statu; Ecce in senecta ut facile labefecit loco viri excellentis mente clemente edito, Submissa placidè blandiloquens oratio. Etenim ipse diu negare cui nihil potuerunt Hominem me denegare quis posset. pati? Ego bis tricenis annis actis, sine nota, Eques Romanus lare egressus meo, Domum re-*  
 vertar



*vertar mimus.\* Nimirum hoc die Vno plus vixi mihi* \* Nota.  
*quam vivendum fuit. Fortuna immoderata in bono atque*  
*in malo, Si tibi erat libitum literarū laudibus Floris ca-*  
*cumen nostra fama frangere, Cur cum vigebam membris*  
*præviridantibus, Satisfacere Populo, et tali cum poteram*  
*viro, Non flexibilem me concurrenasti, ut caperes? Nunc*  
*me quo deicyis? quid a scena afferro? Decorem formæ,*  
*an dignitatem corporis? Animi virtutem, an vocis io-*  
*cunde sonum? Ut hadera serpens vires arboreas necat;*  
*Ita me vetustas amplexu annorum necat; Sepulchris si-*  
*milis, nil nisi nomē retineo. In ipsa quoque actione subinde se*  
*qua poterat ulcisceretur, inducto habitu Syri, qui velut*  
*flagris casus, præripientiq; se similis, exclamabat. Porro,*  
*Quirites libertatem perdimus. Et paulo post adiecit;*  
*neceſſe est multos timeat quem multi timent: quo dicto*  
*uniuersitas populi ad solum Casarem oculos et ora con-*  
*uertit; notantes eius impotentiam hac dicacitate lapida-*  
*ram.* A most pregnant evidence of the point in que-  
 stion. Among the ancient Romans as *Macrobius, Ci-*  
*cero, Seneca* and others in their (i) forequoted passages; See here p.  
 witnes, it was an infamous thing for Senators, Knights, 245. 40 251.  
 for men or women of quallity, or their Children, to  
 dance either in a publicke Theatre, or at any private  
 feasts: Hence *Seneca* thus complaines (k) *Cantandi* k Contro. l. 1.  
*saltandique obscena studia effeminatos tenent: (l) hinc* proæmio p. 967  
*molles corporis motus docentium, mollesque cantus et in-* See here p. 248.  
*fraetos: Sapientia vero animorum magistra, non inde* Seneca Epist.  
*coros corporis motus, nec varios per tubam et tibiam can-* 90 p. 377, 379.  
*tus efficit, &c. Hence (m) Augustus Caesar, quoniam* m Dion Cassius.  
*Equites et femina illustres adhuc in Orchestra saltabant,* Hist. l. 54. p. 682.  
*prohibuit ne non modo Patriciorum liberi (id enim antea*  
*cantum erat) sed etiam nepotes eorum, quique equestris*  
*erant ordinis, amplius id facerent. In his actionibus Le-*  
*gislatoris Augustus et Imperatoris speciem nomenque*  
*ostendit. Hence this is laid as a tax upon Caligula, that*  
*in his presence, (n) Patricij pueri Troiam luserunt.* n Dion Cassius.  
 And here upon (o) *Claudius* his successor, to draw men hist. l. 60. p. 891.  
 from.

from this infamie; *In Orchestram introduxit inter alios viros etiam equites ac mulieres, quales Cai principatus saltare solebant; non quod ijs delectaretur, sed ut praterita argueret. Nam posthac certe nemo eorum in scena visus est dum Claudius viveret? Pueri quoque quos ad Pyrrhicam saltationem Caius evocaverat, semel duntaxat ea saltata civitate donati, ac ablegati sunt, Alij deinde ex famulis Claudij saltarunt: hac in theatro.* Yea such was the infamie of acting playes among the ancient Pagan Romans; that even lewde \* *Vitellius* enacted this law: *Cantum severe ne equites Romani Ludo et arenâ polluerentur.* And *Plinius Secundus* in his Panegyricall oration to *Traian*, in the name of the whole Roman Senate & people, stiles the acting of Playes; (p) *Effeminatas artes, et indecora seculo studia*: which the whole Roman Nation did condemne. See here p. 462, 463. accordingly. To these severall recited Pagan testimonies, I might accumulate, the forequoted evidences of the (q) *Prætor, Budens, Arius Montanus, Vlpian, Æmilinus Probus, Dio, \* Xiphilinus, Dionysius Gothofredus, Ioannes de Burgo &c.* together with the concurrent suffrages of *Lipsius Saturnal. l. 2. c. 1.* and of *Lubine Calius secundus, Farnaby*, and others in their Commentaries and notes upon *Juvenal, Satyr 8.* who all affirme, the voluntarie descending of any persons of quality or ranke upon the Stage (\* *etiam et sine pramio*) to act a part even without reward or hire, to be infamous and absurd: but our learned Dr. *Rainolds* in his Overthrow of Stage-playes p. 4. to 11. & 63. to 77. and in other pages of that discourse, hath proved this point so fully, that I will here proceede no further in it.

3

Thirdly, it is altogether infamous, yea unlawfull, for any Clergie-men whatsoever or their Children, and for any who intend to enter into orders, either voluntarily or compulsorily, for reward or without reward, to act a part upon the Stage, either in any publicke or private Enterludes. Hence the (r) *Council of Carthage*,

Anno.

\* Corn. Tacitus Histor. l. 2. c. 15. p. 465.  
p Page 38. & 45. See here p. 462, 463.

q See here page 343, 344, 345, 346, 347. &c.

\* See D. Rainolds his overthrow of Stage playes, p. 8.

r See here p. 374.



Anno.Dom. 397. Can. 11. Decrees: *That sonnes of Bishopps and Cleargie men* (much lesse then they themselves) *should neither exhibit, act or behold any secular Enterludes*: Hence also the 4. Councell of *Carthage*: Can. 56. 60. 62. The 7. Coun. of (s) *Carthage*, can: 70. the 6. Coun. of *Constantinople*, can. 24. 51. 62. the 3. Synod of *Towers*, can. 7. 8. the 2. Synod of *Cabilon*, can 9. the coun. of *Mentz* An. 813. can. 14. the Coun. of *Paris*, An. 829. can. 38. the Synod of *Mentz* under *Rabanus*: can. 13. the Coun. of *Nants*, quoted by *Gratian*: distinct. 44. her. p. 599. The Coun. of *Gants*, An. 1231. here. p. 598. The Synod of *Lingres*, An. 1404. her. p. 599. 600. The Council of *Toledo*, An. 1473. here. p. 603. 604. The Synod of *Seine*, An. 1524. here. p. 606. The Synod of *Chartres*, An. 1526. here p. 609. 610. The Coun. of *Seine*, An. 1528. can. 25. here p. 611. The Synod of *Heidelberg* An. 1539. can. 14. here p. 616. The Council of *Triers* An. 1549. here p. 617. The Synod of *Mentz*, An. 1549. can. 74. here p. 620. 621. The Coun. of *Paris*: 1557. here p. 622. The Councell of *Trent*. Sess. 24. De Reformatione Can. 12. here p. 623. The Council of *Millaine* 1560. here p. 625. The Council of *Burdeaux* An. 1582. here p. 630, 631. The Council of *Biturium* An. 1584 here p. 633, 634. The Synod of *Aquin*. An. 1585. here p. 635. The Councell of *Thoolose*: An. 1590. and sundry other forementioned Councells Act. 7. Scene 3. together with (t) *Sextus*, *Odo Parisensis*, and *Pope Pius* the 5. *Ivo Carnotensis* Decret. pars 6. cap. 208, 209. 349. pars 11. cap. 76, 77, 78, 79, 80 81. *Hostiensis Summa* l. 5. Tit. de Clerico Venatore fol. 455. *Summa Angelica Ludus*, have possitively prohibited all sorts of *Clergie-men whatsoever* \* from dancing from acting (and which is farre more strict, even from \* beholding) *Stage-playes* or any such ioculatorie Enterludes, either in publicke or private; which resolutions and decrees of theirs, are abundantly ratified by the concurrent suffrage of all the (v) forequoted Canonists

here 578, 582, 584, 595. &c. See Gulielmus Stuckius Antiquitatum Convivialium l. 3. c. 21. 22. accordingly.

† here p. 654, 655, 656. And yet Ipsi autem Episcopi redditus Ecclesiarum, non in pias causas, sed consanguineis, histriionibus, adulatoribus, Venatoribus Scortis et similibus personis friuole expendunt, et magis attendunt nequitiam hominum quam necessitatem naturæ, contra Canonum decreta. Episcopus chemnenis Onus Ecclesiæ cap 20. sect. 10. † Here p. 663, 666. & p. 843. to 848. Summa la Raymundi f. 92, 93.

\* Pupilla Oculi  
pars 7 c. 51. See  
here p 846. \* Se  
Ivo Carnoten-  
sis Decret. pars  
6 c. 349. & pars  
8. c. 295. accord-  
ingly.

¶ Verum scola-  
res eorumque  
Magistri, vel  
Ludimagistri  
eorum disci-  
puli (as the text  
& the margent  
propounde it)  
comœdias et  
tragœdias alio-  
sue ludos sceni-  
cos nunc agere  
possint?

¶ Ibidem p.  
318, 319, 320.  
&c.

\* Pray note  
this reason  
well.

nonists and Civilians on which you may reflect. Yea  
such is the rigidnesse of the Canon-law in this particu-  
lar; than it makes not onely all professed Stageplayers,  
but likewise all Schollers and others who have volunta-  
rily acted any part in publicke or private Enterludes, un-  
capable of any Ecclesiasticall Orders or preferments, till  
they have done publicke penance, and openly manifested  
their serious repentance for the same; as our owne fa-  
mous English Canonist (x) Ioannis de Burgo, Chan-  
celler of the Vniverlitie of Cambridge in Henry the 6.  
his raigne (the onely ancient extant writer of that V-  
niverlity before Henry the 7. his dayes, which I have  
hitherto met with) \* with others, expressly testifie in  
their forementioned passages. And hereupon Ioannis  
Langhecrucius a famous popish Canonist and Divine,  
in his Treatise *De vita et honestate Ecclesiasticorum*. l. 2.  
after he had largely proved in the 20. & 21. Chapters  
of that Booke, that Clergie-men ought not to act or see  
any Stage-playes or Enterludes; in the 22. Chapter he  
propounds this question (which naturally comes here  
to be discussed from the premises;) Whether Schoole-  
masters or their Schollers may at this day act any Cœ-  
dies, Tragædies or other Stagplayes? And he resolves it  
negatively that they may not doe it, whether these Ma-  
sters or schollers are such as are already admitted, or as  
yet not entred into clericali Orders: (z) *Verū si quis in-  
terroget (writ. he) an ludimagistri possint per discipu-  
los suos cœdias et tragædias aliove ludos scenicos agere?*  
*Respondendū videtur, quod si prædicti ludimagistri, eorūve  
discipuli clericali tōsura insigniti sint, eos non posse, ut per  
supradicta patet. Quia iure canonico expresse cautū est,  
ut clerici mimis ioculatoribus et histrionibus non inten-  
dant. Verum si discipuli non sint tonsurati, nec illis qui-  
dem permittendum hoc videtur, (pray marke it) præ-  
sertim si lascivi vel prorsus profani sint. cū ab illis \* Chri-  
stiana religio eos prohibeat. Nam cum parvuli qui suc-  
crescentes in maiorum suorum locum in reipublica tam*  
eccle-



ecclesiastica quam secularis administratione succedant,  
 \*consequens sit, ab ipsis prave ac nequiter institutis reipub: \* Nota.  
 pernitiè imminere; idcirco summopere refert, ut pueritia,  
 quæ seminarium est omnium rerum publicarum in timore  
 Domini, verecundia, pudicitia, et bonis disciplinis edoce-  
 atur, prout supra ex SS. Concilio Tridentino demonstra-  
 tum fuit. (a) Divus enim Cyprianus, consultus quid  
 sibi videretur de histrione quodam, an talis deberet  
 communicare cum catholicis, qui adhuc in in eiusdem  
 artis suæ dedecore perseverabat; respondit his verbis:  
 Puto ego nec maiestati divina, nec evangelica disciplina  
 congruere, ut pudor et honor ecclesiæ, tam turpi et infami  
 contagione fadetur, &c. Nec excuset se quisquam,  
 si à theatro ipse cessaverit cum tamen hoc cæteris doceat.  
 Non potest enim videri cessasse, qui vicarios substituit, et  
 qui pro se uno plures succedaneos suggerit, contra institutio-  
 nem Dei, erudiens et docens quem admodum masculus  
 frangatur in feminam, et sexus arte mutetur, et di-  
 abolo divinum plasma maculanti, per corrupti atque ener-  
 wati corporis delicta placatur, &c. Then he quotes  
 the forementioned passage of St. Cyprian to Donatus  
 Epist. l. 2. Epist. 2. to iustifie this his answer: After  
 which he thus proceeds. Deinde in acumenica Synodo  
 sexta, quæ fuit Constantinopolitana 3. Canon 62. statu-  
 tum est: ut nullus vir muliebri veste induatur, nec mu-  
 lier veste viro conveniente; sed nec Comicas, nec Tragicas  
 nec Satyricas personas induant. Qui secus fecerit, si cle-  
 rici sint, deponantur; si Laici, segregentur à communione:  
 (which Canon prohibites all manner of persons what-  
 soever, whether laymen or Clergiemen, from acting  
 any sort of Enterludes, be they Comedies, Tragædies  
 or Satyrs) Quare pie et rectè a provinciali Synodo Mech-  
 liniensi statutum fuit; ut illi auctores, qui per gentilita-  
 tē aut turpes amores iuuenum mores \* corrumpere possent  
 à scholis arceantur? Et ut non solum è templis et locis  
 sacris, verum etiam è domibus et hortis ecclesiasticorum  
 tollantur imagines, sculptura, aulæ, quæ gentilitatem,

\* Epist. l. 1. E.  
 pist. 10. Eucрати.

\* See here p  
 584.

\* Let those  
 who now erect  
 Crucifixes and  
 Images in our  
 Churches con-  
 trary to our Ar-  
 ticles, 'niuncti-  
 ons, homilies,  
 Conons, Sta-  
 tutes, & writers  
 yea contrarie  
 to their owne  
 subscription,  
 consider this:  
 and those also  
 who use any  
 heathenish Ce-  
 remonies and  
 representations  
 in their Enter-  
 ludes,

*aut mendaces ethnicorum fabulas, Satyrorum, faunorum, Syrenarum, terminorum ac Nympharum, ac id genus alia representant: (which are the commonest representations in all Masques and Stage-plays:)* *Similiter quaecunque figura lascivæ, procacis, et ob pudendam nuditatem vel alias tam obscenæ, ut pios mentes offendant, et superstitiosa, qui fidelium mentes à religione et devotione distrahant, et sapius graviter offendunt.* Then hee quotes

*b* See here page 601, 603, 604, 608, 611, 631, 634.

*c* See here page 624, 625.

\* Academicall Enterludes and the acting of them infamous See Gulielmus Stuckius Anti-qui-Conviv. l. 3. c. 21, 22.

\* See p. 573. to 668. 843 to 850. & 933, 934, 940.

*d* See Act. 7. Scene. 3.

\* That is, at first.

tes the *(b)* forementioned Canons, prohibiting childreus acting of Playes in Churches upon Innocents day: together with the Canons of the Councell of Millaine; from all which he truly and positively concludes: *That it is unlawfull for Schoolemasters or their Schollers, to act any Comedies, Tragedies or other stageplayes.* And shall Protestants then allow of that which the very Papists condemne? God forbid. From all which premises thus layd together, wee may quickly learne what to judge, not onely of the personating of all private and publick Masques and Mummeries, which are now to frequent, but likewise of the acting of \* Academicall Enterludes, by Vndergraduates, Graduates, Deacons, and sometimes young Divines; which Playes are commonly as scurrilous, as prophane, as scandalous, as invective against religion and the professors of it, as experience witnesseth, as any that are acted in our standing Play-houses. Certainly whatever the Error, the corruption of the times may judge; yet the fore-aleaged \* Councils, Fathers, Authors doome the acting, (yea the very beholding of such academicall Enterludes, especially by Clergie-men, who are now to forward to pen, to act and see them whereas *(d)* above 40. severall Councils have positively decreed, that they ought not to be present at any such Playes or Enterludes) to bee both scandalous and infamous, not onely in the repute of Christians, but of Pagans too, especially of the anciant Pagan Romans; *In scenam enim prodire et populo esse spectaculo \* nemini in Græci gentibus*



*bus fuit turpitudini: quæ omnia apud Romanos, partim infamia, partim humilia, atque ab honestate remota ponuntur, as (d) Æmilius Probus writes. And can any gentlemen or schollers whatsoever, thinke this an honor to them, to be excellent Actors, Masquers or dancers, in any Academicall Enterludes, which the very heathen (besides, Councels, Fathers, and Christian authors) have long since sentenced as their shame? Doubtles no ingenuous christian ought to be so stupid, so prophane or gracelesse, as to harbour any such conceit within their breasts. And here that I may not to farre digresse into a large discourse against Academicall or private Enterludes since I have beene so overteedious against popular, I shall onely commend these three considerations to the Readers, and all Academicall Actors consciences.*

*e In his Excellentium Imperatorum vitæ: Prefatio p. 356.*

First, that the Fathers, the Primitive Christians, the fore-recited Councels, and Pagan authors, never made, nor knew of any such novell distinction *as this, of Popular & Academicall Enterluds, but condemned all playes alike, as well those in (f) private houses, as in publicke Theatours, as well those that were acted by Voluntary as by hired and professed Actors, both which they reputed infamous, as I have here largely manifested.*

*f See here page 573. 581.*

Secondly that all, at leastwise most of all the arguments, the authorities here produced against popular stage-players, stand firme against Academicall too, there being no other difference betweene them that I know, but this; that the one are more frequent, more publike then the other: their materials, circumstances, concomitants, and manner of acting. being (g) for the most part *both alike, and their original too.*

*g Pãria sunt vni-  
us sementis  
germina. Pro-  
sper Aquir.*

Thirdly, that Academicall Enterludes are in this regard farre worse then popular, in that they give a kind of authoritie, and justification to publike Enterludes Actors, and Play-haunters, our common Players and Playhaunters alleaging the examples of our vniuersity

*Contr. Collato-  
rem c. 41.*

S s s s s 3.

Enterludes

3

*b* Velocius enim et citius nos corrumpunt vitiorum domestica exempla subeunt animos magnis auctoribus. *In* uersal Satyr 14. p. 126. Exempla tantum conspectiora sunt, et efficacius movent, quanto illustriores sunt personae a quibus designantur. *Diodorus Sic. Bibl. hist. Epist. Dedicat.*  
*j* 1 Tim. 3. 2. to 24. c. 4 12.  
*k* See here Act. 4. Scene 1, 2.  
*l* 2 H. 8. c. 12.  
 14. Eliz. c. 5. 39.  
 Eliz. c. 4. 1. Iac. c. 7.  
*m* See the Epistle to the Reader before Dr. Rainolds his Overthrow of Stage plays, accordingly.  
*n* See I. G. his Refutation of the Apologie for Actors, here p. 490 491.  
 \* De Vanitate Scient. c. 20.  
 See cap. 19.

Enterludes as their cheifest Argument, their best apologie both for the vse and lawfullnesse of publicke Stage-plays, as present experience manifests: and in that their (*b*) example, their scandall is farr worse then that of popular stage-plays, and so apt to doe more harme, by increasing the number both of popular players and Actors, and hardning them in the love, the practise of acting and frequenting Playes; *because the persons who commonly Act, behold and pen them being schollers and divines (who should be (i) patternes of piety, gravity, sobriety and right christian conversation unto others)* are of farre better education ranke and quality, in regard of their professions, and of the Vniuersities themselves in which they live, (they being the very eyes and Lampes, the Seminaries and Nurseries of our Island, where youth are vsually either made or marde for ever, to the great publike good or hurt) then either the penners, or actors, of our common Enterludes, who are (*k*) *ordinarily men of meanest quality & lowdest condicions*, even such as our (*l*) *owne statutes brand for Rogues*. Which three Considerations added to all the premises, to page 489. 490. 491. & to *Doct. Reynolds* his learned *Over-throw of Stageplayes*, (where he hath professedly proved, Academicall stageplayes as well as popular, to be unlawfull, mauger all *Doct. Gagers*, or *Doctor Gentiles* their slender cavils and objections to the contrary, which are there so solidly answered, that they were inforced to yeeld their cause (*m*) *Doct. Gager subscribing at last unto D. Reynolds his judgement;*) will be a sufficient evidence, to convince the vnlawfulness of Academicall Enterludes, and the (*n*) *infamie of such as shall presume to act the; A'l voluntary, hyred, or professed Actors of Academicall, of common Stageplayes being infamous persons, as the foregoing Authorities, largely testifie, I shal therfore here conclude this Scene, with that excellent passage of Cornelius Agrippa, of the infamie of acting & frequenting stagplayes, Proinde*  
*vero exercere*



*exercere histrionicā, non solū turpis et scelestā occupatio est, sed etiā conspiciere et dilectari flagitiosum: siquidem et lascivientis animi oblectatio cadit in crimen. Nullū deniq; nomen olim fuit infamius, quam histrionum, et legibus ipsis arcebantur ab honoribus, quicunq; fabulam saltassent in Theatro.* And thus much for the infamie of Acting Stageplayes: a good Prologue or introduction to the unlawfulness both of the Profession of Stageplayers and of acting Playes, which I shal next discusse.



## ACTVS 2. SCENA SECVNDA.

**I**N the handling of which subiect, I shall first of all briefly evidence, that the profession of a Player, and the acting of Stage-playes are unlawfull.

The unlawfulness of a Play-ers profession and of acting

Secondly, I shall lay downe the Severall groundes and reasons of their unlawfulness.

For the first of these, I shall need to vrge no more but these ten Arguments

First.

Argument 1.

Tha twich which hath ever been infamous, scandalous and of ill report, both among Christians and Pagans to, must questionlesse be sinfull, unlawfull unto Christians, *who are to follow things only of good report, and to provide things honest in the sight of all men, giving no offence, either to Jew or Gentile, or to the Church of God.* 1. Tim. 3, 7. 1. Pet. 2. 11. 12. 15. c. 3. 15. 16. Phil. 4. 5. 8. 9. Rom. 13, 13. c. 14. 13. 19. cap. 15. 2. cap. 12. 17. 1. Cor. 10. 31, 32, 33. Ephel. 4. 2.

But the professiō of Stagplayers, & the acting of playes either in publike or private, have been ever infamous, scandalous, and of ill report, both among Christians

Christians and Pagans, as the foregoing Scene demonstrates.

Therefore it must questionlesse bee sinfull, unlawfull unto Christians.

Argument, 2. Secondly.

If those who have acted Stage-Playes, have all wayes beene banished, excluded and cast out of the common weale, and made uncapable of any honor, or promotion, by Christian by Pagan Republicques, Emperors, Kings, Magistrats, If they have bin excommunicated both from the word, the Sacraments, the societie of Christians, & disabled to give any testimony, or to take any Ecclesiasticall Orders or promotions upon them, by the solempne resolutions, constitutions and Decrees, of Councils, Fathers, and the whole Primitive Church, even for their very Play-acting; which thus debarred them from all the priviledges both of Church and common weale, then certainly the profession of a stage-player, together with the acting of playes, is unbecoming and unlawfull unto Christians, See p. 133, 134.

But those who acted playes, have alwayes thus beene handled: as being altogether unworthy of any priviledges of Church or common weale; witnes the examples of *Plato, Aristotle, the Massilienses, Lacædemonians, Jewes, auncient Germanes, Tiberius, Augustus, Nero, Traian, Marcus Aurelius, Constantine, Trebonius Rufinus Henry the third, Philip Augustus*, and others forecited; who excluded Players and Play-poets out of their Republicques, and banished them their Dominions: (to which I might adde (o) *Lewis the 9.* surnamed the godly, who made divers good Laws against Dice-houses, Players, playes and other enormities) Witnesse the forealeaged Councils, Fathers and Primitive Church, & Christians whe excommunicated all Stage-players

o The Generall  
history of  
France p. 138.



ers & Actors from the word, the Sacraments and all Christian society; disabling them to give any publike testimony, or to take any ecclesiasticall orders and preferments &c. even for their very acting of Stage-playes: See part 1. Act. 4. Scene 1. Act 6. Scene 5. Act. 7. Scene 2. 3, 7. and the next foregoing Scene, where all this is largely manifested.

Therefore the profession of a Stage-player, together with the acting of stage-playes, is unbecoming and unlawfull unto Christians.

Thirdly :

The profession, the action of any unlawfull scandalous or dishonest sports, cannot but be unlawfull, especially unto Christians, who *must abstaine*, not onely from all evill things, *but likewise from all appearance of evill* : 1 Thes. 5. 22. See here Part 1. Act. 3. Scene 3. Act. 5. Scene 1, 2, 3. & Act. 6. Scene 4. accordingly.

Argument. 3.

But Stageplayes as the Premises prove at large, are unlawfull, scandalous and dishonest sports.

Therefore their action cannot but be unlawfull, especially unto Christians.

Fourthly.

That profession which hath neither Gods word for its rule, nor his glorie for its end, must certainly be unlawfull unto Christians; witnesse, *Psal.* 113. 9, 10. *Gal.* 6. 16. 1 *Cor.* 10. 31. *c.* 6. 20. 1 *Pet.* 4. 11. which informe us, that Gods people must make his word the square, his glory the cheife and onely end of all their actions.

Argument. 4.

But the profession or art of acting Playes, hath neither the word of God for its rule (there being neither precept nor example in all the scripture for to warrant it, but many texts against it: See here p. 547. to 551. & 723. to 730;) nor yet the glory of God for its end, as I have here largely manifested, p. 127. to 133. & f. 520. to 570.

T t t t t

Therefore

Therefore it must certainly bee unlawfull unto Christians.

Argument. 5. Fifthly,

That art or trade of life, in which men cannot proceed with faith or comfort, & on which men cannot pray for or expect a blessing from God, must questionlesse be unlawfull unto Christians: witnesse, *Rom. 14. 23. Psal. 129. 7, 8. Phil. 4. 6. 8. 9. 1 John 5. 16. Neh. 1. 11. c. 2. 20. Psal. 90. 17.*

\* Gal. 5. 16.

2 Pet. 1. 19.

\* Gal. 5. 22.

\* Gal. 6. 10.

\* See here p.  
10. to 40. 404.  
See the Table.  
Title Devil and  
Players.

\* Psal. 129. 8.

But in this art or trade of acting Playes, men cannot proceed with faith or comfort, because it hath no warrant from the word, the \* *rule of faith*; nor from the Spirit, the *efficient cause of faith*; nor from the Church or Saints of God, \* *the household of faith*: neither can men pray for or expect a blessing from God upon their Playacting; it being a calling of the very \* *Divels institution*, not of Gods appointment; a calling not authorized by the word of God, and therefore no wayes intituled to the blessing of God: A profession I dare say, on which the very professors themselves, could never heartily pray as yet for a blessing; *Neither doe or can those pious Christians which go by whiles they are acting, say, \* The blessing of the Lord be upon you, wee blesse you in the name of the Lord. A* profession which hath oft times drawne downe the very vengeance and curse of God on many who have practised or beheld it, See here f. 552. to 568.

Therefore, it must questionlesse bee unlawfull unto Christians.

Argument. 6. Sixthly.

That calling or profession in which a man cannot attribute his gaines to the blessing and favour of God; so as to say, it is God that hath blessed mee in this my honest vocation and made me rich; and for his gaines and thriving in which hee cannot render



render any thanks & prayse to God; must doubtlesse be an ungodly calling and profession, not lawfull among Christians: witnes *Prov.* 10. 22. *Gen.* 33. 5. 11. 2 *Cbron.* 1. 12. *Eccles.* 5. 19. *Matth.* 11. 6. 33. *Psal.* 145. 1. 2. 15, 16. *Acts* 2. 46, 47. 1 *Tim.* 4. 3, 4. & *Phil.* 4. 6.

But Players cannot attribute or ascribe their gaines to the blessing and favour of God; it being but \* *turpe lucrum*, dishonest filthy gaine, much like the \* *hire of an harlot*: neither can they render true praise or thanks to God for what they gaine by acting, because they have no assurance that it proceedes from his good blessing, on this their lewde profession.

\* See here p.  
905, 906.  
\* *Deutr.* 22. 18.  
*Mich.* 1. 7.

Therefore it must doubtlesse bee an ungodly calling and profession, not lawfull among Christians.

Seventhly.

Argument. 7.

That profession towards the maintenance of which, a man cannot contribute without sinne, and sacrificing to the Devill himselfe, must questionlesse bee unlawfull unto Christians; See 1 *Cor.* 10. 21, 22, 23. *Rom.* 1. 30, 32. 2 *John* 10, 11.

But no man can contribute towards the maintenance of Stage-players, as Stageplayers, with out sinne, without sacrificing to the very Devill himselfe:

For *histrionibus dare immane peccatum est*: & *histrionibus dare, est demonibus immolare*; as St \* *Augustine*, \* *Raymundus*, and sundrie others testifie:

\* *Tract.* 10. in  
*Ioan.* here p.  
324.

See here p. 324, 325, 326. 905. 906. & 688.

Therefore it must questionlesse bee unlawfull unto Christians.

\* *Summula*  
*Raymundi fol.*  
107.  
Argument. 8.

Eightly.

That calling or profession which altogether indisposeth and unfits men for Gods worship & service, and for all religious duties, must necessarily bee sinfull and unfutable unto Christians: See *Luke* 1. 74. 75. *Hebr.* 12. 1. & *Matth.* 5. 29, 30. *Act.* 19. 18, 19. *Iam.* 1. 21. 1 *Pet.* 2. 1, 2.

T t t t t 2

But

But the profession of Playacting doth altogether indispose, and unfit men for Gods worship, his service, for the hearing of his word, the receiving of his Sacraments, (from which all Players were excommunicated) & from all other religious duties: See here p. 393. to 420. & fol. 522. to 542. & p. 561. to 573.

Therefore it must necessarily be unlawfull unto Christians.

Argument. 9. Ninthly.

That profession which is pernicious and hurtful both to the manners mindes and soules of men, and preiudiciall to the Church, the State that suffers it must certainly bee unlawfull, intolerable among Christians: See here p. 447. 448. & *Ioh. 10. 10.*

But the profession of acting Playes is pernicious both to the manners mindes and soules of men, of actors & spectators, & preiudiciall to the Churches and States that suffer them: witnesse: page 302. to 568.

Therefore it must certainly be unlawfull, intollerable among Christians.

Argument. 10. Lastly.

That calling which the very professors of it upō their conversion & repentance have vtterly renounced with shame, and highest detestation, as altogether incompatible with Christianity, piety or salvation, must certainly be sinfull and utterly unlawfull unto Christians: See *Rom. 6. 20, 21.*

But sundry professed Actors and Stage-players both in the Primitive Church and since, upon their true conversion and repentance, have vtterly renounced and given over their profession of acting Playes, with soule confounding shame and highest detestation, as altogether incompatible with Christianity, piety, or salvation: See here p. 134. fol. 542. 545. 566. 568. p. 561. to 573. 840. & 910.

Therefore



Therefore it must certainly be sinfull and altogether unlawfull unto Christians.

And that upon these severall grounds which is the second thing.

First, in regard of the parts & persons that are most usually acted on the Stage: which are for the most part (p) *Devills, heathen Idoll Gods and Goddeses, Satyrs, Syluanes, Furies, Fayries, Fates, Nymphes, Muses, & such like ethnick idolatrous figments, which Christians should not name or represent: Or else Adulterers, Whoremasters, Adulteresses, Whores, Bawdes, Panders, Incestuous persons, Sodomites, Parricides, Tyrants, Traitors, Blasphemers, Cheaters, Drunkards, Parasites, Prodigals, Fantastiques, Russians, and all kinde of vitious godlesse persons; whose very wickednesses are the cōmon Subiect of those Stageplayes which men so much applaud:* And if the persons of any *Magistrates Ministers or Professors of Religion* are brought upon the Stage (as now too oft they are) it is (q) *onely to deride and jeere them, for that which most commends them to God and all good men.* The parts and persons therefore of Stageplayes being such, the representation of the on the Stage must needs be ill, as I have largely proved: pag. 88, 89, 94. 175. to 178. &c.

Secondly, in respect of the subiect matter of Stageplayes (q) *which is either prophane or heathenish, fraught with the names, the histories, ceremonies, applauses, acts and villanies of Pagan Idols: or ribaldrous, wicked, & obscene, consisting of Adulteries, Whoredomes, Rapes, Incests, Treasons, Murthers, sollicitations to lewdnesse, ribaldrie, bawdrie, treacherie, prodigious periuries, blasphemies, oathes, execrations, and all kindes of wickednes: Or impious and blasphemous, abusing Scripture, God, Religion, Grace, and Goodnesse: Or Satyricall, slanderous, and defamatorie; or vaine and frothy at the best, full of amorous, effeminate wanton dalliances, passages, pastorals, or of idle words & actions.* All which can neither be uttered nor acted, without sinne and shame, as

p See part 1.  
Act 3. Scene 1,  
2, 3, 4, 5. & Act  
5. Scene 3. to 6.  
Mr. Stubbs Ana-  
tomy of Abuses  
p. 103, 104. I.  
G. his refutatio-  
n of Apologie  
for Actors p. 56  
57. 61. accord-  
ingly.

q See Part 1. Act  
3. Scene 6, &  
p. 814, 815.

q See Part 1. Act  
3. 5, 6. & 7. ac-  
cordingly.

7 De Spectacu-  
 lis c. 15. to 22.  
 f Hom. 6. 7. &  
 38. in Math.  
 See here p 405.  
 406. 1 De Spec-  
 tacularis. Epist.  
 li. 1 Epist 10. &  
 li. 2. Epist. 2. u  
 De vero Cultu  
 c. 20. x De Gu-  
 bern. dei. l. 6. y  
 his Treatise a-  
 gainst Playes.  
 7 Playes con-  
 fused Action 1.  
 2. 3. a Anatomy  
 of Abuses p 103  
 104. b Over-  
 throw of Stage  
 playes p. 22, 23.  
 &c. c I, G. Re-  
 futation of the  
 Apologie for  
 Actors p. 56. 57.  
 61. d Ephes. 5.  
 34. e 1 Thes. 5.  
 32.  
 f De Coronati-  
 one Principis  
 p. 97.  
 g Histronum  
 igitur Epicriti-  
 anorum ex Mi-  
 letianistransfu-  
 gatorum scopus  
 talis est, talisq;  
 perfidia in mo-  
 ribus. Epist ad  
 Solitariam vi-  
 tam agentes. p.  
 239. B.  
 h Sermo de Ie-  
 iunio. Bibl. Pa-  
 trum Tom. 3 p.  
 127. G. i In Mathæ. Evang. l. 4. Bibl. Patrum Tom. 9. pars 2. 986. B. See here p. 158.  
 in the margent.

I have more largely proved, *Act. 3. & 5.* throughout;  
 and as (r) *Tertullian* (s) *Chrysostome* (t) *Cyprian* (u)  
*Lactantius*, (x) *Saluian*, (y) *Norishbrooke*, (z) *Gosson*,  
 (a) *Stubs*, (b) *Doct. Reynolds*, and (c) others witnes;  
 because such things as these, (d) ought not to be named,  
 much lesse then Personated, among Christians: they  
 are evill in their owne nature, their representations  
 therefore, being the (e) appearances of evill, which  
 Christians must abstaine from, cannot be good.

Thirdly, in regard of the very manner of acting  
 Playes, consisting of sundry particular branches, which  
 I have at large discussed *Act. 5.* Scene. 1. 2. 3. 4. 5. 6. 7.  
 &c. on which you may reflect, and therefore shall  
 passe more breisly over them now, reciting on'y some  
 passages, some authorities that I there omitted.

The first considerable particular in personating of  
 Stage-playes, is the hypocrisie of it, in counterfeiting  
 not onely the habits, gestures, offices, vices, words,  
 actions, persons, but even the gestures and passions of  
 others, whose parts are represented; which I have pro-  
 ved hypocrisie, *Act. 5.* Scene 1. p. 156. to 161 Hence (f)  
*Philo Judeus* compares hypocrites and secret enemies  
 unto Stage-players: *tanquam in theatro personatos sub*  
*alieno habitu tegentes veram faciem*: Hence (g) *Atha-*  
*nasius* stiles the hypocriticall *Epicritian* heretiques, who  
*covered their foule heresy with a faire outside*, Stageplay-  
 ers. Hence also is that passage of (h) *Zeno Veronensis*  
 an ancient Father. *Denique hypocrita ille dicitur, qui*  
*in theatro persona vultui superimposita, cum alius sit, a-*  
*lius esse simulatur; verbi causa, interdum regis persona*  
*vitatur, cum sit ipse plebeius, aut etiam Domini cum for-*  
*te ipse sit servus.* Ita ergo in hac vita complurimi homi-  
 num tanquam theatro simulatis personis vtuntur et fictis,  
 (as too many likewise doe in this our age) *et cum sunt*  
*extrinsecus aliud, aliud se esse hominibus ostendunt.* Pa-  
 rallel to which is that of (i) *Paschatius Ratbertus*:  
*Nunc autem quia hypocrita ut Mimi secundum tragi-*  
*cam pietatem in theatricis Ludorum, coram hominibus*  
 Diabolo



*Diabolo astipulante permulcent se, et cupiunt iusti videri, cum rex militum venerit, invenient non se fuisse quorum partes agebant in superficie, sed scenicorum imitatores quorum speciem tenebant in corde.* Which being added to that of learned and laborious Mr. Fox, who stiles hypocrites and false teachers, (*k*) *histriones pietatis*, (as (*l*) Dr. Humphries and others call the Masse, *Histrionicam fabulam*, et *theatricum Papismi Spectaculum*) is a sufficient evidence, that Stage-players are hypocrites, and the acting of Playes hypocritie, therefore unlawfull unto Christians.

*k* In Apocalyps c. 2. & 3. p. 25.  
De vita et morte Iuelli. p. 71.  
77.

The second unlawfull circumstance in the acting of Playes; is the grosse obscenity, amorousnesse, wantonnesse, and effeminacie that attends it, which here I shall but name because I have at large debated it. Act 5. Scene 2, 3, 4, 5. to which I shall referre you.

The third, is the apparent vanity, follie, and fantastique lightnesse which appeares in those (*m*) *ridiculous antique, mimick, foolish gestures, complements, embraces, smiles, nods, motions of the eyes, head, feet, hands, & whole intire body which Players use, of purpose to provoke their Spectator to profane inordinate laughter, which absurd irrationall, unchristian, if not inhumane gestures and actions, more fit for skittish goates then men, or sober Christians, if grave men, if reason or religion may be judges, are intruth naught else but the very (*n*) extremitie of folly, of vanity, if not of Bedlam frenzy.* For what greater evidences can there be of vanity, folly, or frenzy, then to see a wise man act the fooles or clownes; a sober man the drunkards, bedlams, wantons, fantastiques: a patient man, the furies, murtherers, tyrants &c. a chaste man the Sodomites, whore-masters, adulterers, adulteresses, whores bauds or Panders; an honest man the theefe or cheaters; yea a reasonable man the horses, Beares, Apes, Lyons, &c. or a male the womans part? What more absurd, then to behold a base notorious Rogue representing not only the person of a Maiestrate minister, Peere, Knight, &c. but even the Maieste, Pompe

*m* See Act 5. Scene 4. & Act 3. Scene 7.  
*n* See 1. Sam. 21. 13, 14, 15  
Prov. 26. 18, 19.  
Eccles. 2. 2. 12 c.  
7. 25. c. 9. 3. c. 10  
12, 13.  
*o* See Mr Stubbs his Anatomie of abuses p. 105  
I G. his refutation of Apologues for Actors, p. 56. 57. Dr. Raynolds Overthrow of Stage playes p. 17. 10. & 40. 36. 37.

p Ecclel. 10. 6, 7. Pompe State, office, of the greatest Monarch; the vanity  
 Prov. 30. 22. that Salomon reprehended long agoe: when he (p) saw  
 & 19. 10. folly set in great dignity; When he beheld Servants to ride  
 q Enarratio: in on horses, and Princes walking as servants on the earth.  
 Psal. 85. Tom. 8 Or what can be more impious or prophane, then to be  
 pars 2. 68. r See hold a Christian who beares the image of God, of  
 here p. 77. 88. Christ ingraven on his Soule, cuius signum se in fronte  
 89. Tertull. De portare asserit, et de corde perdidit, as (q) St. Augustine  
 Idololatria lib. speaks) to act the part, the person, to put on the habit,  
 Philo Iudæus the Image of a pagan, an Idol, (r) yea a heathen-God and  
 de Decalogo 1. Goddesse on the Stage, the very recitall of whose names,  
 and all com- whose rites, the very making of whose images, is grosse I-  
 mentators on dolatry, condemned by the expresse letter of the second  
 the second com- commandement, and (s) infinite other Scripture, as all  
 mandement ac- Christian writers jointly witnesse. Certainly if the  
 cordingly, with Scriptures be so rigid, as to prohibit, (t) all idle wanton  
 our owne ho- foolish words; all unseemely gestures, and lascivious mo-  
 milies against tions of the body: (u) as the pride the loftines of the coun-  
 the perill of I- tenance, the (x) amorous glances of the eye, the walking  
 dolatry. f See with stretched out neckes and wanton eyes, the mincing,  
 Exod. 23. 24. and tinckling of the feete &c. commanding Christians  
 Deutr 7. 5. 2 (z) to put away vanitie, folly and madnes, with all (a) un-  
 King. 10. 26. seemely things; and confining them (b) to gravitie, mo-  
 c. 11. 18. c. 18. destie, comelines and sobrietic, both in their actions (c) ge-  
 4. c. 23. 14. 2 stures, apparell (d) haire (e) words, thoughts, (f) & things  
 Chron. 34. 3, 4. of smallest moment, the (g) gravitie of Christ & Chri-  
 7. 1 John 5 21. stians being such in former time that they were never seen  
 3 Matth. 12. 36. to laugh, seldome to smile, much lesse to use any light dis-  
 37. Ephes. 5. 2. 3. honest gestures, or play any wanton Childish pranks, as a-  
 4. u Isay 3. 9. ctors doe:) we cannot but from thence conclude, that it  
 Psal. 10. 4. x Job condemns these wanton postures, Complements, dalli-  
 34. 1. Psal. 119. ances, motions, & representations, that alwayes attend  
 37. Mat. 5. 28. the acting of Playes; which in their very best acception  
 29. 2 Pet. 2. 14. (h) are vanity & the appearance of evill, if not impiety  
 Prov. 6 12. 13. and sinne it selfe; & so vnlawfull unto Christians.  
 7 Isay 3. 16. The  
 Prov. 6 12. 13. c. 7. 10. to 14. 2  
 Psal. 4 2. Psal. 119 37. Ecclel. 9. 9. c. 10. 10. c. 1. 17. c. 10. 1. Psal. 75. 4. & 85  
 phes. 5. 3. c. 9. 1. 1 Cor. 11. 13. 14. c. 13. 5. b Tit. 2. 3. 22. 1 Tim. 2. 9. 10. Phil. 4. 8. Eph  
 4. 1. Eph. 5. 7. 5. 17. Rom. 16. 2 Phil. 1. 27. c 1 Tim. 2. 9. 10. Isay. 3. 18. to 29. Deut. 22. 5.  
 Zeph. 1. 8. 1 Pet. 3. 3, 4. d 1 Cor. 11. 4. to 16. 1 Tim. 2. 9. 1 Pet. 3. 3. See my unlovelines  
 of Lovelocks. e Eph. 4. 29. 3. 1 c. 5. 3. 4 Pf. 39. 1. Pf. 9 14 f Gen. 6. 5. Prov. 12. 5. c. 15.  
 26. Jer. 4. 1. g Here p. 294. 402. 403. h Here p. 127. to 132.



The fourth is the apparell wherein Playes are acted ; in which two things are considerable, which make the acting of Playes unlawfull : First, the abuse ; Secondly, the excessive gawdinesse, amorousnesse, and fantastique strangenesse of theatricall apparell.

For the first of these ; not to insist upon this particular, that infamous sordid Actors oft usurpe the habits of

*Ministers*, Magistrates, Gentlemen, Citizens, and others ; yea, the robes of Emperours, Princes, Nobles, Bishops, Iudges, and those whose parts they act, which are no waies suitable to their condition or profession ; I shall onely pitch upon this one particular abuse, of mens acting female parts in womens apparell and haire in Enterludes ; *Vbi alius soccis obauratis, indutus sericaveste, mundoq, pretioso, & adtextis capite crinibus, incessu persusio feminam mentitur* ; as <sup>k</sup> *Apuleius* expresseth it. Which practise is diametrally contrary to *Deut. 22. 5.* *The woman shall not weare that which pertaineth to a man, neither shall a man put on a womans garment ; for all that doe so, are an abomination to the Lord thy God.*

Which Scripture, as it condemnes womens cutting of their haire like men (as *HRabanus Maurus*, *Nicholaus de Lyra*, *Hugo Cardinalis*, *Junius*, and sundry other <sup>l</sup> forequoted Expositors on this text affirme, who couple it with the *1 Cor. 11. 4. to 16.* ) together with their cloathing of themselves in mans array : (a mannish whorish practise, of which <sup>m</sup> *Pope Jone*, a notable strumpet ; <sup>n</sup> *Theodora*, a Roman Matron, who waited on *Stephanio the Player*, in cut haire, and mans apparell, as his Page ; <sup>\*</sup> *Tecla*, a famous Virgin, *Que pro Paulo querendo tonsuram & virilem habitum suscepit* ; (even against *S. Pauls*

fol. 224. *Caxtons Chronicle*. part 5. Anno 885. *Volateranus Commentar.* lib. 22. fol. 228. *Balaus De Romanorum Pontificum Actis.* lib. 4. pag. 125. with others here quored. pag. 185. <sup>n</sup> *Nicephorus Callistus Ecclesiastic. Histor.* lib. 17. cap. 5. *Centuriæ Magdeburg.* 6. Col. 349. 808. <sup>o</sup> *Suetonij Octavius* sect. 41. <sup>\*</sup> *Vincentij Speculum Historiale.* lib. 9. cap. 48. *Antonini Chronicon.* pars 1. Tit. 6. cap. 28, sect 5, fol. 137.

4

I

<sup>i</sup> See here, pag. 596. 634. two Councils against acting a part in Bishops, Ministers, or Religious persons garments, & *Ioannis Langhecrucium, De Vita & Honestate Ecclesiasticorum.* l. 2. c. 22 p. 323. <sup>k</sup> *Metamorphoseos.* lib. 11. pag. 282.

<sup>l</sup> Act 5. Scene 6. <sup>m</sup> *Marianus Scotus.* l. 3. *Ætas.* 6. An 854. Col. 152. *Martini Poloni Supputationes.* An. 855. Col. 152. *Papa.* 109. *Polychronicon* l. 5. c. 30.

V v v v v

professed

\* Vincentij  
Speculum, Hi-  
stor. l. 10. cap.  
115. 116. fol.  
129.

\* Vincentij  
Speculum. Hi-  
stor. l. 15. c. 74.  
75, 76, 77, 78.  
See lib. 17. cap.  
89. the like  
example of  
Melania.

\* See here, pag.  
185. 202, 203,  
204. & Agrip-  
pa de Vanitate  
Scientiarum.  
cap 63.

\* Vincentij  
Speculum, Hi-  
stor. lib. 21. cap.  
44.

\* See Vincen-  
tij Speculum  
Historiale. lib.  
15, cap 74. to  
80. Socrates  
Scholast. Ec-  
clesiast. Histor.  
l. 3. c. 43. Grati-  
an Causa 32.  
Quest. 1. f. 54.  
b. & here, p. 184  
185, 203, 204,  
205, 206.

¶ De Vanit. Scient. c. 63. \* Restant nunc solæ moniales, &c. De his autē plura dicere (& si plura, quæ dici possint suppetebant) verecundia prohibet, ne non de cætu virginum Deo dicatarū sed magis de lupanaribus, de dolis & procacia meretricum, de stupris & incestuosis operibus dandum sermonem, prolixè trahamus. Nam quid, obsecro, aliud sunt hoc tempore puellarū monasteria, nisi quædam non dico Dei sanctuaria, sed veneris execranda prostibula? Sed lascivorum & impudicorum juvenū ad libidines esplendas receptacula, ut idem hodie sit puellam velare, quod & publice ad sortandum exponere, &c. *Nicolaus De Clemangu, De corrupto Ecclesiæ statu, lib. cap. 23.*  
See cap. 15.

professed doctrine, 1 Cor. 11. 5, 6, 15.) and so repaired thus disguised to his lodging, to bee instructed by him.

\* *Eugenia* a female Romish Saint, who did cut her haire, and cloath her selfe in mans apparell, and so went disguised to the Monastery of Saint Helenus the Bishop, whether no woman might have excesse, where shee entred into Religion, and lived many yeeres in mans apparell like a Monke, and was at last elected Abbott of that Monastery, which office she managed with great humility like a man, as all reputed her. \* *Marina*, and *Eufrosina*, who polled their heads, and put on mans apparell, and then entred into Monasteries, where they lived and died professed monkish Votaries, (or rather disguised prostituted Strumpets to their chaste fellow Monkes) as \* *sundry others have done of latter times.* \* *Gundo*, an infamous Virago, *Qua comam capit is inscidit, & contra Dei iura virilia sumpsit indumenta; armisq; accincta, baculoq; innixa:* and thus attyred, resorted to the Monastery of S. Karilephus, who avoyded the sight of all women; But no sooner was she entred into the inward parts of the Abbathie, but she was presently stricke blinde in both her eyes, and possessed with a Devill, vomiting up blood in a horrid manner, for this her unnaturall bold attempt: with divers other Romish & female Votaries, who have polled their heads, and entred into Monasteries as professed Monkes, in mans apparell, the better to satiate their owne and other unchaste Monkes lusts, have beene notoriously guilty. Witnesse *Cornelius Agrippa*, who writes thus of these chaste Virgin Nonnes and Monkes: ¶ *Quin & plurime monialium & vestarum & beguinarum domus* \* *privata*

*quedam*



quædam meretriculorum fornices sunt, quas etiam monachos & religiosos (ne diffametur eorum castitas) nonnunquam sub monachali cuculla, ac virili veste in monasterijs aluisse scimus, &c. Habent enim sacerdotes, monachi, fraterculi, moniales, & quas vocant sorores specialem lenociniorum prærogativam, quum illis religionis prætextu liberum sit quocunque pervolare, & quibuscunque quantum & quoties libet, sub specie visitationis & consolationis, aut confessionis secreto sine testibus loqui, tam pie personata sunt eorum lenocinia & sunt ex illis quibus pecuniam tetigisse piaculum est, & nihil illos movent verba Pauli dicentis; Bonum est mulierem non tangere; quas illi non raro impudicis contrectant manibus & clanculum confluunt ad lupanaria, stuprant virgines sacras, vitiant viduas, & hospitum suorum adulterantes uxores, nonnunquam etiam, quod ego scio & vidi, Iliaci instar prædonis abducunt, & Platonica lege, cum popularibus suis communes prostituunt, & quarum ani-

\* Adolescentibus impudice abusi sunt: heu heu, intra sanctam ecclesiam multi religiosi & Clerici in suis latebris & conventiculis maximè in Italia, publice quodammodo nefandū gymnasiū consti-

tuunt & palestram, in illius flagitij abominatione se exercentes, & optimi quique epheborum in lupanari ponuntur. Contra sanctam castitatem quam Do nino promiserant sic offendunt continue etiam publicè, præter ea nefanda quæ in occultis perpetrant, quod nec chartæ recipere, nec posset calamus exarare. *Alvarius Pelagius, De Planctu Ecclesie l. 2. Artic. 2. fol. 83. & Artic. 28. fol. 134. Onus Ecclesie. cap. 21. 22, 23. & here p. 213. 445.* \* Episcopi vero & Sacerdotes hujus temporis castitatis sanctimoniam (sine qua nemo videbit Deum) tam in corde quam in corpore quomodo student observare? qui traditi in reprobū sensum faciunt quæ non conveniunt. Quæ enim in occulto fiunt ab Episcopis turpe est dicere. Melius itaq; arbitror super hoc dissimulare & superfedere, quam aliquid, unde scandaliscentur innocentes & inexperti dicere. Sed ego cur verecundor dicere, quod ipsi non verecundantur facere?

imo quod Apostolus non verecundatur scribere & prædicare. Dicit autem egregius predicator: Sic masculi in masculos turpitudinem operantes, & mercedem sui erroris recipientes. Fratres, factus sum insipiens; vos me coegistis. Bernard. Sermo ad Pastores in Synodo Rhemenſi. fol. 317.

<sup>1</sup> See pag. 199. 200, 208, 209, 210.

<sup>2</sup> See Suidæ Caius, p. 193. Quinetiam nefario furore correptus vestes muliebres induibat Caius, & comam plicis quibusdam ornando, & fæminas imitando, & omnia flagitia perpetrando. <sup>3</sup> Ælij Lampridij Commodus, pag. 89. 91.

<sup>4</sup> Athenæus Dipnos. l. 12. c.

13. p. 848. <sup>5</sup> Commodus Antoninus, p. 89. 91. <sup>6</sup> Pag. 86. <sup>7</sup> Athenæus Dipnos. lib. 6, cap. 6. pag. 421. 422.

vers other Popish and Protestant Authors, I wish our Romish Catholikes, who glory of the chastity of these their goatish Votaries, would consider.) So it likewise reprehends mens nourishing of their haire like women, and their putting on of womens attire, (though it be but now and then,) as an abomination to the Lord: And no wonder, that the putting on of womans apparell, and the wearing of long haire should make men abominable unto God himselfe, since it was an abomination even among Heathen men: Witnesse, not onely the <sup>1</sup> forequoted examples of *Heliogabalus*, *Sardanapalus*, *Nero*, *Sporus*, <sup>2</sup> *Caius Caligula*, and others: together with <sup>3</sup> *Commodus* and <sup>4</sup> *Anmarus* the effeminate governor of *Babilon*, (all great Sodomites and Adulterers:) whose going clad sometimes in womans apparell (for none of them went constantly in that array, some of them onely once or twice) hath made them for ever execrable to all posterity: insomuch that <sup>5</sup> *Ælius Lampridius* writes of *Commodus*, (*qui clava non solum leones in veste muliebri, sed etiam multos homines afflixit*) *Quod tanta impudentia fuit, ut cum muliebri veste in Amphitheatro & Theatro sedens publicè sapissime biberit.* And what accursed fruits this effeminacy of his produced, the same Author witnesseth; *Nec irruentium in se iuvenum carebat infamia, omni parte corporis atque ore in sexum utrumque pollutus.* It is storied of <sup>6</sup> *Oryges* the Tyrant of *Erythre* and his companions, *Qui legibus solutis res administrabant civitatis*; that they grew to that height of effeminacy: *Quod per hyemem muliebris calceis induti ambulabant, comas nutriebant, nodique capillorum erant studiosi,* (let our Russianly Love-locke wearers mark it:) *caput purpureis coronis, & diadematibus convolventes.* *Habebant etiam mundum muliebrem totum aureum, sicut habere fæmine consueverunt*; which made them so abominable to the people, that *Hippotes* the brother of



Cnopus invaded them with an army, and slue them. The  
<sup>a</sup> Samians are taxed for effeminacy by Duris and Athenæ- <sup>a</sup> Dipnosoph.  
 us, Quod circa brachia ornatum muliebrem gestare consue- <sup>l. 1. 2. c. 9. p. 832.</sup>  
 verant, atque cum Junonium celebrarent comas pexas ha-  
 bentes, atque in tergum reiectas incedebant. Sic illi pexi Ju-  
 nonis templa petebant Aurea Casaream comortam vincula  
 nectunt: and the Sybarites are taxed for the selfesame  
 crime; <sup>b</sup> Quod est etiam apud eos consuetudo, ut pueri <sup>b</sup> Athenæus  
 ad impuberem usque etatem purpuram, capillorumque no- <sup>Dipnos. lib. 1. 2.</sup>  
 dos auro revinctos gestant. <sup>c</sup> Pausanias writes of Leusippus, <sup>cap. 6. p. 821.</sup>  
 who went clad in womans apparell, and wore long effemi- <sup>c</sup> Pausaniæ  
 nate haire like a woman, consecrated to Alpheus, the bet- <sup>Arcadica. l. 8.</sup>  
 ter to circumvent the chastity of a Virgin whom he loved; <sup>p. 214. Alebat</sup>  
 that he was slaine by Daphne and her Nymphes, who disco- <sup>adolescens Al-</sup>  
 vered him to be a male in womans attire, as he was bathing <sup>pheo comam,</sup>  
 among them: so detestable was this his lewdnes to them. <sup>cam ille cum,</sup>  
 Yea, such was the detestation of this effeminate unnatu- <sup>quo virgines</sup>  
 rall odious practise of mens putting on womens appa- <sup>more solent</sup>  
 rell, even among Ethnickes; that the <sup>d</sup> Lycians when they <sup>religasset, in</sup>  
 chanced to mourne, did usually put on a womans garment, (ut <sup>muliebri veste</sup>  
 deformitate cultus commoti, maturius stultum proycere <sup>ad Daphnen</sup>  
 marorem velint, that the very deformity and infamy of <sup>venit, filiam se</sup>  
 that array might move them the sooner to cast of their foo- <sup>Oenomai si-</sup>  
 lish sorrow: and Charondas the famous Lawgiver, as <sup>mulans. Cum</sup>  
<sup>e</sup> Diodorus Siculus informes us; is much applauded for <sup>itaq; virgo esse</sup>  
 enacting this law among the Thurians, that whereas o- <sup>ex corporis ha-</sup>  
 ther Lawmakers made it capitall for any man to forsake <sup>bitu facile cre-</sup>  
 his colours in the warres, or to refuse to beare armes for the <sup>deretur, &c.</sup>  
 defence of his Country, he contrariwise enacted; that such <sup>miro sibi</sup>  
 men as these, should sit three dayes together in the market <sup>Daphnen a-</sup>  
 place, clothed in womans apparell. Which Constitution <sup>more devinxit</sup>  
 (saith Diodorus) as it exceeds the lawes of other places <sup>&c.</sup>  
 in mildnesse; so it doth secretly deterre such cowardly per- <sup>d</sup> Valerius  
 sons from their effeminate cowardice, (proברי magnitudi- <sup>Maximus. lib.</sup>  
 ne) with the greatnesse of the reproachfull shame. Siqui- <sup>2. cap. 6. sect. 13.</sup>  
 dem mortem oppetere longè præstat, quàm tantum igno- <sup>pag. 66.</sup>  
 minia. dedecus in patria experiri: For it is farre better <sup>e</sup> Bibl. Histor.  
 lib. 12. sect. 16.  
 pag. 420. See  
 here, p. 584.

for a man to be slaine, then to undergoe so great an ignominy and shame in his owne Country. The wearing of womans apparell, even for a little space in these Pagans judgements being so shameful, so execrable a thing, that a man were better to bee put to death, then to put on such array; with which *Ascanius* doth thus upbraide the *Troians*.

Virgil. *Æneidos*. lib. 9.  
pag. 313.

*Vobis picta croco, & fulgenti murice vestes :  
Desidia cordi : inuat indulgere choreis :  
Et tunica manicas, & habent ridimicula mitra.  
O verè Phrygia (neg, enim Phryges) ite per alta  
Dyndama, ubi assuetis biforum dat tibia cantum,  
Tympana vos buxusq, vocat Berecynthia matris  
Idea : sinite arma viris & cedite ferro.*

¶ Sint procul à  
verbis juvenes  
ut fæmina  
compti. Quique  
suas ponunt in  
statione comas.  
Ovid *De Arte  
Amandi*. l. 3. pag.  
203.

¶ Bibl. Patrum.  
Tom. 15. p. 881.  
882, 883.  
¶ Act 5. Scene  
6. pag. 192. to  
214.

¶ De Legibus.  
lib. c. 13. pag.  
42. 43.

¶ See Agrippa  
De Vanitate  
Scient. cap. 63.  
De Pallio. c. 5. m

Summa Ange-

lica. Tit. Ornatus. sect. 5. Summa Rosella. Tit. Fæmina. accordingly. & here, pag. 208.

to 214. ¶ Statius *Achilleid*. l. 1. & D. Rainolds *Overthrow of Stage-playes*. p. 13. to 87.

¶ Suetonij *Julius*. sect. 74.

Nothing being more abominable even among Hea-  
thens then effeminacy in a long, compt, frizled haire,  
and womanish apparell, as these examples, and *Mas-*  
*fæus Vegius*, *De Educatione Puerorum*. lib. 5. cap. 4. and  
Act 5. Scene 6. abundantly testifie : on which you may  
reflect. If then the putting on of womans apparell were  
so abominable to Pagans, no marvell is it if this text  
of Deuteronomy stiles it an abomination to the Lord  
our God; the grounds and reasons of which, as I have  
at large insisted on before, so I shall briefly touch upon  
them now in *Gulielmus Parisiensis* his words. *Cause  
vero prohibitionis, ne vir utatur veste fæminea, vel è con-  
verso, multa fuere. Primò, fuit congruentia ipsius natura,  
videlicet, ut quod natura sexu discreverat, discerneret &  
vestitus. Secundo, ut oportunitas auferretur turpiudinum  
latibulis; posset enim intrare vir ad mulierem sub habitu  
muliebri, & è converso mulier sub habitu virili, (as the  
examples of *Achilles*, who by putting on womans appa-  
rell deflowered *Deidamia* King *Lycomedes* Daughter; of  
*Clodius*, who by this wile abused *Pompeia*, *Iulius Cæ-**

sars



sars wife; and of <sup>a</sup> Leucippus, who by this stratagem sought <sup>n</sup> Pausanix  
to ravish Daphne, with <sup>o</sup> other examples of women clad in Arcadica, l. 8. p.  
mans apparell to satiate the lusts of others, witnesse: ) Ab-<sup>214</sup>  
lata est igitur per hanc discretionem vestitus, multa oppor-<sup>n</sup> See here, pag.  
tunitas flagity. Terrio, exterminatio sacrorum. <sup>p</sup> Martis 184. 185. toge-  
& Veneris: in sacris n. Martis, non solum virili vestitu ther with the  
vestiebantur mulieres, sed etiam armabantur, ut in ipsis ve- examples of  
stimentis bellicis, id est armis, ipsum tanquam Deum belli & Sardanapalus,  
victoria datorem colerent. Et Cocogrecus in libro maledicto & Nero, Helioga-  
quem scripsit de stationibus ad cultum Veneris, inter aliarum, Commodus,  
sacrilega & Deo odibilia precepit, ut qui nefandum illum Caligula, Anna-  
ritum exercet, coronam femineam habeat in capite suo. Eo- forequoted,  
dem msdo in sacris Veneris viri effeminabantur, videlicet who acted their  
in vestibus muliebribus sacra Veneris exercentes, propter Sodomies,  
huiusmodi sacrilegos ritus Veneri se placere credentes atq; whoredomes  
querentes. Quarta causa est, & ut occasio magna provoca- and adulteries,  
tioni libidinis auferretur: magna enim est provocatio libi- being thus at-  
dinis viris vestitus muliebris, & è converso: (how much tured in wo-  
more then when amorous wanton parts are acted in mans apparell.  
it?) & hoc est quoniam vestis muliebris viro circumdata, <sup>p</sup> See here, pag.  
vehementer refricat memoriam, & commovet imaginatio- 207. accor-  
nem mulieris, & è converso: alibi autem didicistis, quia dingly.  
imaginatio rei desiderabilis commovet desiderium. Quinta See here, pag.  
causa, & ut auferretur occasio maleficij quibus gentes illæ 208. 209. 210.  
refertissime erant, & in ijs nutritæ. Consueverant n. ma- & D. Ra'nolds  
lefici & malefica in vestibus aut de vestibus libidinis, ma- Overthrow of  
leficia exercere, & hoc nos in eorum libris sape legimus. Stage-playes.  
Ut ergo occasio huiusmodi tolleretur, iam voluit Deus hanc <sup>p</sup> 11. to 15. 31.  
confutationem vestitus esse in viris & mulieribus. & 92. to 100.  
causa, ut tolleretur error periculosus & superstiriosa credu- accordingly.  
litas, quæ trahi possent ad idololatriam, quibus credebant <sup>r</sup> See p. 208 to  
decepti applicatione vestium muliebrum, maxime in sacris 214. & D. Kai-  
Veneris, coniungi sibi ac conciliari amore fortissimo corda nolds Over-  
mulierum, propter quas hoc facerent, vel quæ postea huius- throw of Stage-  
modi vestibus uterentur: similiter & deceptæ mulieres id- playes, p. 8. to  
ipsum credebant de viris, & virilibus vestimentis. Voluit 23. 32. 34. 35.  
ergo Deus hunc superstitiosum errorem auferri de cordibus

eorum per ablationem abusiois istius, ne per illura tandem traherentur ad cultum Veneris. Vpon all which severall reasons, but especially the 1. 2. 4. & 5. *Iuo Carnotensis. Decret. pars 11. cap. 64. 83. & pars 7. cap. 78. 80, 81. Rupertus in Deut. lib. 1. c. 13. fol. 221. Joannis Wolphius in Deut. lib. 3. Sermo. 52. fol. 114. Dionysius Caribustianus in Deut. 22. fol. 479. Hugo Cardinalis in Deut. 22. Petrus Bertorius. Tropologiarum. lib. 5. in Deut. cap. 22. fol. 47. Conradus Pellicanus in Deut. 22. v. 5. Lucas Osiander in Deut. 22. vers. 5. Tostatus Abulensis in Deut. 22. Quæst. 2. Tom. 3. pars 2. p. 199. B. C. Procopius, Leonardus Marinus, & Cornelius à Lapide in Deut. 22. vers. 5. Erasmus Marbachius. Comment. in Deut. 22. pag. 217. 218 Joannis Mariana, Scholia in Deut. 22. vers. 5. p. 99. Paulus Fagius Annotationes Paraph. Onkeli Chald. in Deut. Franciscus Junius Analysis in Deut. 22. v. 5. Operum Geneva. 1613. Tom. 5. Col. 572. 573. (who makes*

† Est præceptū honestatis non in ceremoniis, non in civili jure seu politico, sed in natura ipsa fundata. Ibidem.

Col. 572. See here, pag. 211. 212. & Doctor Rainolds Overthrow of Stage-playes. pag. 9. 10, 13. 14, 82, 83. accordingly.

† See here, Act 5. Scene 6.

this text of Deuteronomy, a<sup>t</sup> Precept of honesty, not founded in the Ceremoniall or Politicall law, but in the very law of nature, as doe all other Orthodox Writers :) together with Maphæus Vegius, De Educatione Puerorum. lib. 5. c. 4. Bibl. Patrum. Tom. 15. pag. 882. Angelus De Clavasio, Summa Angelica. Tit. Ornatus. sect. 5. Jacobus De Graffys Descitionum Aurearum. pars 2. l. 3. c. 26. sect. 5. Hyperius De Ferijs Bacchanalibus. lib. Joannis Langhecrucius, De Vita & Honestate Ecclesiasticorum. lib. 2. cap. 21. 22. pag. 319. 321. J. G. his Refutation of the Apologie for Actors. pag. 16. with sundry<sup>t</sup> other forequoted Fathers, Councels, and other Authors, have absolutely condemned, even from this very text, not onely mens constant wearing, but likewise their very putting on of womans apparell (especially to act an effeminate amorous womans part upon the Stage) as an abominable, unnatural, shamefull, dishonest, unchaste, unmanly wicked act, which God and nature both detest, for the precedent reasons. Yea, so universally execrable hath this practise been in all ages, that the 2. Councell of Bracara,

Anno



Anno Dom. 610. (as <sup>a</sup> *Juo Carnotensis* informesus) enacted this particular Canon against mens acting of Playes in womens, or womens acting or masquing in mens apparell: *Si quis balationes ante Ecclesias sanctorum, seu qui faciem suam transmutaverit in habitu muliebri, & mulier in habitu viri, emendatione pollicita, tribus annis peniteat*: and Baptista Trovomala, discussing this very question; \* *Whether it be a mortall sinne for a woman to put on mans, or for a man to weare womans apparell to act a Masque or Play?* maketh this reply. Respondent omnes predicatores & totus mundus quod sic: all Preachers, and the whole world doe answer that it is: and for this (saith he) they alleage Gratian Distinctio. 30. cap. Si qua mulier: and Deut. 22. 5. The reason why it is a mortall sinne is rendred by <sup>y</sup> *Angelus De Clavasio*, because it is contrary to this text of Deut. 22. 5. and inconvenient for the persons who put it on: and by <sup>z</sup> *Alexander Alesius*, and <sup>a</sup> *Aquinas*: because it is directly contrary to the decency and virility of nature, and likewise to this text of Deuteronomy; *Nec pertinet ad honestatem viri veste muliebri indui: utrique enim sexui diversa indumenta natura dedit.* \* *Habet enim & sexus institutam speciem habitus* (writes *Isidorus Hispalensis*) *ut in viris tonsi capilli, in mulieribus redundantia crinium; quod maxime virginibus insigne est, quarum & ornatus ipse proprie sic est, ut concumulatus in verticem ipsam capitis sui arcem ambitu crinū contegat.* If then all these severall Authors, and Councils, together with *Vincentius Belsensis Speculum Historiale. lib. 11. cap. 73. & lib. 21. cap. 44.* with <sup>b</sup> others fore-alleged; if all Preachers, and the whole world it selfe; or if our owne worthy Doctor *Rainolds* (who hath largely and learnedly debated this particular point in his *Overthrow of Stage-playes. pag. 9. to 15. & 82. to 106. &c.*) may be judges, the very putting on of womans apparell by Players. or their Boyes to act a Play, and so è *con-*  
*secunda secundæ. Quæst. 169. Artic. 2. 3.* \* *Isidorus Hispalensis. Originum. lib. 9. cap. 23.* <sup>b</sup> Act 5, Scene 6. pag. 176. to 216.

<sup>a</sup> Decret. pars 11. cap. 64. See cap. 83. & pars 7. c. 78, 80, 81. to the like purpose:

\* *Queritur an fœmina causa ludi vel joci utens veste virili, vel vir veste muliebri peccet mortaliter, &c?* *Summa Rosella. Tit. Fœmina. fol. 214. 215.*

<sup>7</sup> *Tertium quod requiritur in ornatu est convenientia personæ. Itaque mulier quæ utitur veste virili, vel è contrario, peccat mortaliter, quia facit contra præceptum Deut. 22. Summa Angelica.*

*Tit. Ornatus. sect. 5. & Tit. Habitus. sect. 7.* <sup>z</sup> *Summa Theologiae. pars 2. Quæst. 135. m. 2. pag. 617. 618.*

<sup>a</sup> *Prima secundæ. Quæst. 102. Artic. 6. 6<sup>m</sup>. & Originum. lib. 9.*

X x x x x

verso

verso, is a most execrable abomination to the Lord our God, prohibited by this text of Deuteronomy. Neither will the shortness of the time excuse the fact : For as Nero was truly said to weare his suits, and to put on his apparell, though he never wore one garment twice, changing his raiment every day, as <sup>c</sup> Historians relate ; so he <sup>d</sup> who puts on a womans attyre for a day, an houre or two, or any lesser space to act a womans part, be it but once in all his life, is a putter on of womans apparell within the very words and meaning of this text ; which principally provides as the fore-alcaged reasons, Authors, and examples witnessse, against such temporary occasionall wearing and putting on of womans apparell, which <sup>e</sup> oft-times happens, rather then against the daily constant wearing of it, which few have beene so unnaturall as to use. What <sup>f</sup> Tertullian therefore writes of Hercules, attyred by his Mother in womans apparell, to satiate his luists. (*Naturam itaq; concussit Larissans heros in virginem mutando, &c. Feras in puero matris sollicitudinem patiens certe iam ustriculas : certe virum alicuius clanculo functus adhuc sustinet, stolam fundere, comam struere, cutem fingere, speculum consulere, collum demulcere, aurem quoque foratu effeminatus. Ecce itaque mutatio, monstrum equidem geminum, de viro femina, mox de femina vir, quando neque veritas negari debuisset, neque fallacia confiteri.*) Vterque habitus mutandi malus, alter adversus naturam, alter contra salutem. Turpius adhuc libido virum cultu transfiguravit, quam aliqua materna formido ; tametsi adoratur à vobis qui erubescendus est Scytalosagittipelliger ille, qui totam epitheti sui sortem cum muliebri cultu compensavit. Tantum Lydia clancularia licuit, ut Hercules in Omphale, & Omphale in Hercule prostituere-tur, &c. The same may I say of women who impudently cut their haire, or put on mens, or men who effeminately <sup>\*</sup> nourish their haire, or put on womans apparell to act any mummery, Masque, or Stage-play, or for

<sup>c</sup> Suetonij Nero. sect. 3. Coc. Sabellicus, Aemid. 8. lib. II. p. 203. Eutropius, Grimston, & Zonaras, in the life of Nero.

<sup>d</sup> See D. Rainolds Overthrow of Stage-plays, p. 101. 102. & here, p. 179. to 196.

<sup>e</sup> Ad ea quæ frequentius accidunt leges aptantur. See Sir Edward Cooke, his Flowres.

<sup>f</sup> De Pallio, c. 5 p. 228.

<sup>\*</sup> See Archbishop Abbot, his 23. Lecture upon Ionab. sect. 11. pag. 570. 571. against long womanish haire,

any



any such like ends; & that they sinne against nature, their sex, their owne salvation, making themselves not onely double monsters, but even an abomination to the Lord their God, as all the premises witnesse. And what Christian, what Mummer, Masquer, or Actor is there so desperately prodigall of his owne salvation, as thus to become an <sup>h</sup> *Anathema Maranatha*, a perpetuall unfufferable abomination to his God, by putting on such apparel for an houre, to act a Matrons, perchance a Strumpets part, which may make him miserable for all eternity? As therefore this putting on of womans apparel is an abomination unto God, so let it be an execrable and accursed thing to us; and since there is so much ingenuity left in most men, rather to goe could and naked, yea to expose their lives to hazard, then thus unnaturally to cloath their nakednesse, or to walke abroad in womans vestments; let there not bee henceforth so much impudency in any Actors, Mummers, Masquers, as to appeare publikely in feminine habits, or attires on the Stage, rather then to foregoe their lascivious sinfull Playes and Enterludes, which (if <sup>i</sup> *S. Augustine*, or \* others may be credited,) are the very broad way, which leades men downe to Hell and endlesse death, in which many multitudes daily walke and sport themselves. I shall therefore close up this particular (which <sup>k</sup> *D. Rainolds* hath at large discussed, and I <sup>l</sup> my selfe more copiously insisted on in the foregoing part) with the Commentary of <sup>m</sup> *Erasmus Marbachius* on this text of Deuteronomy. *Distinxit Deus in creatione virum à muliere, ut forma corporis, ita quoq; officio: \* hanc distinctionem vult Deus conservari, & neutrum sexum habitu & vestitu in alium se transformare, nec qua alterius sunt usurpare. Mulieris est suo vestitu indui, & colum ac lanam tractare, domesti-*

<sup>i</sup> Enarratio in Psal. 39. Tom. 8. pars 1. p. 414.  
<sup>\*</sup> D. Chetwin, in his Straite gate and narrow way. cap. 7. pag. 70.  
<sup>k</sup> Overthrow of Stage-playes. pag. 9. to 15. & 82. to 168.  
<sup>l</sup> Act 5. Scene 6. pag. 178. to 216.  
<sup>m</sup> Argentorati. 1597. p. 217. 218. \* See R Habanus Maurus in Deut. lib. 2. cap. 29. Tom. 2. Operum. pag. 437. Alexander Alenis Summa Theologiæ. pars 2. Quæst. 135. memb. 2. pag. 617. 618. & Mapheus Vegius, De Educatione Puerorum. lib. 5. cap. 4. accordingly.

*caquerei curam agere. Viri est, suis quoq; vestibus indui, & quæ foris & reipub. curare, &c. Prohibentur itaq; hac lege larvæ, quibus se homines transformant ut agnosci nequeant, quæ res occasionem præbet multorum gravissimorum scelerum. Præterea turpis & inhonestus vestitus, qui nec virilem, nec muliebrem sexum decet; ipsa etiam vestitus novitas, quæ animi levis & inconstantis, & vani indicium est:* the next particular, which I shall briefly touch.

2

The second unlawfull Circumstance of Actors apparell, is its overcostly gawdinesse, amorousnesse, fantastiquenesse, and disguisednesse. For the gaudinesse, lasciviousnesse, and newfanglednesse of Players attire, it hath beene long since discovered and censured by the Fathers. Hence <sup>n</sup> *Philo Judæus* describing a lascivious painted frizled accurately attyred Strumpet, stiles her; *Præstigiatrix splendide ac scenicè ornata*. Hence <sup>o</sup> *Gregory Nazianzen* stiles all women, who paint their faces, embroyder or frizle their haire, and weare lascious gawdy apparell; *Theatricè compta & ornata, ob venustatem invenusta*; as *Levenclavius* translates it: recording this as none of his Mothers meanest vertues: *P quod pictum & arte quasitum ornatum, ad eas, quæ theatri delectantur ablegabat*; who were all notorious prostituted Strumpets. Hence <sup>a</sup> *Chrysostome*, declaiming against the compt, glittering, painted, amorous females of his age, writes, that they were *nihil à theatralibus faminis discrepantes*: and to beat downe all fantastique pride and gawdinesse in apparell, he reasons thus: <sup>r</sup> *Sed ornaris & comeris? Verum & equos comptos videre licet, homines vero scenicos omnes*. Hence <sup>t</sup> *S. Bernard* taxing the pride of Prelates and Popish Priests in his time proceeds thus. *Vnde hinc est eis quem quotidie videmus meretricius nitor, histrionicus habitus?* Hence <sup>u</sup> *John Sarsbery* our Countri-man useth this expression in censuring the effeminate compt fantastique Gallants of his age; *interim invident meretrici histrionis habitum*. And hence

<sup>n</sup> De Mercede Meretricis, &c.

p. 1164.

<sup>o</sup> Oratio adversus Mulieres ambitiosius sese ornantes.

p. 991, &c.

<sup>p</sup> Oratio. 28.

De Funere

Patris. p. 472.

476.

<sup>a</sup> Hom. 10. in

Matth. Tom 2.

Col. 250, D.

<sup>r</sup> Homil. 39 ad

Pop. Antioch.

Tom. 5. Col.

250, D.

<sup>t</sup> Sermo ad

Clerum, in

Concilio Rhe-

menensi fol. 317.

<sup>u</sup> De Nugis

Curialium. l. 3.

c. 13, Bibl. Pa-

trum, Tom 15.

p. 384, E.



hence our learned <sup>a</sup> *Walter Haddon*, phraseth Masse-attire, gawdy Copes, and such like vestments, *Histrionicus vestitus*: Which severall phrases and expressions, with fundry others to the like purpose are frequent in most Greeke and Latine Authors. All which being coupled with 22. *Henry 8. c. 13.* ( which speakes of the costlinesse of Players Robes) and with Act 5. Scene 7. pag. 216. to 220. where I have more largely demonstrated this particular, will bee a sufficient evidence, of the gawdinesse, lasciviousnesse, and newfanglednesse of Stage apparell, and so by consequence of <sup>\*</sup> *its unlawfulnessse too.* For the strange disguisednesse of theatricall attires, it is most apparant: For doe not all Actors, Mummings, Masquers usually put on the <sup>y</sup> *Vizards, shapes and habits* of Iupiter, Mars, Apollo, Mercury, Bacchus, Vulcan, Saturne, Venus, Diana, Neptune, Pan, Ceres, Iuno, and such like Pagan Idol-gods and Goddessees: the persons, the representations of Devils, Satyrs, Nymphes, Sylvanes, Fayries, Fates, Furies, Hobgoblins, Muses, Syrens, Centaures, and such other Pagan Fictions? yea, the portraictures and formes of Lyons, Beares, Apes, Asses, Horses, Fishes, Fowles, which in outward appearance metamorphose them into Idols, Devils. Monsters, Beasts, whose parts they represent? and can these disguises bee lawfull, be tolerable among Christians? No verily. For first, the former sort of them, as <sup>z</sup> *Josephus*, <sup>a</sup> *Philo Judeus*, <sup>b</sup> *Tertullian*, <sup>c</sup> *with all ancient and moderne Expositors on the 2. Commandement* witnessse, are meereley idolatrous; the very <sup>d</sup> mentioning of these Idols names, much more then the representation of their parts, the making and <sup>e</sup> wearing of their *Vizards, shapes, and Images* being wholly condemned by the Scripture; which commands Christians

<sup>a</sup> *Contra Hieronymum Oforium. lib. 3. pag. 285.*

<sup>z</sup> See Act 5. Scene 7, accordingly. Summa Angelica, & Summa Rosellina. Tit. Ornatus.

<sup>y</sup> See Act 3. Scene 3. & Act 5. Scene 3. 4. Cyprian Epist. lib. 2. Epist. 2. Tertullian. De Spectac. Iosephus Antiqu. Iudæoru a. lib.

15. cap. 11. <sup>z</sup> Antiqu. Iudæ. 1. 15. c. 11.

<sup>a</sup> De Decalog. lib. pag. 103. 7.

<sup>b</sup> De Spectac. lib. cap. 22. De Corona Militis. cap. 8. & De Idololatria. lib.

<sup>c</sup> See here, pag. 89. 90.

<sup>d</sup> See Act 1. & Act 3. Scene 3. pag. 77. <sup>e</sup> Exod. 23. 4. cap. 23. 24. cap. 34. 13. Levit. 26. 1, 30. Deut. 7. 5. cap. 16. 22. 2 Kings 10. 26. cap. 17. 10. cap. 18. 4. cap. 23. 14, 24. 2 Chron. 31. 1. cap. 34. 3, 4, 7. Ier. 43. 13. cap. 50. 2. Ezek. 6. 4, 6. 1 Ioh. 5. 21.

f. 1. Cer. 10. 7, 14. *to<sup>t</sup> flie all Idolatry, and not to come neere it, lest it should*  
 Propeterea di- *infect them. Secondly, there is no warrant at all in Scrip-*  
 mar Apostolus, *ture for any such Stage-disguises, but very good ground*  
 Fugite idolola- *against them. For first it <sup>8</sup> condemnes mens disguising of*  
 triam, omnem *themselves like women, and womens metamorphosing them-*  
 utiq; & totam, *selves into men either in haire, apparell, offices, or conditi-*  
 &c. Longum *ons: how much more then mens transfiguring of them-*  
 enim divortiū *selves into the shapcs of Idols, Devils, Monsters, Beasts,*  
 mandat ab ido- *&c. betweene which and man there is no Analogie or*  
 latria, in nul- *proportion, as is betweene men and women. Secondly,*  
 lo proximè a- *it enioynes men and women, <sup>h</sup> to attire themselves in*  
 gendum. Draco *modest, decent, and honest apparell, suitable to their sexes*  
 enim terrenus *and degrees, as becommeth those who professe godlinesse:*  
 de longinquo *But such Vizards and disguises as these, are neither*  
 non minus spi- *modest, decent, honest, nor yet suitable to their hu-*  
 ritu absorbet a- *man nature. Thirdly, it requires them, <sup>i</sup> to abandon all*  
 lites. Ioannes, *wanton, strange, lascivious, vaine, fantastique dresses, fashi-*  
 Filioli, inquit, *ons, vestments: much more then such habits, such dis-*  
 custodire vos *guises as these, which are both inhuman, bestiall, and*  
 ab Idolis: non *Diabolicall. Fourthly, it commands men, <sup>k</sup> not to bee*  
 jam ab idolo- *like to Horse and Mule, which have no understanding:*  
 latria quasi ab *therefore not to act their parts, or to put on their skins*  
 officio, sed ab *or likenesse. It was Gods heavy Iudgement upon King*  
 idolis, id est ab *<sup>l</sup> Nebuchadnezzar, that he was driven from men, and did*  
 effigie eorum. *eate grasse as Oxen, and that his body was wet with the*  
*Textul. De Coro-*  
*na militis. c. 8.*  
 8 Deut. 22. 5. *dew of Heaven, till his haires were growne like Eagles fea-*  
 1 Cor. 11. 3. to *thers, and his nailes like Birds claws: yea, it is mans*  
 16 See Act 5. *greatest misery, <sup>m</sup> that being in honour he became like to*  
 Scene 6. & here *the beasts that perish: And must it not then bee mans*  
 pag. 879. &c. *sinne and shame to act a Beast, or beare his image,*  
 1 Tim. 2. 9. *<sup>n</sup> with which he hath no proportion? What is this but to*  
 10. 1 Pet. 3. 45. *obliterate that most <sup>o</sup> glorious Image which God*  
 1 Deut. 22. 5. *himselfe hath stamped on us, to strip our selves of all our*  
 Isay 3. 18, 19. *excellency, and to prove worfe then bruits? Certaine-*  
 20. Zeph. 1. 8. *ly,*  
 Prov. 7. 10. See  
 Act 5. Scene 7.  
 k Psal. 32. 9.  
 1 Dan. 4. 33.  
 m Psal. 49. 12, 20. n Pronaq; cum spectant animalia cætera terram: Os homini sub-  
 lime dedit, cælumq; videre iussit, & erectos ad sidera tollere vultus. Ovid. Metamorph.  
 lib. 1. Cicero De Natura Deorum, lib. 2. 3. o Gen. 1. 26, 27. cap. 5. 1. cap. 9.



ly, that God who *prohibits, the making of the likenesse* <sup>P Deut. 4.10,</sup>  
*of any beast, or fish, or fowle, or creeping thing, whether* <sup>17,18.c.5.8.</sup>  
*male or female, to expresse or represent his owne like-*  
*nesse; condemning the idolatrous Gentiles, for changing* <sup>1 Rom.1.23.</sup>  
*the glory of the uncorruptible God into an image made like* <sup>Psal.106.20.</sup>  
*to corruptible man, and to birds, and foure footed beasts,*  
*and creeping things; with which he hath no similitude or* <sup>1 Isay 40.18.</sup>  
*proportion; mult certainly condemne the putting on of* <sup>Acts 17.29.</sup>  
 such brutish Vizards, the changing of the glory, the  
 shape of reasonable men, into the likenesse of unrea-  
 sonable beasts and creatures, to act a beastiall part in a la-  
 scivious Enterlude. Fifthly, it enjoynes men, *not to alter*  
*that forme which God hath given them by adding or de-*  
*tracting from his worke; not to remove the bounds that he*  
*hath set them; but to abide in that condition wherein he*  
*hath placed them: Vpon which grounds, as the* <sup>1 Eccles. 3.14.c.</sup>  
*Fathers and others aptly censure face-painting, Perewigs,* <sup>7.13. Matth. 5.</sup>  
*vaine fashions, disguises and attires, together with the en-* <sup>36.c.6.26. Pro.</sup>  
*chroachments of one sex upon the habits, offices, or duties of* <sup>22.28.</sup>  
*the other; so I may likewise condemne these Play-houle* <sup>1 Cor. 7.24.c.</sup>  
 Vizards, vestments, images and disguises, which du-  
 ring their usage in outward appearance offer a kinde of  
 violence to Gods owne Image and mens humane  
 shapes, metamorphosing them into those idolatrous,  
 those brutish formes, in which God never made them.  
 Sixtly, it censures mens degenerating into beasts, or  
 Devils, either in their mindes or manners, be it but for  
 a season; as the *marginall Scriptures* witnesse; there-  
 fore it cannot approve of these theatricall, bestiall, and  
 diabolical *transfigurations of their bodies; which are*  
 inconsistent with the *rules of piety, gravity, honesty,*  
*modesty, civility, right reason, and expedience, by which all*  
*Christians actions should be regulated.* Seventhly, it in-  
 of Lovelockes. pag. 2, &c. and here, Act 5. Scene 3, 6, 7. <sup>2 Psal. 32.9. Psal. 49.12.</sup>  
<sup>20. 2 Pet. 2.22. Rev. 22.15. Psal. 92.6. Psal. 94.8. Psal. 73.22.</sup> <sup>\* See Dan. 4. 33.</sup>  
<sup>Rom. 9. 7, 8, 9. 7 Psal. 4. 8. 1 Tim. 2, 9, 10, Titus 2. 2, 3, 4, 5, 6, 12. 1 Cor.</sup>  
<sup>11. 13.</sup>

<sup>2</sup> 1 Sam. 21. 13 formes us, that even <sup>2</sup> *Achish King of Gath*, a meere Pagan Idolater, when he saw David acting the madman before him, and feining himselfe distracted, scrabbling on the doores of the gate, and letting the spittle fall downe upon his beard; said thus unto his servants; Loeyou see the man is mad: wherefore then have yee brought him to mee? Have I need of mad-men, that yee have brought this fellow to play the mad-man in my presence? shall this fellow come into my house? If then this Heathen King was so impatient to see David act the Bedlam in his presence, even in his ordinary apparell, that he would not suffer him to stay within his Palace; how much more impatient should all Christian Princes and Magistrates be of beholding Christians acting, not onely Mad-mens, but even Devils, Idols, Furies, Monsters, beasts, and senselesse creatures parts upon the Stage in such prodigious deformed habits and disguises, as are unsuitable to their humanity, their Christianity, gravity, sobriety; bewraying nought else but the very vanity, folly, and bruitish frensie of their distempered mindes? Certainly those who readily censure and detest such habits, such representations in all other places must needs condemn them in the Play-house, whose <sup>2</sup> *execrable infamous lewdnesse* may happily make them more unlawfull, never commendable or fit for Christians. Lastly, these theatricall habits, vizards, and disguises have beene evermore abominated, condemned by the Church and Saints of God: as namely, by the Iewish Church and Nation: *who, as they never admitted nor erected any Images or Pictures of God, of Christ, or Saints within their Temple*, as <sup>b</sup> *Hecateus Abderita*, <sup>c</sup> *Cornelius Tacitus*,

<sup>b</sup> Est autem in media Hierusolyma quadroporicus, &c. Simulachrum vero aut aliquod anathema ibi nequaquam est. Apud Iosephum. Contra Apionem. lib. 1. pag. 833. <sup>c</sup> Aegyptij pleraque animalia effigiesque compositas venerantur. Iudæi mente sola unumque numen intelligunt. Profanos qui nideum imagines mortalibus materijs in species hominum effingant. Summum illud atque æternum, neque murabile, neque interiturum. Igitur nulla simulachra urbibus suis, neque templis. Non regibus hæc adulatio, non Cæsaribus honor, *Histor. lib. 5. cap. 1. pag. 592.*

d Dion



<sup>d</sup> Dion Cassius, <sup>e</sup> Philo Judæus, and <sup>f</sup> Josephus witness: <sup>d</sup> Iudæi diver-  
accounting it a hainous sinne & contrary to the expresse sum à reliquis  
words of the second Commandement, to paint or make any hominibus ob-  
Picture, any Image of God; because the <sup>h</sup> invisible incor- tinent, cū alijs  
poriall God, (whom no man hath seene at any time, nor can in rebus usq;  
see; betweene whom and any Image, Picture, or creature vitæ quotidiana,  
there is <sup>i</sup> no similitude, no proportion,) cannot be expressed tertium quod  
by any visible shape or likeness whatsoever, (his Image be- nullū ex cæte-  
ing onely spirituall and <sup>k</sup> invisible like himselfe,) as not ris Dijs colunt:  
onely the <sup>l</sup> Scripture, but even <sup>m</sup> Seneca and <sup>n</sup> Tully in- unū autē quen-  
dā summo stu-  
dio venerātur,  
Tum quoq; temporis nullum Hierosolymis simulacrum extrabagnum suum il-  
lum Deum ineffabilem, invisibilemque existimantes. *Rom. Hist. l. 37 fol 76.* <sup>e</sup> Hætenus  
pro patria depræcatus postremas pro Templo preces adhibeo. Hoc Templum Cai  
Domine, jam inde ab initio nullam unquam admisit manufactam effigiem cum sit  
Deo domicilium: pictorum enim & statuariorum opera sunt sensibilibus Deorum  
imagines: illum autem invisibilem pingere aut fingere nefas duxerunt nostri majo-  
res, Non Græcus, non Barbarus, non Rex Satrapave ullus vel infensissimus; non  
feditio, non bellum, non captivitas, non vastatio, non alia res ulla unquam tantam  
eladum intulit, ut contra veterem morem effigies manufacta in id importaretur. *De*  
*Legatione ad Caium. pag. 1386 vid. 1389, &c.* See De Monarchia. lib. fol. 1037. 1038,  
1039. <sup>f</sup> Græcis itaq; & alijs quibusdam bonum esse creditur imagines instituere.  
Deniq; & patrum, & uxorum filiorumque figuras depingentes exultant; quidam vero  
etiam nihil sibi competentium sumunt imagines, &c. Porro autem legislator, non  
quasi prophetas Romanorum potentiam non honorandam, sed tanquam causam  
neq; Deo neq; hominibus utilem despiciens, & quoniam totius animati, multo mag-  
gis Dei inanimati, probatur hoc inferius, interdixit imagines fabricari: to which  
*Sigismundus Silenius* affixeth this marginall note. Iudæi prorsus nullas imagines fe-  
runt. Contra Apionem. lib. 2. pag. 846. <sup>g</sup> Exod. 20. 4. Levit. 26. 30. Deut. 4. 15, 16,  
17, 18, 23, 25. c. 5. 8. c. 16. 21, 22. <sup>h</sup> Iohn 1. 18. c. 5. 37. *Rom. l. 23. Col. 1. 15. 1 Tim. 1.*  
*17. c. 6. 16. Heb. 11. 1. 1 Ioh 4. 20. Deut. 4. 15.* Deus inter omnia operibus quidem &  
muneribus clarus, & omni re manifestior, forma vero & magnitudine nobis in-  
narrabilis. Omnis namque materies comparata ad hujus imaginem, licet sit pre-  
ciōsa, tamen pro nullo est; cunctaque ars ad illius imitationis inventum, extra ar-  
tem esse cognoscitur: nihil simile neque videmus, neque possumus suspicari neque  
conijcere, ille invisibilis sola mente percipitur. *Iosephus Contra Apionem. lib. 2. pag.*  
*854. Philo Judæus de Monarchia. lib. pag. 1097, &c. 1 Isay 40. 12. to 27. Acts*  
*17. 29. Rom. 1. 23. k Col. 1. 15. Iohn 15. 37. Deut. 4. 15. Heb. 2. 3. 1 Tim.*  
*6. 16. Philo Iudæus, De Mundi Opificio. pag. 8. 9. Origen Contr. Celsum. lib.*  
*7. fol. 71. & lib. 7. fol. 97. l Act 17. 29. Isay 40. 18, 15. m Exurge modo, &*  
*re quoque dignum finge Deo, finges autem non auro, non argento: Non potest*  
*ex hac materia, imago Dei exprimi similis. Epist. 30. pag. 207. n De Natura Deo-*  
*rum. lib. 1. 2.*

Yyyy

forme

forme us: Vpon which grounds the Primitive Christians (who had no Images, no Pictures, no Altars in their Churches, as <sup>o</sup> *Arnobius*, <sup>p</sup> *Origen*, <sup>q</sup> *Minucius Felix*, and <sup>r</sup> *Lactantius* testifie, for which the Pagan <sup>s</sup> *gans* blamed them: ) as also <sup>t</sup> *Justin Martyr*, <sup>u</sup> *Irenæus*, <sup>v</sup> *Clement*, quod non Deorum alicujus simulacrū constituamus, non Altaria fabricemus, non Aras. *Advers. Gentes* l. 6. p. 185. <sup>p</sup> Non n. Christiani patiuntur vel Tempia, vel aras, vel simulacra, & statuas intueri: simulacra aperte vituperant, &c. Christiani vero & item Iudæi, cum audiunt, Dominum Deum tuum timebis, & illi soli servies; nec tibi feceris idolum, nec rei ullius similitudinem, quæcumq; in cælo sunt & in terra deorsum, &c. & ob alia pleraq; non his dissimilia: non modo Deorum templa & Aras & simulachra hæc averfuntur, sed vel ad mortem si fuerit necesse promptius veniunt, ne ex aliquo recessu & impietate prorsus inquinent, quod de Deo omnium conditore optimè sentiunt, &c. Celsus igitur haudquaquam pro dijs simulacra haberi affirmat, sed dijs dicat: cum plane perspicuū sit hujusmodi facere & affirmare, hominum esse cetera divinitatem errantium. Sed ne divinæ quidem imaginis simulacra hæc esse duxerimus, quippe qui Dei ut invisibilis ita & incorporei formam nullam effigiamus, &c. *Cont. Celsum* l. 7. f. 96. 97. See 91. 92. Celsus & Aras & simulacra & delubra nos ait defugere quo minus fundentur. Sunt nobis vero simulacra non per impuros opifices aliquos fabricata, sed per Dei verbum in nobis edita & formata; virtutes scilicet primogeniti omnis creaturæ imitatrices, &c. in quibus par esse crediderim, ei honorem deferri, qui omnium sit simulacrorum exemplar, imago scilicet invisibilis Dei, unigenitus Deus, &c. *Contr. Celsum* l. 8. fol. 100. *vid. ibid. c. lib. 4. fol. 46. 47.* <sup>q</sup> Putatis nos occultare quod colimus si delubra & Aras non habemus: quod enim simulacrum Deo fingam, cum si recte existimes sit Dei homo ipse simulacrum. *Octavius* pag. 104. <sup>r</sup> De Origine Erroris. l. 2. c. 2. 3, 4, 5, 7, 17, 18, 19. <sup>s</sup> Sed nec eos qui hostijs multis coronatq; ex floribus contextis colantur, homines qui eorum statuas efficta in Templis statuerant, Deos appellaverunt, quandoquidem hæc inania & mortua esse scimus, Deiq; formam et figuram non habere. Neq; n. tam Dei figuram esse arbitramur, quam quidam honoris causa ad imitationem effictam esse confirmat: sed illorum malorum genitorum habere & nomina & figuras. Quid enim artinet vobis qui scitis, exponere ea quæ artifices disposita materia secando, dividendo, conflando, percutiendo, & ex vasis ignominiosis sæpe artificio mutata solum forma & figura alia inducta, Deorum nomine appellant? quod quidē non solum stultū esse, sed etiam contumeliæ Dei causa fieri judicamus: qui cum gloriam formamq; exprimi quæ non potest habeat, earum rerum quæ intereunt, curaq; egent, appellatur nomine. Quinetiam harū rerum artifices lascivi sunt, omniq; malicia & improbitate præditi, &c. *Apologia. 2. pro Christianis.* p. 16. B. C. <sup>t</sup> Adversus Hæreses. l. 1. c. 23. 24. p. 88. 92. & l. 2. c. 6. p. 134. 135. <sup>u</sup> Deus, qui solus verè est Deus intelligentia percipitur, non sensu. Antisthenes Socratis familiaris, dixit, Deum nulli esse similem, quare nemo illum potest discere ex imagine. Xenophon autem Atheniensis ipse aperte scribit: Qui omnia movet & quietia efficit, magnus quidem est & aperte potens, sed cujusmodi sit forma non apparet, &c. *Oratio adhort. ad Gentes.* fol. 7. 8, 9, 10, 11. *vid. ibid.* an excellent discourse against Images:



*mens Alexandrinus*, \* *Tertullian*, † *Origen*, ‡ *Mi-* Significat autē  
*nucius Felix*, ⁂ *Cyprian*, ᵇ *Arnobius*, ᶜ *Lactantius* columna ig-  
 nis, Dei non  
 posse effingi imaginem, &c. *Stromatum*. l. 1. f. 73. B. l. 5 f. 122. D. E. Nobis autem nullum  
 est simulacrū in mundo; quoniam in rebus genitis nihil potest Dei referre imaginē.  
 Præterea oportet Græcos doceri per legem & Prophetas, quod nec eorum quos col-  
 unt simulacra sunt imagines: neq; enim figura tale est genus animarum, cuiusmodi  
 fingunt Græci statuas. Non cadunt n. animæ sub aspectum, non solū quæ sunt com-  
 potes rationis, sed etiam animæ aliorum animantium; quanto minus Dei invisibilis  
 imago. *Strom.* l. 6. f. 143. C. Moses præcipit hominibus nullam facere imaginem quæ  
 Deum arte repræsentat. *Pedag.* l. 3. c. 2. f. 46. A. \* Deus omnē similitudinem vetat fieri,  
 quanto magis imaginis suæ, &c. *De Spectac.* c. 23. De Corona Militis. c. 8. & De Idolola-  
 tria. lib. & Apologia Advers. Gentes: where *Franciscus Zephyrus*. p. 675. Comments  
 thus. Perpetuo illud teneamus, Christianos tunc temporis odisse maxime statuas cum  
 suis ornamentis. † Contra Celsum. l. 7. f. 96. 97. & l. 8. f. 100. ‡ Octavius. p. 75. 76,  
 77, 104. ⁂ Contra Demetrianum. lib. p. 221. 223. & De Idolorū Vanitate. p. 264, &c.  
 ᵇ Neq; nobis in ædibus sacris effigies pro dijs, & illa simulachra velitis ostendere,  
 quæ intelligitis vos quoq; & renuitis confiteri, vilissimi esse formas luti & fabrorū  
 figmentæ puerilia, &c. Nunc ad speciem veniamus & formas quibus esse descriptos su-  
 p̄eros Deos creditis, quib⁹ imo formatis & templorū amplissimis collocatis in sedib⁹.  
 Nostra de hoc sententia talis est; Naturā omnem divinā, quæ neq; esse cæperit ali-  
 quando neq; vitalem ad terminū sit aliquando ventura, liniamenti carere corporeis,  
 neq; ulla formarū effigies possidere, quib⁹ etiam circūscriptio membrorū solet coag-  
 mentata finire. Quicquid enim tale est mortale esse arbitramur & labile: nec obtinere  
 perpetuā posse credim⁹ ævitatem, quod extremis coercitis finib⁹ necessaria circūcludit  
 extremitas, &c. Si verā vultis audire sententiā, aut nullā habet Deus formā, aut si in-  
 format⁹ est aliqua ea quæ fit, profecto nescim⁹. Neq; n. quod videm⁹ nunquā, nescire  
 esse ducimus turpe, &c. *Advers. Gentes*. l. 3. p. 162. to 112. See l. 6. p. 185. 191. to 206. l. 7.  
 p. 133. 134. 135. ᶜ De Origine Erroris. l. 2. c. 1. 2, 3, 4, 5, 7, 11, 17, 18, 19. Quæ igitur  
 amentia est, aut ea fingere, quæ ipsi postmodum timeant, aut timere quæ finxerunt.  
 Non ipsi, inquit, timeamus, sed eos ad quorum imagines ficta; & quorū nominibus  
 consecrata sunt. Nempe ideo timeatis, quod eos in cælo esse arbitramini: neq; n. si dij  
 sunt aliter fieri potest. Cur igitur oculos in cælum non tollitis, & advocatis eorum  
 nominibus in aperto sacrificia celebratis? Cur ad parietes & ligna & lapides potissi-  
 mū, quā illò spectatis, ubi eos esse creditis? Quid sibi templa? quid aræ volunt, quid  
 deniq; ipsa simulachra? quæ aut mortuorum aut absentium sunt monumenta. Nam  
 omnium fingendarum similitudinū ratio idcirco ab hominibus inventa est, ut posset  
 eorum memoria retineri, qui vel morte substracti, vel absentia fuerant separati. Deos  
 igitur in quorum numero reponemus? Si in mortuorum? quis tam stultus ut colat?  
 Si in absentū, colendi ergo non sunt, si nec vident quæ facimus, nec etiā audiunt quæ  
 præcatur, Si autem dij absentes esse non possent, qui, quoniā divini sunt, in quacunq;  
 mundi parte fuerint, vident & audiunt universa: supervacua ergo sunt simulacra, illis  
 ubiq; presentibus, quum satis sit audientium nomina precibus advocare. At enim non  
 nisi præsentibus ad imagines suas adsunt, &c. Sed tamen postquā præsto esse Deus ille  
 cæpit, jam simulachro ejus opus non est. Quæro enim, si quis imaginem hominis

pergre consti- d *Gregory Nyssen, c Ambroso, f Hierom, & Augustine*  
tuti contemple-  
tur sapius, & ex eo solatium capiat absentis; num idem sanus esse videatur si eo re-  
verso atq; præsentē, in contemplanda imagine perseveret, eaq; potius quàm ipsius ho-  
minis aspectu, si ui velit? Minime profecto. Etenim hominis imago necessaria tum vi-  
detur quum procul abest, supervacua futura quū præsto est. Dei autem cujus spiritus  
ac numen ubiq; diffusum, abesse nunquā pot. st, semper utiq; imago supervacua est.  
Sed verentur ne omnis eorum religio inanis sit & vana, si nihil in præsentī videant  
quod adorent, & ideo simulacra constituunt, quæ quia mortuorū sunt imagines, simi-  
lia mortuis sunt, omni enim sensu carent: Dei autem in æternū viventis vivū & sen-  
sibile debet esse simulacrum: quod si à similitudine id nomen accepit, quī possunt ista  
simulacra Deo similia judicari; quæ nec sentiunt, nec moventur? Itaq; simulachrum  
Dei non illud est quod digitis hominis ex lapide aut ære, aliave materia fabricatur,  
sed ipse homo; quoniā & sentit & movetur, & multas magnasq; actiones habet, &c.  
Quisquāne igitur tam inept⁹ est, ut putet aliquid esse in simulacro Dei, in quo ne ho-  
minis quidē quicquā est præter umbram? *Lactant. De Orig. Erroris c. 2.* Dæmones sunt  
qui fingere imagines & simulacra docuerunt ut hominū mentes à cultu veri Dei a-  
verterent. *Ibid c. 17.* Quare non est dubium quin religio nulla sit, ubicunq; simulacrū  
est. Nam si religio ex divinis rebus est, divini autem nihil est nisi in cælestibus rebus:  
carēt ergo religione simulacra, quia nihil potest esse cæleste in ea re quæ sit ex terra,  
quod quidē de nomine ipso sapienti apparere potest. Quicquid n. simulatur id falsum  
sit necesse est, nec potest unquam veri nomen accipere quod veritatem fūco & imi-  
tatione mentitur. Si autem omnis imitatio, non res potissimum seria, sed quasi ludus  
ac focus est, non religio in simulacris, sed mimus religionis est. *Ibid c. 19.* <sup>d</sup> Simula-  
crorū odium commune est omnium qui fidei participes sunt, sed ejus præcipuū quod  
Arianam infidelitatem similiter atq; simulachrorū cultum abominabatur. Nam eos  
qui in creatura numen divinum esse existimarēt, nihilo minora colere atq; venerari  
putabat quàm qui ex materia simulachra efficiunt, & rectē ac pie ita judicabat. Nam  
qui creaturam adorat etiam si in nomine Christi id facit, simulachrorum cultor est,  
Christi nomē simulachro imponens. *Oratio Funebris de Placilla p. 290. 291.* See Expla-  
natio in Cant. Cantic. p. 359. <sup>e</sup> Gentiles lignum adorant, quia Dei imaginē putant,  
sed invisibilis Dei imago non in eo est quod videtur, sed in eo utiq; quod non vider-  
tur. *Enar. in Psal. 118. Oñon. 10. Tom. 2. p. 454. B.* Ecclesiæ inanes ideas & varias nescit  
simulacrorū figuras, sed veram novit Trinitatis substantiam. *De Fuga Seculi. cap. 5.* See  
*Epist. 31.* <sup>f</sup> In primo præcepto prohibetur coli aliqua in figmentis hominum Dei si-  
militudo; non quia non habet imaginem Deus, sed quia nulla imago ei collibebat,  
nisi illa quæ hoc esset quod ipse, nec ipsa pro illo sed cum illo. *Epist. 21. De Celebratione*  
*Pasche. Tom. 9. p. 100. B.* Imago autem & similitudo Dei, non est corporis forma sed  
mentis, descripta ad similitudinem veræ imaginis Christi, qui est imago Dei invisi-  
bilis. Nos unam veneramus imaginem, quæ est imago invisibilis & omnipotentis  
Dei. *Comment in Ezech. l. 1. c. 1. Tom. 4. p. 331. H. & L. 4. 2. 6. p. 372. D.* See *Comment. in Esay.*  
*cap. 40.* & *August. Epist. 119.* *Enar. in Psal. 113.* Concio. 2. Credimus etiam quod se-  
det ad dextram Dei patris: Nec ideo tamen quasi humana forma circumscriptum  
esse Deum patrem arbitrandū est, ut de illo cogitantibus dextrum aut sinistrū latus  
animo occurrat; aut id ipsum quod sedere pater dicitur, flexis popliteb⁹ fieri putandū



<sup>b</sup> *Eusebius*, <sup>i</sup> *Epiphanius*, <sup>k</sup> *Cyrillus Alexandrinus*, <sup>l</sup> *Dama-* est, ne in illud  
 incidamus sa-  
 crilegium, quo execratur Apostolus eos qui communicaverunt gloriam incorrup-  
 tibilis Dei in similitudinem corruptibilis hominis. Tale n. simulacrum Deo ne-  
 fas est Christiano in Templo collocare, multo magis in corde nefarium est, ubi  
 verè est Templum Dei. *Augustin. De Fide & Symbolo cap. 7. Tom. 3. pag. 189. See*  
*De moribus Ecclesie Catholice. cap. 24.* <sup>n</sup> Quod enim corpus intellectui divino simili-  
 tudinem habebit, cum nec mentis humanæ imaginem habere posse cognoscatur?  
 humana n. mens incorporea est atque simplex, corpus autem omne corrup-  
 tibile atque compositum. Quare jure, rationalis atque immortalis anima & intel-  
 lectus ejus imaginem & similitudinem Dei habere dicitur, Immaterialis enim &  
 incorporea, intellectualis, rationalisque per essentiam est, virtutis & sapientiæ  
 capax. Quod si humanæ animæ atque mentis formam & effigiem fingere impossi-  
 bile est, quoniam nec sensu percipitur: quis adeò stultus erit, ut ligneum simula-  
 chrum ac effigiem Dei creatoris omnium, similitudinem Dei habere arbitraretur?  
 Natura n. divina omnem materiam & omnia quæ percepinus excedit, mente so-  
 lummodo & sanctis animis intellecta. Figura vero Iovis quæ in simulachro con-  
 spicitur, mortalis viri effigies est, non quæ totum hominem, sed peiorem ejus par-  
 tem imitata, expressit, nullum n. vitæ atque animæ, vèstigiū ostendit. Quomo-  
 do igitur universi Deus, mensq; omnium creatrix ipse Iupiter erit, qui aut in ære,  
 aut in mortuo ebore cernitur? *De Preparatione Evangelij. lib. 3. cap. 3. pag. 53. See*  
*Ecclesiast. Histor. lib. 7. cap. 18.* <sup>o</sup> Inveni igitur velum pendens in foribus ejusdem  
 Ecclesiæ tinctum atque depictum, & habens imaginem quasi Christi, vel sancti  
 cujusdam, non enim satis memini, cujus imago fuerit. Cum ergo hoc vidissem in  
 Ecclesia Christi contra auctoritatem scripturarum hominis pendere imaginem,  
 scidi illud, & majus dedi consiliū custodibus ejusdem loci, ut pauperem mortuum  
 eo obvolverent & esserent. Deinceps præcipere, in Ecclesia Christi istiusmodi  
 vela, quæ contra religionem nostram veniunt, non appendi. *Epiphanius Epist. ad*  
*Joannem Hierusol. apud Hieron. Epist. 60. cap. 5. Tom. 1. pag. 211. See Bishop Wshers*  
*Answer to the Jesuits challenge. pag. 507.* <sup>p</sup> Cui similitudini similem fecistis  
 Deum? Quid n. erit ei simile & equipollens seu naturæ, seu ponderis, seu nobi-  
 litatis ratione? Num enim arte fabri & lignarij, num auri fusorum peritia for-  
 matus est in imaginem alicujus creaturæ? An inquit effectus est, humana imago?  
 Minimè. Nihil enim ei quicquam æquari potest. Deus n. cum sit, natura & ex se,  
 quia aliud non exstitit, omnibus omnino superior est. Cum itaque supra omne est  
 quod factum est, & quod genitum est, deridet idolorum effictionem, &c. *Cyrillus*  
*Alexandr. in Hesaiam. lib. 7. Tom. 1. pag. 276. 277. and in Ioan. Evang. lib. 3. cap.*  
*11. pag. 478.* <sup>q</sup> Adhæc quisnam est, qui invisibilis & corpore vacantis ac cir-  
 cumscriptionis & figuræ expertis Dei simulacrum effingere queat? Extremæ  
 itaque dementiæ & impietatis fuerit divinum numen fingere ac figurare. At-  
 qui hinc est quod in veteri testamento mimine trifus ac pervulgatus imaginum  
 usus fuerit: *Orthodoxæ Fidei. lib. 4. cap. 17. pag. 477. & lib. 1. cap. 4. pag.*  
*251. vid. Ibidem.*

<sup>m</sup> See Hilar. De *scen*, and <sup>m</sup> other Fathers ; together with <sup>a</sup> Constantine the  
 Trinit. l. 1. p. 3. Great, <sup>o</sup> Constantinus Caballinus, Nicephorus, Stauratius,  
 & l. 2. p. 7. G. Philippicus, Anthemius, Theodosius the second, Leo  
 Psal. in Nar. 129 Armenus, Valence, Theodosius the third, Michael Balbus,  
 8. p. 303. B. De Theophilus, Charles the Great, with other Emperours ;  
 Trinit. l. 6. pag. the Councils of <sup>p</sup> Eliberis, <sup>q</sup> Constantinople, Toledo, and  
 31. Specie & Frankford ; with sundry <sup>r</sup> Popish and <sup>t</sup> Protestant Writers  
 figura caret  
 Deus. Non so-

lum autem sculpturæ artis Deus non est similis, sed neq; alteri cuiquam humanæ  
 cogitatione subijcitur. Theophylact. Enar. in Ioannem. c. 5. p. 248. Chrysost. Hom. 38  
 in Act. Apost. Tom. 3. Col. 587. C. Athanasius, Contra Gentes Oratio. p. 7. & 10.  
 Contra Sabellij Grægales. p. 48. 49. & Quæst. 50. p. 400. Theodoret in Deut Quæst.  
 4. Nicephorus, Ecclesi. Hist. l. 18. c. 53. See *Sedulius*, *Primasius*, *Theodoret*, *Kemigius*, *Beda*,  
*Haymo*, *H. Rabanus Maurus*, *Occumenius*, *Ambrose*, *Chrysostome*, & *Alselmus*. Com. in Rom.  
 1. 23. & 1 Tim. 6. 16. Serenus Marfilicnsis, apud Greg. Mag. Epist. l. 7. Epist. 109. & l. 9  
 Epist. 9. Claudius Taurinensis Contra Imagines. l. 1. Bibl. Patrû. Tom. 4. pars 1. p. 91. to  
 118. Amphilochius; in BB. *Vishers* answer to the Iesuits challenge. p. 506. Centur.  
 Magd. 8. Col. 559. 564. & D. *Rainolds*, De Idololatria. Rom. Ecclesiæ. l. 1. c. 2. sect 9.  
 accordingly. <sup>n</sup> Quod potest intelligentia solum perspicere & comprehendi mente, nec  
 appetit formam quâ cognoscatur, nec figuram admittit, ut imaginem & effigiem. *Ora-*  
*tio ad Sanctorum cæterum.* c. 4. apud *Eusebium*. Tom. 2. p. 300. <sup>o</sup> See the Homily against the  
 perill of Idolatry pars 2. 3. Centur. 6. Col. 329. 375, 707. Centur. 8. Col. 312, 413, 333,  
 375, 531, 535, 558, 559, 560, 561, 665, 544, 545, 622, 623, 377, 274. Cent. 9. Col.  
 19, 22, 24, 351, 352, 353. <sup>p</sup> Placuit, picturas in Ecclesiâ esse non debere; ne quod  
 colitur aut adoratur, in parietibus depingatur. Concil. Elib. Can 36. *Surius*. Tom. 1.  
 p. 365. <sup>q</sup> See the Homily against the perill of Idolatry. part 2. 3. BB. *Vishers* Answer  
 to the Iesuits Challenge. pag. 511. to 514. *Carolus Magnus*. l. 4. Contra Imagines,  
<sup>r</sup> Ergo ô stultæ Gentiles, cui simile fecistis Deum? Cur auro & argento aut rei ali-  
 cui insensaræ? Aut quam imaginem ponetis ei qui illum aliquo modo exprimat  
 qui spiritus est, &c? Cum igitur ipse incomprehensibilis & immensus sit, dicit san-  
 ctus, Cui me assimilastis? cur homini, cur volucris, cur serpenti? Et cui me adæ-  
 quastis? cur auro, cur argento? cur alicui creaturæ? *Haymo Comment. in Isaiam*. c. 40.  
 fol. 33. 1, 335. See *Agabardus* de Picturis & Imaginibus. lib. & *Lucas Tudenfis*. l. 2.  
 Adversus Albigenes c. 3. & 20. Bibl. Patrû. Tom. 13. pag. 260, 272, 273. an excellent  
 discourse against the Images & Pictures of God or the Trinity, where he thus con-  
 cludes. Imago Deificæ Trinitatis, ab hominibus nec debeat, nec possit depingi. See  
 D. *Rainolds* de Idololatria Rom. Eccl. l. 2. c. 2. sect. 10. <sup>t</sup> *Peter Martyr*, In Epist. ad Rom.  
 c. 1. p. 54. to 73. *Calvin*, Instit. l. 1. c. 11. & Com. in Rom. 1. 23. & Act. 17. 29. See *Musculus*,  
*Marlorat*, *Bucer*, *Bulinger*, *Aretius*, and others Ibid. & in 1 Tim. 6. 16. Doctor *Willis*,  
 Com. on Rom. 1. Contr. 22. p. 95. 96. *Hexaple* in Exod. c. 20. Cōmandement 2. Contr.  
 4. M. *Cartwright* on the Rhemish Test. on Act. 17. sect. 4. Heb. 9. f. 4. 1 Ioh. 5. f. 5. Rev.  
 13. sect. 7. & Mat. 9. f. 9. D. *Boyes* his Postils. p. 49. *Thomas Wilson*, his Com. on Rom. 1.  
 Dial. 13. v. 22. 23, 24. with others hereafter quoted, p. 844. 895,

since,



since, our late renowned <sup>1</sup> *Soveraign King James*, and <sup>2</sup> *His Promonition to all Christian Princes* p. 354. our owne *Homilies*, against the perill of Idolatry, (established by <sup>3</sup> *Act of Parliament*, and confirmed by our <sup>4</sup> *Articles and Canons*, as the undoubted Doctrine of our <sup>5</sup> *Church*, to which all our Clergie subscribe:) doe absolutely condemne, as *sinfull, idolatrous, and abominable* <sup>6</sup> *the making of any Image or Picture of God the Father, Son, and holy Ghost, or of the sacred Trinity, & the erecting of them, of Crucifixes, or such like Pictures in Churches,* <sup>7</sup> *which like the Emperor Adrians Temples built for Christ, should be without all Images, or Saints Pictures.* So they likewise cōdemned the very <sup>8</sup> *art of making Pictures and Images, as the occasion of Idolatry*, together with all Stage-portraitures, Images, Vizards, or representations of Heathen Idols, &c. as grosse Idolatry, as <sup>9</sup> *a Josephus witnesseth*: The selfesame censure is passed against these theatricall Pictures, Vizards, Images, and disguises, by *Philo Judeus*, *De Decalogo. lib. pag. 1037.* By *Tertul De Spectaculis. lib. cap. 23.* *De Corona Militis. lib. cap. 8. 9. & De Idololatria. lib.* By *Cyprian Epist. lib. 2. Epist. 2. & lib. 1. Epist. 10. & De Spectac. lib.* By *Arnobius Adversus Genes. lib. 7.* By *Lactantius De Vero Cultu lib. 6. cap. 20.* By *Augustine, De Civit. Dei. lib. 2. cap. 5. to 14.* By the *6. Councell of Constantinople. Can. 60. 62.* (See here pag. 88. 69, 583, 584.) By the *Synode of Lingres.* here, pag. 600. By the *Councell of Basil*, here pag 601. By the *Councell of Toledo*, here pag. 603. 604. by iundry other fore-quoted Councels and Synods. here pag. 606. 625, 633, 635, &c. By our owne *Statute of 3. Henry 8. cap. 9. against Mummers and Vizards.* here pag. 493. 494. By *Tostatus in Deut. 22. Quast. 2. Tom. 2. pars 3. p. 119. B.C.* By *Polidor Virgil, De Inventoribus Rerum. lib. 5. c. 2.* By *Joannis Langhecrucius, De Vita & Honestate Ecclesiasticorum. lib. 2. cap. 22. pag. 321. 322, 323.* By Doctor *Rainolds*, in his *Overthrow of Stage-playes*, and by most others who have written either against *Stage-playes, vaine fashions, and apparell, or face-painting.* Wherefore

<sup>b</sup> Col. 99r.

994. recited

likewise by

Vincentius Spe-

culum. Histor.

lib. 28. cap. 96.

97.

<sup>i</sup> Omitto ora-

toriorū immē-

fas altitudines,

immoderatas longitudines, supervacuas latitudines, sumptuosas depolitiones, curio-

fas depictiones; quæ dum orantiū in se retorquent aspectum, impediunt & affectū,

&c. Quem inquam, ex his fructum requirimus? stultorum admirationem an simp-

licium oblectationem? An quoniam commixti sumus inter Gentes, forte didici-

mus opera eorum, & servimus adhuc sculptilibus eorum? Et ut aperte loquar, an

non hoc totum facit avaritia, quæ est idolorum servitus, & non requirimus fructum

sed datum? Si queris, quomodo? miro, inquam modo. Tali quadam arte spargitur

æ, ut multiplicetur: expenditur ut augeatur, & effusio copiam parit. Ipso quippe

visu sumptuosarū sed mirandarum vanitatum accenduntur homines magis ad offe-

rendum quàm ad adorandum. Sic opes opibus hauriuntur, sic pecunia pecuniam

trahit, quia nescio quo pacto, ubi amplius divitiarum cernitur, ibi offertur liben-

tius, Auro testis reliquis signantur oculi, & loculi aperiuntur. Ostenditur pulche-

rima forma sancti vel sanctæ alicujus, & eo creditur sanctior quo coloratior. Currūt

homines ad osculandum, invitantur ad donandum, & magis mirantur pulchra quam

venerantur sacra, &c. Quid puras in his omnibus queritur, pænitentium com-

punctio; an intuentium admiratio? O vanitas vanitatum! sed non vanior quam

insanior. Fulget ecclesia in parietibus, & in pauperibus eger, Suos lapides induit au-

ro, & suos filios nudos deserit. De sumptibus egenorum servitur oculis divitum. In-

veniunt curiosi, quo delectentur, & non inveniunt miseri quo sustententur. *Bernard.*

*Ibid.* See the Homily against the Perill of Idolatry, and of Adorning and keeping

cleane of Churches, accordingly, <sup>k</sup> See the Homily against the Perill of Idolatry,

accordingly. <sup>l</sup> See *Thomas Rogers*, his Exposition on the 22. Article. Proposition 3.

p. 125. 126. accordingly. <sup>m</sup> 3. *Edw.* 6. c. 10. 13. *Eliz.* c. 12. 3. *Jac.* c. 5. <sup>n</sup> *Queene Eliz.*

Injunctions. Injunct. 2. 3, 23, 25, and Articles to be inquired of in Visitation. Artic.

2 & 45. <sup>o</sup> Homilies against the perill of Idolatry. The Homilies of the Right use

of the Church, part 2. Homily of the place and time of Prayer. part 2. <sup>p</sup> Can. 82.

<sup>q</sup> Archbishop *Cranmer* who penned the Homilies against the perill of Idolatry.

BB. *Hooper* on the 2. Commandment; and in the Confession of his Faith upon the

Creed. Artic. 78. & 87. BB. *Latimers* Sermon, ad *Clerum*. fol. 3. 11. and his Sermon

in the Shrowdes at Pauls. f. 18. 21. BB. *Ridley*, his Treatise in the name of the whole

Clergy of England, to King *Edward* the VI. concerning Images not to be set up, or

and



and moderne Bishops, & authorized<sup>r</sup> Writers of the Church and State of England, who teach, that all Images and Pictures, especially Crucifixes, with the Images, the Pictures of God the Father, and the sacred Trinity, which to make is grosse Idolatry and superstition, ought wholly to be abolished and cast out of Churches, in which some of late erect the: where thus he writes. *Caterum in claustris* (I may say in *Spectaculis & theatris*) *corā legentibus fratribus quid facit illa ridicula monstruositas, mira deformis formositas, ac formosa deformitas? quid ibi immunda simia, quid feri leones? quid monstruosi Centauri? quid semi-homines? quid maculose tigrides? quid milites pugnantes? quid venatores tubicinātes? Videas sub uno capite multa corpora, & in uno corpore capita multa. Cernitur hinc in quadrupede canda serpentis, illinc in pisce caput quadrupedis. Ibi bestia præfert equum, capram trahens retro dimidiam, hic cornutum animal equum gerit posterius. Tam multa deniq; tamq; mira diversarum formarum ubiq; varietas apparet, ut magis legere libeat in* worthipped in Churches. M<sup>r</sup>. Fox his Booke of Martyrs. London 1610, p. 1927. 1928, 1929, 1930, (See there pag. 116, 433, 468, 495, 518, 521, 793, 796, 848, 1000, 1014, 1025, 1181, 1183, & 1940 where we shall see Commissions both from H. 8. & E. 6. for pulling downe Images out of Churches: which Images were destroyed both at Zurich & Basil, & condemned by the Martyrs that suffered:) *John Bale* Cent. Script. Brit. p. 38. 79, 80, 566, 648, 655, BB. *Alley* his Poore mans Library. pars 1. f. 79. 80. to which I might adde BB. *Iewel*, BB. *Bilson*, BB. *Abbot*, BB. *Babington*, on the 2. Com mandement. BB. *Morton*, BB. *White*, BB. *Davenate*, & others. <sup>r</sup> *M. Tindall* in his Answer to Sir *Thomas More*, p. 270. to 275. and in his Answer to *M. Moores* 4. Booke. p. 325. *D. Barnes* his Treatise, that it is against the holy Scripture to honor Images. p. 339, &c. *John Wragton*, in his Course and Hunting of the Romish Fox, &c. *John Veron* his strong battery of the Invocation of Saints. *Thomas Beacon* his Catechisme. p. 327. to 336. & his *Romes Reliques*. c. 25 26. *D. Calphils* answer to *John Marshalls* Treatise of the Crosse, The Preface. fol. 1. to 19. & Arct. 3. 9, 10, f. 81. to 86. & 164. to 186. being an excellent Treatise against setting up Images in Churches. Dr. *Humphries* De Vita & morte Iuelli. p. 33. *Gualtherus Haddon* Contra Oforium. l. 1. f. 33. to 37. l. 3. f. 254; 271, 272, 273, 286, 297, 322. *D. Sparkes* against *Albines* Epistle to the Reader. *D. Rainolds* De Idololatria Rom. Ecclesie: to whom I might adde *D. Fulkers* Answer to the Rhemish Testament. Act. 17 sect. 5. p. 400. 401. 1. *Ioh. c. 5. sect. 5. pag. 839.* Answer to *Martin*. c. 3. 4. *D. Field*, *D. Crakenborpe*, *D. Willet*, *D. John White*, with all our Writers upon the 2. Commandement, who all concur in this; that Images ought not to be suffered or set up in Churches, to which Assertion every Bishop and Minister of the Church of England doth subscribe in subscribing to our Articles & Homilies, which affirme the same in positive termes: those therefore who defend, or erect Images, revolt from their owne subscription, and so ought to be deprived, by the Statute of 13. Eliz. cap. 12. who caused Images to bee taken out of Churches in the first and second yeeres of her Raigne, as *Haddon* Contra Ofor. l. 3. f. 271. & Dr. *Fulke* in his Answer to *Martin*. c. 3. sect. 3. p. 36. expressly testifie.

*marmoribus quam in codicibus, totumq; diem occupare singula ista mirando, quam in Dei lege meditando. O vanitas vanitatum! sed non vanior quam insanior. Pro Deo si non pudet ineptiarum; cur vel non piget expensarum.* And thus much for the manner of acting Stage-plays.

5

\* Seneca The-  
bais. Act. 3.  
fol. 66.

1

\* See Act 6.  
Scene 5. p 448.  
to 500.

\* See Act 4.  
Scene 1. Act 6.  
Scene 5. 12, 20  
& Act 7.

Scene 2. 3.  
22 Henry 8.  
c. 12. 14 Eliz.  
c. 5. 39. 1 Eliz. c.

4. 1. Jac. cap. 7.  
\* See Act 1 2.  
& Act 8. Scene

7. & Act 8.  
Scene. 2.  
\* See Act 6.

thorowout.  
Tacit. Annal. 1.  
14. cap. 2. 3.  
\* See here, pag.  
41. to 61. 561.  
to 568.

**T**He 5. thing which makes the profession of a Player and the very acting of Playes unlawfull, is the end for which they are acted, which is double; profit, or pleasure; the first, the end of all common Players: \* *qui premium incertum petunt certum scelus*: the second onely of Academicall and private Actors. To begin with the first. I say it is altogether unlawfull for any to act Playes for gaine or profit take, or to make a trade or living of it. First, because the profession of a Player is no lawfull warantable trade of life, but a most infamous lewde ungodly profession, condemned by Pagans, by Christians in all ages, as the *examples of Plato, Aristotle, the Lacedemonians, Massilienses, and others, who excluded Stage-players their Republikes, and of the Primitive Church and Christians who excommunicated and banished them the Church*, together with our owne *Statutes*, who brand them all for *Vagrant Rogues and sturdy Beggars*, most plentifully evidence. That therfore which all ages have thus solemnly censured as infamous, execrable and unchristian, can be no lawfull calling for men to live or gaine by. Besides, the professiō of a Stage-player, \* *had its original institution from Pagan Idols and Idolaters: it was originally devoted to Idolatry, to Bacchus, and Heathen Devill-gods: it tends onely to dissolutenesse and prophanenesse, to nourish idlenesse, vice, and all kinde of wickednesse both in the Actors and Spectators*: yea, it makes men professed vassals to the Devill, to maintaine his very works and *Pompes which they have utterly renounced in their baptisme*: it tends neither to Gods glory, nor the good of men: needs therefore must it be unlawfull; and so likewise to get money by it. Secondly,



condly, Stage-plays in their very best acception are 2  
 but <sup>a</sup> *vanities or idle recreations*, which have no price, <sup>a</sup> See Act 3.  
 no worth or value in them: they cannot therefore bee Scene 7. & Act  
 vendible because they are not valuable. In every law- 5. Scene 4.  
 full way of gaine or trade, there ought to be <sup>b</sup> *quid pro*  
*quo*, some worth or other in the thing that is sold, equi- <sup>b</sup> Hotoman  
 valent to the price the vendees pay, or else the gaine De Vsuris, c. 2.  
 is fraudulent and sinfull; but there is no value at all in M Northbrooke  
 Stage-plays or their action, which are but empty against Vaine  
 worthlesse vanities; therefore no price ought to bee Playes. p. 44.  
 taken for them. Thirdly, <sup>c</sup> neither the Word or Church 45. Summa  
 of God, nor the Lawes and Statutes of any Christian Angelica. Tit.  
 Kingdom, (which for the most part condemne al Actors Ludus. BB. Ba-  
 and their lewde profession,) did ever authorize the act- bington, Beacon,  
 ing of Playes (no nor yet the Playing at Cards or Dod, Perkins,  
 Dice, or Bowles,) as a lawfull trade and meanes for and others on  
 men to live and gaine by. Yea, the acting of Stage- the 8. Com-  
 playes can never be made a lawfull profession, because mandement.  
 Playes themselves are but recreations, which must not <sup>c</sup> See Act 6.  
 be turned into professions; *recreations being onely to bee*  
*used* <sup>d</sup> *rarely, when men are tyred out with honest Studies,* Scene 5. & Act  
*callings, and employments; (as Stage-plays ought to be* 7. Scene 1. 3. 7.  
*were they lawfull,) but professions, constantly from day to* See Hostiensis,  
*day.* Therefore men cannot act them, to gaine a living by Summa Ange-  
 them. Vpon these grounds the <sup>e</sup> *Fathers, Schoolemen,* lica. Iacobus  
*and Canonists teach us; that for men to give their money to* De Graffijs.  
*Stage-players for their playing, is a very great sinne:* Yea, De Ludo &  
<sup>g</sup> *Guillermus Altissiodorensis,* <sup>h</sup> *Hierom, Iuo,* <sup>i</sup> *Vincentius* Alea: & Danæ.  
<sup>k</sup> *Bellovicensis,* <sup>l</sup> *Olaus Magnus,* <sup>m</sup> *Joannis Bertachinus,* us de Ludo  
<sup>n</sup> *Stephanus Costa,* and <sup>n</sup> *divers other certifie us; that,* Alex. lib. &  
*Histrionibus dare est Damonibus immolare, to give to* Alexander A-  
*Satyr. 11 p. 111.* See M. Northbrooke against Vaine Playes & Enterludes, & M. Westly lenfis. Summa  
 his Redemption of time accordingly. <sup>e</sup> Gen. 3. 17, 19. Exod. 20. 9. <sup>f</sup> See here, p. 324. Theologie.  
 326. <sup>g</sup> Summa Aurea in lib. 3. Sentent. Tract. 7. Quæst. 3. fol. 163. <sup>h</sup> Apud Iuonis pars 4. Quæst.  
 Decret. pars 11. c. 84. <sup>i</sup> Speculum Historiale l. 29. c. 41. <sup>k</sup> Historiæ. l. 15. c. 31. 32. 24. Artic. 3.  
<sup>l</sup> Repertoriij pars 2. p. 664. Tit. Histrionibus. <sup>m</sup> De Ludo. Tract. sect. 2. n. 17. in Tractat. sect. 6.  
 Tractat. Tom. 1. fol. 157. 158. <sup>n</sup> Summa Summarum. Tit. Histrionibus. Iacobus De <sup>a</sup> Voluptates  
 Graffijs, Decis. Aurearum. lib. 2. cap. 121. comendat rari-  
 or usus. Iuvenal

Stage-players, is nought else but to sacrifice unto Devils: becaute their profeſſion is unlawfull & Diabollcall too: it being both a ſinne for Play-haunters to give, or Players to take any money for their Playes and action. Hence is it that <sup>o</sup> *most Divines and Casuists* informe us, *that money gotten by Dice, by Cards, by acting Playes, or any unlawfull profession whatsoever, is plaine theft, and that Dicers and Players are bound to restore their games in case they are able, or else to distribute it to the poore.* Hence <sup>p</sup> *Saint Cyprian* (and out of him <sup>q</sup> *Joannes Langhecrucius*, and <sup>\*</sup> *Jno Carnotensis*) informes us, that Players games doe but ſeperate them from the Society of the Saints in Heaven, and ſet them up for Hell: for thus he writes of a Player who pretended poverty and neceſſity to continue in his acting; *Quod ſi penuriam talis & neceſſitatem paupertatis obtendit, poteſt inter ceteros qui alimentis Eccleſie ſuſtinentur, hujus quoq; neceſſitas adjuvari, ſi tamen contentus ſit frugalioribus & innocentibus cibis. Nec putet ſalario ſe eſſe redimendum ut à peccatis ceſſet, quando hoc non nobis ſed ſibi præſtet. Caterum quando vult inde querat.* <sup>\*</sup> *Qualis quaſtus eſt qui de convivio Abraha, Isaac, & Jacob & homines rapuit, & male ac pernicioſe in ſeculo ſaginatoſ ad aterna famiſ ac ſitiſ ſupplicia deducit? Et ideo quantum poteſ, eum à pravitate ac dedecore ad vitam innocentia, atq; ad ſpem. vita ſua revoca, ut ſit contentus eccleſie ſumptibus parcioreſ quidem, ſed ſalutari- bus. Quod ſi illic eccleſia non ſufficit ut laborantibus præſtentur alimenta, poterit ſe ad nos transferre, & hic quod ſibi ad victum atq; veſtitum neceſſarium fuerit, accipere, nec alioſ extra eccleſiam mortalia docere, ſed ipſe in eccleſia ſalutaria diſcere.* The acting theretore of Playes for hire, gaine, or profit ſake (which ought not to bee the end of any mans lawfull calling, but <sup>r</sup> *only Gods glory and the good of men*, which Playes and Actors never aime at:) muſt certainly bee unlawfull; Which I would wiſh our Players and Play-haunters to conſider. Secondly, as it is unlawfull to act Playes for profit, ſo like-  
wiſe

<sup>o</sup> In their Ex-  
poſitions on the

<sup>p</sup> Comman-  
dement, and  
in their diſ-  
courſes: De  
Ludo, & Re-  
ſtitutione, &  
Satisfactione.

<sup>p</sup> Epitt. lib. 1.

Epitt. 10.

<sup>q</sup> De Vita &  
Honeſtate Ec-  
cleſiaſt. lib. 2.

cap. 22.

<sup>\*</sup> Decretalium.  
pars 11. cap. 83.

<sup>\*</sup> Nota.

<sup>r</sup> 1 Cor. 10. 31.

Iohn 17. 4.



wife for pleasure sake, <sup>1</sup> because this life is no life of carnall joy and jollity, but of weeping and mourning for our owne and other sinnes, and because carnall pleasures dampe, or quite extinguish all spirituall heavenly joyes, obdurate mens hearts, stupifie their consciences, withdraw their mindes and thoughts from God and better things, <sup>2</sup> Tullmen fast a sleepe in dangerous security, so that they never seriously thinke either of their sinnes or latter ends, as is evident by many Players and Play-haunters lives, who are so intoxicated, to stupified with these Syrenian Enterludes, that they never seriously thinke of sinne, of God, of Heaven, or Hell, or of the meanes of grace. But because I have beene more copious in this theame before, I shall here briefly passe it over now, referring you to *Part 1. Act 2. & Act 3. Scene 11.* for fuller satisfaction.

<sup>1</sup> See Act 5. Scene 11.

<sup>2</sup> Matth. 24. 38  
Luk. 21. 34.  
1 Thes. 5. 3.

**T**He 6. and last ground of the unlawfulnessse of acting Playes is the evil fruits that issue from it, both to the Spectators (of which I have at large discoursed, *Part 1. Act 6. thorowout.*) and likewise to the Actors, which I shal here onely name. As first, it makes the Actors guilty of many sinnes; to wit, of vaine, idle, ribaldrous, and blasphemous words; of light, lascivious, wanton gestures and actions; losse of time, hypocrisie, effeminacy impudency, theft, lust, with sundry other sinnes, which they cannot avoyd: Secondly, it ingenerates in them a perpetual habit of vanity, effeminacy, idleness, whoredome adultery, and those other vices which they daily act: <sup>1</sup> *Discunt enim facere dum assuescunt agere, & simulacris erudiuntur ad vera,* as Lactantius and Cyprian truely write. Whence we see for the most part in all our common Actors the reall practise of all those sinnes, and villanies which they act in sport; they being (as <sup>2</sup> *Ludovicus Vives*, <sup>3</sup> *John Calvin* the Civilian, and <sup>4</sup> *Jacobus Spielegius* write) *Perditissimis moribus, & deplorate nequitiei*; men of most lewde, most dissolute behaviour, and most deplorable desperate wickednesse, as I have

6

<sup>1</sup> Lactantius De Vero Cultu. c. 20. & Cyprian De Spectaculis.

<sup>2</sup> Notæ in August. De Civitate Dei. l. 2. c. 13.

<sup>3</sup> Lexicon Iuridicum. Tit. Histrio.

<sup>4</sup> Lexicon Iuris Civilis. Tit. Histrio.

Z z z z z 3

<sup>2</sup> elsewhere,

\* See here, Act 4. Scene 1. *Quo semel est imbuta recens servabit odorem testa-  
 du*, being as true as it is ancient. When Children  
 b Horat. Epist. lib. 1. Epist. 2. *Tonches* and others, shall be trained up either in Uni-  
 pag. 243. versities, Schooles, or Play-houses, to Play effeminate a-  
 c Facile ingenia adolescentium a recta amorous wanton Strumpets parts; to act the parts of  
 honestaque via Wooers, Lovers, Bawdes, Panders, Whore-masters,  
 ad luxum atq; Incestuous persons, Sodomites, Adulterers, Cheaters,  
 voluptates dilabuntur. *Herodian Hist. lib. 1. Roarers, Blasphemers, Paricides, and the like: when  
 pag. 4. they shall be instructed. d Magisterio impudica artis ge-  
 d Cyprian. Epist. stus quoq; turpes & molles & muliebres exponere*, as Saint  
 1. 1. Epist. 10. Cyprian phraseth it, to expresse effeminate, womanish,  
 l. Nil dictu fæ- wanton, dishonest mimickall gestures, by the tutorship of  
 dum visug; hæc an unchast art; to court Whores and Strumpets, to sol-  
 limina tangat. licit the chastity and circumvent the modesty of others;  
 Intra quæ puer to contrive, to plot and execute any villany with grea-  
 est. *Juvenal. Sa- test secrecy and security; to act any sinnes or wicked-  
 tyr. 14. p. 126. nesse to the life, as if they were really performed: when  
 f Act 4. Scene they shall have their mindes, their memories, and  
 1. His enim mouthes full fraught with e amorous ribaldrons pander-  
 atq; hujusmo- ly Histories, Pastorals, Jestes, discourses, and wittie, though  
 di figmentis, & filthy obscenities from day to day; (the case of all our  
 mendacijs dul- common Actors; especially those who have beene  
 cioribus cor- trained up to acting from their youth;) no wonder if  
 rampuntur in- we discover a f whole grove of all these notorious acted  
 genia puerorû; sinnes and villanies budding forth continually in their un-  
 & eisdem fabu- godly lives; insomuch that those who in their yonger  
 lis inhærenti- dayes represented other mens vices onely, fall shortly  
 bus, adusq; sum- after to act their owne, the better to inable them to  
 mæ ætatis ro- personate other mens of the selfesame kinde; he being  
 buradolescunt, best able to play the sinnes of others, who hath oft-  
 & miseri con- times perpetrated the very selfesame crimes himselfe.  
 fensescunt. *Minu. Whence commonly it comes to passe, that the eminen-  
 Felix. Octia. p. 70 test Actors are the most lewde companions. g Et nonne  
 f Ioannis Sa- satis improbata est cuiusq; artis exercitatio, quâ quanto  
 resbertienfis De quisq; doctior tanto nequior?* Thirdly, it makes men  
 Nugis Curia- vaine, lascivious, prophane and scurrilous in their dis-  
 lium. l. 1. c. 5. courses;  
 Bibl. Patrum.  
 Tom. 15. pag.  
 346. B.*



courtes; fantastick and new-fangled in their haire and apparell; mimick, antique, histrionick in their gate, their gestures, complements and behaviours: prodigall in their expences, impudent and shamelesse in their carriage; false and trecherous in their dealings; malicious, bloody and revengefull in their murtheres; atheisticall, gracelesse, unchaste, debaucht and dissolute in their lives; and for the most part impenitent and desperate in their deathes; according to that true rule of the famous Roman Orator; *h Mors honesta sapē vitam quōq; turpem exornat; vita turpis ne mortis quidem honesta locum relinquit.* These and many such like evils are the fruits of Play-acting, as too many ancient and moderne visible examples witness. Fourthly, it nourisheth men up in vanity and idleness, in which they *waste their precious time which should be husbanded, redeemed to farre better purposes.* For though our common Players be ever acting, yet they are alwayes idle, and make thousands idle to besides themselves; *Horum enim non otiosa vita est dicenda, sed desidiosa occupatio. Nam de illis nemo dubitabit, quin operose nihil agant.* as *i Seneca* wittily descants. And so great is our popular Stage-players (that I say not our ordinary Play-haunters) idleness; *quod totam vitam ordinant ad ludendum,* as *k Aquinas* writes of them: they even spend their whole lives in playing; whence *l Marcus Aurelius* long agoe, and our owne *m Statutes* since, have ranked *Players among* the number of idle *vagrant Truants, Rogues, and Vagabonds,* which ought severely to be punished and then set to some honest worke, to get their livings; their acting being nought else but idleness in Gods, in mens account. And alas what a poore reward must they expect from God at last, when *n he shall remunerate every man according to his workes,* who have never wrought, but onely loytered and played all their dayes? Lastly, the acting of Stage-plays *o intrals the Actors both in the guilt, the punishment of all those sinnes which their Playes or action*

*h Cicero Oratio: pro P. Quintio. pag. 224. B.*

4

\* See A & 6. Scene 1.

*i De Brevitate Vitæ. c. 1. 12, 13.*  
*k Secunda secundæ. Quæst. 168. Artic. 3.*  
*l Epistle 12. to Lambert.*  
*m 22. Henry 8. c. 12. 14. Eliz. c. 5. 39 Eliz. c. 4. 1. Jac. c. 7.*  
*n Psal. 62. 12. 2 Cor. 5. 10. Rev. 22. 12.*  
*o See Cyrian de habitu Virginu n, & Tertullian de Cultu Fæminarū. accordingly.*

¶ See A<sup>c</sup>t 4.  
Scene 1. & here  
part 2. A<sup>c</sup>t 2.  
Scene 1.  
¶ See A<sup>c</sup>t 6.  
Scene 12. 19.  
20.

¶ Iohn 10. 23.  
Matth. 16. 19.  
¶ See A<sup>c</sup>t 6.  
Scene 20. &  
A<sup>c</sup>t 7. Scene 2.  
3.

action occasion in the Spectators. Which being so many in number, so great in quality as experience manifesteth them to bee, what Actors conscience is able to stand under their guilt, their curse and condemnation, either in this life or in the day of judgement, when they shall all be charged on his soule? Lastly, the acting of Stage-playes, as it <sup>¶</sup> of right excludes all Actors, both from the priviledges of the Common-weale, from the Church, the Sacraments, and society of the faithfull here, and drawes a perpetuall infamy upon their persons; so it certainly <sup>¶</sup> debars them from entring into Heaven, and brings downe an eternall condemnation on their soules and bodies hereafter, if they repent not in time, those being bound over to the judgement of the great generall Assises and eternall torments even in Heaven, who are thus bound and justly censured by the Lawes and Edicts of the Church or State on earth. Hence was it, <sup>¶</sup> that divers Players and Play-poets in the Primitive Church, and since, renounced their professions, as altogether incompatible either with Christianity or salvation; yea hence a late English Player some two yeeres since, falling mortally sicke at the City of Bathe, whether he came to act; being deeply wounded in conscience, and almost driven to despaire with the sad and serious consideration of his lewde infernall profession, lying upon his death-bed ready to breath out his soule; *adjured his sonne whom hee had trained up to Play-acting, with many bitter teares and imprecations, as he tendred the everlasting happinesse of his soule, to abjure and forsake his ungodly profession, which would but inthrall him to the Devils vassalage for the present, and plunge him deeper into Hell at last.* Such are the dismall execrable soule-condemning fruits of Play-acting; the profession therefore of a common Player, and the personating of theatricall Enterludes, must needs be unlawfull even in this respect. And thus much for the second Corolary; That the profession of a Stage-player, and the acting of Stage-playes is infamous, yea sinfull and unlawfull unto Christians.

ACTVS



## ACT V S 3.

**I** Now proceed to the 3. Confectary; That it is a sin-  
 full, shamefull, and unlawfull thing for any Christi-  
 ans to be Spectators, frequenters of Playes or Play-hou-  
 ses. In which I shall be very compendious, because I  
 have so largely manifested it in the first part of this dis-  
 course. Now the reasons of the unlawfulness of be-  
 holding Stage-plays, are briefly these. First, because  
 Playes themselves are evill, and the appearances, the  
 occasions of evill; *therefore the beholding of them must  
 bee such*: Secondly, *because it hath alwayes beene a  
 scandalous, infamous and dishonest thing both among  
 Christians and Pagans to relort to Stage-plays, and  
 a thing of ill report*: Thirdly, because it is *contrary to  
 our Christian vow in baptisme, to forsake the Devill and  
 all his workes, the pompes and vanities of this wicked world  
 and all the sinfull lusts of the flesh, of which Stage-plays  
 are not the meanest*: Fourthly, because *it gives ill ex-  
 ample to others, and maintaines, and hardens Stage-players  
 in their ungodly profession, which else they would give over,  
 were there no Spectators to encourage or reward them*.  
 Fifthly, because it is an apparant occasion of many great  
 finnes and mischiefes; as *losse of time, prodigality, effe-  
 minacy, whoredome, adultery, unchaste desires, lustfull  
 speculations, luxury, drunkenness, prophaneness, hea-  
 thenisme, atheisme, blasphemy, scurrility, theft, murder,  
 duels, fantastiqueness, cheating, idle discourses, wanton ge-  
 stures and complements, vaine fashions, barred of grace,  
 of holiness, and all holy men, acquaintance with lewde  
 companions, the greatest enemies to mens salvation; and a*  
 world

3  
That it is un-  
lawfull to be a  
Spectator of  
Stage-plays,

I

<sup>c</sup> See 1 Thes. 5.  
22. Rom. 1. 32.  
& 12. 9.

<sup>a</sup> See Rom. 12.  
17. 1 Cor. 10.  
31, 32. Phil. 4. 8  
& Act 7. tho-  
rowour.

<sup>z</sup> See here, pag.  
42. to 61. 522.  
to 525. 561. to  
567.

<sup>y</sup> See here pag.  
409. 417, 418.

<sup>z</sup> See Part I.  
Act 6, thorow-  
out.

A a a a a

6  
 a See Act 6.  
 Scene 12.

7  
 b See Act 6.  
 Scene 3, 4, 5.

c Psal 119. 9.  
 Psal. 73. 24.  
 Rom 8. 1, 14,  
 15. Gal 5. 16,  
 18, 25. c. 6. 16.  
 d See here, pag.  
 52. 547, 548.

9  
 e See part 1.  
 Act 1. 2.

10  
 f Act 7. Scene  
 1. to 7. & Act  
 6. Scene 1. to  
 20.

g Nusquam  
 enim & nun-  
 quā excusatur  
 quod Deus  
 damnat, nus-  
 quam & nun-  
 quam licet,  
 quod semper &  
 ubiq; non li-  
 cet. *Termin. De  
 Spectac* 20.

world of such like sinnes and mischiefs, as I have formerly proved at large, *Act 6.* thorowout. Sixtly, because it <sup>a</sup> *with-drawes mens mindes and thoughts from God and from his service unto vanity; and indisposeth them to all holy duties, making all Gods holy ordinances ineffectuall to their soules.* Seventhly, because it <sup>b</sup> *tends onely to satisfie mens fleshly lusts which warre against their soules; men being carried alwayes to the Play-house by the sinfull carnall suggestions of the flesh; or by the sollicitations of lewde companions; but never by the Dictate, the guidance of Gods holy Spirit or Word, c by which all Christians must be wholly guided, even in all their actions.* Eightly, because all Christians ought to turne away their eyes from beholding vanity. *Psal. 119. 37.* (a text <sup>d</sup> *applied by the Fathers unto Stage-plays:*) and what greater, what worser vanities can men behold, then the acting of lascivious Enterludes? Ninthly, because Stage-plays are <sup>e</sup> *but Pagan Heathenish pastimes, yea the ordinary recreations of Devill-Idols, of Idolatrous voluptuous Pagans, whole pleasures and sports no Christians ought to practise.* Lastly, because the <sup>f</sup> *Primitive Church and Saints of God, together with the very best of Christians, of Pagans in all places, all ages, have constantly abandoned the beholding of Stage-plays themselves, and condemned it in others, the very worst of Pagans onely, or men unworthy the name of Christians, and few or none but such alone affoording them their presence, as the fore-quoted Authorities plentifully evidence. Act 4. Scene 1. 2. Act 6. Scene 3. 4, 5. & Act 7. Scene 1. 2, 3, 4, 5, 6, 7.* Which severall reasons with all the rest that I have formerly produced against Stage-plays in the first part of this Play-condemning Treatise, will be a sufficient conviction of the unlawfulnessse of beholding, of frequenting Stage-plays, <sup>g</sup> *as well in private houses, as in publike Theaters.* Which should cause all Christians, all Play-haunters to abandon Stage-plays, as all the fore-alleged Fathers, Councils, and Authors doe advise them; and that especially



cially upon Lords-dayes and Holi-dayes, on which Stage-playes and dancing are especially prohibited by this pious Decree of Pope \* *Eugenius* c. 35. with which \* Iuo Carnotensis. Decret. pars II. c. 77. fol. 162. & pars 4. cap. 13. pag. 117.  
 I shall cloze up this Act. *Ne mulieres festis diebus vanis ludis vacent. Sunt quidem & maxime mulieres, qui festis ac sacris diebus, atq; sanctorum natalicijs, quibus debent Deo vacare, non delectantur ad ecclesiam venire, sed balando ac verba turpia decantando, ac choreas ducendo, similitudinem Paganorum peragendo advenire procurant. Tales enim si cum minoribus veniunt ad ecclesiam, cum maioribus peccatis revertuntur. In tali enim facto debet unusquisq; Sacerdos diligentissime populum admonere, ut pro sola oratione his diebus ad ecclesiam recurrant, quia ipsi quæ talia agunt, non solum se perdunt, sed etiam alios deperire attendunt.* \* Die autem Dominica nihil aliud agendum est, nisi Deo vacandum: nulla operatio in die illa honesta comperiat, nisi tantum hymnis & psalmis, & canticis spiritualibus dies illa transeat. Which I would wish all grosse prophaners of this sacred Day now seriously to consider.

\* Nota.



## ACTVS 4. SCENA PRIMA.

**H**AVING thus run over these three Corollaries of the unlawfulness of penning, acting and beholding Stage-playes; I come now to answer such Objections as may bee made against them; especially against the unlawfulness of acting & beholding Stage-playes. The arguments (or pretences rather) for the acting of Stage-playes (which I shall first reply to) are these:

First, it is lawfull to read a Play; therefore to pen, *Object. I.* to act, or see it acted.

To this I answer first; that the obscenity, ribaldry, *Answ. I.* amorousnesse, heathenishnesse, and prophanesse of most Play-bookes, Arcadiaes, and fained Histories that are

<sup>a</sup> Homil. in Cantit. Cant. apud Hieronimi opera. Tom. 8. pag. 122. and in his owne Workes. Tom. 2. fol. 68. <sup>i</sup> Proæmium in Ezechiel. Tom. 4. p. 330. D. <sup>k</sup> Theodoret Interp. in Canticum. Cantic. Tom. 1. p. 215. Philonis Carpathiorum Episcopi in Cantica. Cant. Interpr. Bibl. Patrum. Tom. 4. p. 559. E. Pro-  
 iper Aquit. 1.3. De Vita Contempl. c. 6. *Ma-*  
*pheus Veginus*, De Perseve-  
 rantia Religio-  
 nis. lib. 5. Bibl. Patrum. Tom. 15. pag. 929. G. See *HKabanus*  
*Maurus*, *Lyra*, *Tostatus*, *Hugo*  
*Cardinalis*, *Qsi-*  
*ander*, and others, who have written upon the Canticles, accordingly. <sup>1</sup> Homil. 1. in Cant. Cantic. See *Philo* *Capath. Episco.* in Cant. Cantic. accordingly. <sup>m</sup> *Ma-*  
*pheus Veginus*, De Perseverant. Relig. lib. 5. pag. 927.

now so much in admiration, is such, that it is not law-  
 full for any (especially for Children, Youthes, or those  
 of the female sex, who take most pleasure in them) so  
 much as once to read them, for feare they should in-  
 flame their lusts, and draw them on to actuall lewd-  
 nesse, and prophanesse. Hence <sup>b</sup> *Origen*, <sup>i</sup> *Hierom* and  
<sup>k</sup> others informe us, that in ancient times Children and  
 Youthes among the Jewes were not permitted to read the  
 Booke of Canticles before they came to the age of 30. yeeres,  
 for feare they should draw those spirituall love passages to a  
 carnall sence, and make them instruments to inflame their  
 lusts. Vpon which ground <sup>1</sup> *Origen* adviseth all carnall  
 persons, and those who are prone to lust, to forbear the  
 reading of this heavenly Song of Songs. *Si enim aliquis ac-*  
*cesserit, qui secundum carnem tantummodo vir est, huic tali*  
*non parum ex hac Scriptura discriminis periculiq; nascetur.*  
*Audire enim pure & castis auribus amoris nomina nesci-*  
*ens, ab interiori homine ad exteriorem & carnalem virum,*  
*omnem deflectat auditum; & a spiritu convertetur ad car-*  
*nem: nutrietq; in semetipso concupiscentias carnales, & oc-*  
*cassione divina Scriptura commoveri, & incitari videbitur*  
*ad libidinem carnis. Ob hoc ergo moneo & consilium do,*  
*omni qui nondum carnis & sanguinis molestijs caret, neq;*  
*ab affectu natura materialis abscedit, ut a lectione libelli*  
*hujus, eorumq; qua in eo dicuntur, penitus temperet. Audent*  
*enim observari etiã apud Hebraeos, quod nisi quis ad etatem*  
*perfectam maturamq; pervenerit, libellum hunc ne quidem*  
*in manibus tenere permittatur.* If Children, yong men,  
 and carnall persons then upon this ground, are thus ad-  
 vised to, refraine the reading of this sacred canonicall  
 Booke of Spirituall love expressions betweene Christ  
 and his beloved Church: <sup>m</sup> *Ne sub recordatione sancta-*  
*rum faminarum, & c. qua ibi nominantur, noxia titulatio-*  
*nis stimulus excitaretur, & c.* How much more then ought

they



they to forbear the reading of lascivious amorous scurrilous Play-bookes, Histories, and Arcadiaes; there being no women, no youthes so exactly chaste, which may not easily be corrupted by them, and even inflamed unto fury with strange and monstrous lusts; <sup>n</sup> *since there is no stronger engine to assault and vanquish the chastity of any Matron, Girle or Widdow, of any male or female whatsoever, then these amorous Play-poets Poems and Histories, as Agrippa in his discourse of Bawdery, hath truly informed us. Atq; tamen (writes hee) quæ in his libris plurimum edocta puella est, quæq; horum scit jacere diſteria, & ex horum disciplina cum procis in multas horas facunde confabulari, hæc demum est probè aulica.* Hence Clemens Romanus Conſtit. Apoſtol lib. 1. cap. 8. & Carolus Bovius in his Scholia upon the ſame place. *Ib. p. 125. Nazianzen de Recta Educatione ad Selucum. pag. 1063. Baſil, de Legendis libris Gentilium. Oratio. Tertullian De Idololatria. lib. cap. 18. to 20. Ambroſe in Evangelium. Luca. lib. 1. verſ. 1. Hierom. Epist. 22. cap 13. & Epist. 146. to Damasus. Lactantius de Falfa Religione. cap. 12. 15. Auguſtine De Civit. Dei. lib. 2. cap. 1. 8. & Confessionum. lib. 1. cap. 15. 16. Iſidor Hiſpalenſis De Summo bono. lib. 3. cap. 13. Proſper Aquittanicus, De Vita Contemplativa. c. 6. Theodoret in Cant. Cantic. Tom. 1. pag 215. Iſidor Peluſota. Epist. lib. 1. Epist. 62. 63. Gregory the firſt. Epist. 1. 9. Epist. 48. Juo Carnotenſis. Decret. pars 4. cap. 160. to 169. Gratian Diſtinctio. 86. The 4. Councell of Carthage. Can. 16. The Councell of Colen under Adolphus. Anno 1549. Synodus Mechlinienſes apud Joannem Langhecrucium, De Vita & Honestate Eccleſiaſt. lib. 2. cap. 22. pag. 321. De Institutione Juventutis. Can. 3. The Councell of Triers. Anno 1540. Cap. De Scholis. Surius. Tom. 4. Concil. pag. 838. 890. ° The Synod of Towres. Anno 1583. The Councell of Burdeaux. 1582. The Synod of Rothomagium. An. 1581. Francisus Zephyrus in his Epistle to Simon and Nicholas prefixed to Tertullians Apologie. Georgius Fabritius, his Epistle to the Duke of Saxony. Agrippa De*

<sup>n</sup> Neque vero machina quævis ad oppug-  
nandum, cum  
matronarum  
pudicitia, tum  
virginum ac  
viduarum caſti-  
moniam validi-  
or, quam lectio  
lascivæ hiſto-  
riæ & Poëſis:  
nulla tam bo-  
næ indolis fæ-  
mina, quæ hæc  
ipſa non cor-  
rumpatur, mi-  
rumq; putarem  
ſi aliqua reperi-  
atur, aut virgo,  
aut mulier, tam  
exactæ caſtita-  
tis ſive pudici-  
tiæ, quæ ejus-  
modi lectioni-  
bus & hiſtorijs  
peregrina libi-  
dine non ſæpe  
ad furorem  
uſq; accenda-  
tur. De Vanit.  
Scient. cap 64.

° Apud Bo-  
cellum De-  
creti Eccleſ.  
Gal. lib. 1. Tit.  
10. cap. 3. 4, 5.  
pag. 95.

\* Sunt enim quidē poētæ peccatantes, obsceni, molles, effeminati lascivi & impuris carminibus animos a pudore & industria, ad libidinem & ignaviā turpiter advocantes, qui quidē quo dulciores sunt, eo pejor nocent, & tanquā Syreæ quædā omnibus, qui aures illis præbent, perniciem & interitum moliantur. In rebus enim turpibus ille capitalior est qui majus ingenium adhibet, quod in poetis valde perspicitur: concinnū enim & elegans carmen libenter legimus & edicimus. Facillime igitur lascivi carminis venenū in animos

influit, & elegantiae suavitate conditum, prius interitum dignitati affert, quam aliquod remedium adhiberi possit, &c. Omnes igitur Poetæ qui non honestatem, sed turpitudinem mollibus & lascivis carminibus exprimunt, non ab aula tantum regia, sed à totius patriæ finibus exterminandi & ejiciendi sunt, &c. *Ibidem.* p. Nicephorus Callutus, Ecclesiast. Hist. lib. 12. cap. 34. Col. 757.

*Vanitate Scientiarum. lib. cap. 64. & 71. Lodoovicus Vives, De Tradendis Disciplinis. lib. 3. pag. 288. 289. Episcopus Chemnensis, Onus Ecclesie. cap. 18. sect. 8. 9. 10, 11. Oforius De Regum Instit. lib. 4. pag. 120. 121. Ma-phews Vegius De Educatione Liberorum. lib. 2. cap. 18. lib. 3. cap. 1. 2. & De Perseverantia Religionis. lib. 5. Bibl. Patrum. Tom. 15. pag. 929. 930. D. Humphries of true Nobility. Booke 2. D. Rainolds Overthrow of Stage-plays. pag. 122. 123. Thomas Beacon, BB. Babington, BB. Hooper, Joannes Nyder, M. Perkins, Dod, Elton, Lake, Downham, Williams, and all other Expoliters on the 7. Commandement, together with most Commentators on Ephes. 5. 2, 3. 4. have expressly condemned and prohibited Christians to pen, to print, to sell, to read, or Schoole-masters and others to teach any amorous wanton Play-bookes, Histories, or Heathen Authors, especially Ovids wanton Epistles and Bookes of love; Catullus, Tibullus, Propertius, Martiall, the Comedies of Plautus, Terence, and other such amorous Bookes favoring either of Pagan Gods, of eibnicke rites and ceremonies, or of scurrility, amorousnesse & prophanesse; as their alleaged places will most amply testifie to such who shall peruse them at their leisure: the reason of which is thus expressed by Isiodor Hispalensis, Juo. Carnotensis, & Gratian, Ideo prohibetur Christianis legere figmenta poetarum, quia per oblectamenta fabularum mentem nimis excitent ad incentiva libidinum. Non enim thura solum offerendo demonibus immolatur, sed etiam eorum dicta libentius capiendo. The penning and reading of all amorous Bookes was so execrable in the Primitive times, how ever they are much admired now, that P Heliodorus Bishop of Trica was deprived of his Bishopricke by a Provinciall Synod, for those wanton amorous Bookes he had*

written



written in his youth, his bookes being likewise awarded to the fire to be burnt (though they are yet applauded and read by many amorous persons) *quia lectione eorum juvenes multi in periculū conicerentur*: because divers yong men by reading of them might bee corrupted and entised unto lewdnesse; answerable to which memorable pious act are these Constitutions of the Councell of Burdeaux.

An. 1582. and of the Synod of Towres. Anno 1583. well worth our observation. ¶ *Quia multi à vera fide aberrantes contra professionem, etiam consultò gravius peccant, &c. Prohibet hæc Synodus, ne libri magica artis, vel ad lasciviam & luxum provocantes imprimantur, vendantur, \**

*legantur, aut retineantur omnino; jubetq; sicut reperti fuerint comburantur, sub ejusdem Anathematis pena quam ipso facto incurrunt, qui minime paruerint. Moneantur etiam sapissime fideles Christiani à suis Parochis & confessariis ut fugiant, tanquam virus mortiferum, lectionem librorum quorumcumq; qui vel ad artes magicas pertinent, vel obscenas & impias narrationes continent: eosq; ut olim tempore \* Apostolorum factum legimus, comburant. Yea, \**

*Ignatius Loyola, the Father of the Iesuits, was so precise in this particular; That hee forbade the reading of Terence in Schooles to Children and Youthes, before his obscenities were expunged, lest he should more corrupt their manners by his wantonnesse, then by his Latine helpe their wits. And Æneas Sylvius, afterwards Pope Pius the second, in his ' Tractate, De Liberorum Educatione, Dedicated to Ladislaus King of Hungary and Bohemia; discoursing what Authors and Poets are to be red to Children; resolves it thus. Ovidius ubiq; tristis, ubiq; dulcis est, in plerisq; tamen locis nimium lascivus. Horatius sive fuit multa eloquentia, &c. sunt tamen in eo quadam qua tibi nec legere voluerim nec interpretari. Martialis perniciosus, quamvis floridus & ornatus, ita tamen spinis densus est, ut legi rosas absq; punctione non sinat. Elegiam qui scribunt omnes puero negari debent; nimium enim sunt molles Tibullus, Propertius, Catullus, & quæ transla-*

¶ Bochellus  
Decret. Eccles.  
Gal. lib. 1. Tit.  
10. cap 3. 4. 5.  
\* Nota.

\* Acts 19. 19.  
\* Maffæus in  
Vita Ignatii,  
lib 4. cap 8. pag.  
432.

¶ Opera Bassi-  
leæ. 1551. pag.  
984.

translata est apud nos, Sappho, raro namq; non amatoria scribunt, desertosq; conqueruntur amores. *Amoveantur igitur, &c.* Animadvertere etiam præceptorem oportet dum tibi comedos tragedosq; legit, ne quid vitij persuadere videatur. And in his 359. Epistle pag. 869. 870, Where hee repents him seriously of that amorous Treatise which he had penned in his youth, he writes thus to our present purpose. *Tractatum de amore olim sensu pariterq; etate juvenes cum nos scripsisse recolimus, penitentia immodica pudorq; ac meror animum nostrum vehementer excruciant: quippe qui sciamus quiq; protestati expresse fuimus, duo contineri in eo libello, apertam videlicet, sed heu lasciviam nimis prurientemq; amoris historiam, & morale quod eam consequitur, edificans dogma. Quorum primum fatuos atq; errantes video sectari \* quam plurimos, Alterum heu dolor, pene nullos. Ita impravatum est atq; obfuscatum infelix mortalium genus. De amore igitur quæ scripsimus olim juvenes, contemnite ô mortales atq; respuite; sequimini quæ nunc dicimus, & seni magis quam juveni credite. Nec privatum hominem plures facite quàm Pontificem: Æneam rejcite, Pium suscipite, &c.* A passage which plainly informes us, that amorous Playes and Poems though intermixed with grave Sentences and Morals, are dangerous to be read or penned, because more will be corrupted by their amorousnesse, then instructed or edified by their Morals, as daily experience too well proves. If these authorities of Christians will not sufficiently convince us of the danger, the unlawfulness of reading amorous Bookes and Playes, the most assiduous studies of this our idle wanton age; consider then that † Plato, a Heathen Philosopher, banished all Play-poets, and their Poems out of his Common-wealth; that ‡ the Lacedemonians, Massilienses, and at last the Athenians to, prohibited and suppressed all Playes and Play-poems, not suffering them to bee read or acted: \* that Aristotle, Plutarch, and Quintilian expressly condemned the reading of wanton, amorous, fabulous, obscene lascivious Poems and

\* Nota.

† See here, pag. 448.

‡ See here, pag. 455. 456, 457.

\* See here, pag.

448. 449, 450.



and Writers; that <sup>1</sup> Augustus banished Ovid for his obscene, and panderly Bookes of love; and that <sup>2</sup> Ovid himselfe dissuaded men very seriously from reading his owne or other mens wanton Bookes and Poems, as being apt to inflame mens lusts, and to draw them on to whoredome, adultery, effeminacy, scurrility, and all kinde of beastly lewdnesse. And can Christians then approve or iustifie the delightfull reading and revolving (that I say not the penning, studying, \* printing and venting) of such lewde amorous Bookes and Playes, which these very Heathen Authors have condemned, and so prove farre worse then Pagans? I shall therefore cloze up this first Reply to this Objection with the words of learned reverend George Alley, (Bishop of Exeter, in the second yeere of Queene Elizabeths Raigne,) against the reading, writing, and Printing of wanton Bookes and Playes. \* It is to be lamented, that not onely in the time of the idolatrous and superstitious Church, but even in this time also lascivious impure, wanton Bookes, pearce into many mens houses and hands. Alas what doth such kinde of Bookes worke and bring with them? Forsooth nothing else but fire, even the burning flames of an unchaste minde, the brands of pleasure, the coles of filthinesse; the fire I say, that doth consume, devoure, and roote out all the nourishments of vertue, the fire I say, which is a proeme and entrance into the eternall fire of Hell. What is so expedient unto a Common-wealth as not to suffer witches to live? for so the Lord commanded by his servant \* Moses. And (I pray you) be not they worse then an hundred Witches, which take mens senses from them? not with magicall delusions, but with the enchantments of dame Venus, and as it were to give them Circes cup to drinke of, and so of men to make them beasts. What punishment deserve they as either \* make or print such unsavory Bookes; truly I would wish them the same reward wherewith <sup>b</sup> Alexander Severus recompenced his der this. <sup>b</sup> Ælij Lampridij, Alexander Severus, pag. 230. See Grimston in his life.

<sup>7</sup> Ovid Tristiu. l. 1. 2. Manutius in Vita Ovidij, See Sabellicus, Zonaras, Opmeerus Chronicon Chronic. in Vita Ovidij & Augusti. accordingly.

<sup>2</sup> See here, pag. 452. 453, 454. \* Ovids Art of Love, and Aristotles Problems are translated into English, & a new impression of them vented almost every yeere.

<sup>a</sup> In his Poore mans Library, London 1571. Cum gratia & privilegio regie Majestatis, part 1. Miscellanea. 6. Prælectio secunda. fol. 46. 47, 48. <sup>7</sup> Exod. 22. 18.

\* I would our Play-poets and Play-printers would consider Eutropius and

very familiar Vetriconius Turinus, ut fumo videlicet pereant qui fumum vendunt, that they perish with smoke who sell smoke. And what other things doe these set forth to sale, but smoke, ready to breake out into flame? For, that certaine persons bequeath themselves wholly to the reading of such lascivious and wanton Bookes, who knoweth not, that thereof commeth the first preparative of the minde, that when any one sparke of fire (be it never so little) falls into the tinder of Lady Venus, suddenly it is set on fire as towne or flaxe. Many doe read the verses which Lycoris the Strumpet, the Paramour of Gallus the Poet did read; and the verses which Corynna mentioned in Ovid, and which Neaira did read. It will perchance be replied, that they doe read them, either for the increase of knowledge, or to drive away idlenesse. I answer, If any doe salute Venus, but a lumine, as they say, that is, a farre off, as it were in the entrie, what kindling and flames, I pray you, will ensue thereof when the coles bee once stirred? \* It is to be feared that no small number of them who professe Christianity, be in this respect a great deal worse then the Heathen. The people called \* Massilienses, before they knew Christ, yea, or heard whether there were a Christ, but were very Pagans, and sacrificers to Idols, yet were knowne to all the world to be of such pure and uncorrupt manners, that the manners of the Massilienses (as Plautus testifieth) are commonly counted the best and most approved manners of all others. These among many other good orders of their well nurtured City made a severe law, that there should be no Comedy played within their City, for the argument for the most part of such Playes, did containe the acts of dissolute and wanton love. They had also within their City (about 613. yeeres before the birth of Christ) a Sword of execution wherewith the guilty and offenders should be staine; but the uprightnesse of their living was such, that the Sword not being used was eaten with rust, and nothing meet to serve that turne: And alas are not almost all places in these dayes replenished with Juglers,, Scoffers, Jesters, Players, which

Objection.

Answer.

\* Note this well.

\* See here, pag. 455. 456.



which may say and doe what they lust be it never so fleshly and filthy? and yet suffred with laughing and clapping of hands? <sup>a</sup> Hiero Syracusanus, did punish Epicharmus the <sup>a</sup> Plutarchi A-pothegmata. Hiero. Tom. 1. pag. 398.

Poet, because he rehearsed certaine wanton verses in the presence of his wife, for hee would that in his house not onely other parts of the body should be chaste, but the eares also, which be unto other members of the body instead of a tunnell, to be kept, sertas tectas, that is, defended and covered, as the proverbe saith, and to be shut from all uncomely and ribaldry talke. Vnto which fact of Hiero, the worthy sentence of <sup>c</sup> Pericles is much consonant and agreeable. So <sup>c</sup> Ioan Saresberienfis, de Nugis Curialium, lib. 1. cap. 8.

phocles, who was joynt fellow with Pericles in the Pretorship, beholding and greatly praysing the well favored beauty of a certaine Boy passing by him, was rebuked of Pericles his companion after this sort: Not onely the hands of him that is a Pretor ought to refraine from lucre of money, but also the eyes to bee continent from wanton lookes. The <sup>e</sup> Athenians provided very well for the integrity of their <sup>e</sup> Plutarchus, De Gloria Athenienisum, lib. Volateranus Comment. 1. 29. fol. 323. See here, pag. 455.

Judges, that it should not be lawfull for any of the Areopagites to write any Comedy or Play: and Epicharmus suffred punishment at the hands of Hiero for the rehearsal of certaine unchaste verses. But I speake it with sorrow of heart; to our vicious Ballad-makers, and indictors of lewde Songs and Playes, no revengment, but rewards are largely payd and given: <sup>g</sup> Gerardas a very ancient man of Lacedemonia, being demanded of his Hoste, what paine adulterers suffred at Sparta, made this answer: O mine Hoste, there is no adulterer among us neither can there be: (prey marke the reason :) For this was the manner among them, that they were never present at any Comedy, nor any other Playes, fearing lest they should heare and see those things which were repugnant to their lawes. But to revert to our purpose: Wanton Bookes, can bee no other thing but the fruits of wanton men, who although they write any one good sentence in their Workes, yet for the unworthinesse of the person the sentence is rejected. The <sup>h</sup> Senate of Lacedemonia would have refused a very worthy and apt <sup>h</sup> Plutarchi A-pothegmata Laconica, pag. 496.

saying of one Demosthenes, for the unworthinesse of the Author, if certaine men of authority called among them Ephori, had not come betwene, and caused another of the Senators to have pronounced the sentence againe, as his owne saying. Plutarch writeth, that there was a law among the Grecians; that even the good Bookes of ill men should be destroyed, that the memory of the Authors also, should thereby wntely be blotted out and cleane put away,

\* Let all Play-poets, and Authors, yea Printers and venters of lascivious amorous Bookes consider this.

Gerlon, sometimes Chancellor of Paris, speaking of a certaine Booke made by Ioannes Meldinensis, the title whereof is the Romant of the Rose, writeth of that Booke two things. First, he saith, if I had the Romant of the Rose, and that there were but one of them to bee had, and might buye for w<sup>5</sup> 500. Crownes, I would rather burne it then sell it. Againe, saith he, if I did understand that Ioannes Meldinensis did not repent with true sorrow of minde, for the \* making and setting forth of this Booke, I would pray no more for him, then I would for Iudas Iscariot, of whose damnation I am most certaine. And they also which reading this Booke, doe apply it unto wicked and wanton manners, are the Authors of his great paine and punishment. The like Ioannes Raulius said of the Booke and Fables of one Opepius Danas, that hee was a most damned man, unlesse he repented and acknowledged his fault, for the setting forth of that Booke. I would God they heard these things whom it delighteth to write or read such shamelesse and lascivious workes. Let them remember the saying of Saint Paul; *A man shall reape that which hee hath sown.* \* Chrysostome, a great enchauser of Pauls prayses, writeth; that so long shall the rewards of Paul rise more and more, how long there shall remaine such, which shall either by his life or doctrine be brought unto the Lord God: The same may we say of all such, who while they lived have sowne ill seed, either by doing, saying, writing, or reading, that unlesse they repented, the more persons that are made ill by them, the more sharpe and greater growth their paine, as Saint Augustine wrote of Arrius. God save every Christian

\* Peccant enim omnes artifices qui talia quæ ad lasciviam pertinent componunt. *Alexander Alexis Summa Theologie.* pars 2. Quest. 135 m. s. p. 619

Gal. 6. 7, 8.  
\* Oratio enco-miastica in Petrum & Paulum.



frian heart, from either the delighting or reading of such  
 miserable monuments. Thus concludes this reverend Bi-  
 shop, and so shall I this first reply. Secondly, admit it  
 be lawfull to read Playes or Comedies now and then  
 for recreation sake, yet the frequent constant reading  
 of Play-bookes, of other prophane lascivious amorous  
 Poems, Histories, and discourses, (which many now  
 make their daily study;) to read more Playes then Ser-  
 mons, then Bookes of piety and devotion, then Bookes  
 or Chapters of the Bible, then Authors that should en-  
 able men in their callings, or fit them for the publike  
 good, must needs be sinfull, as all the forequoted autho-  
 rities witnesse, because it avocates mens mindes from  
 better and more sacred studies, on which they should  
 spend their time, and fraughts them onely with empty  
 words and vanities, which <sup>1</sup> corrupt them for the present,  
 and binde them over to damnation for the future. The  
 Scripture we know commands men, <sup>m</sup> not to delight in  
 vanity, in old wives tales, in fabulous poetickall discourses,  
 or other empty studies which tend not to our spirituall good:  
<sup>n</sup> Not to lay out our money for that which is not bread, and  
 our labour for that which satisfieth not: <sup>o</sup> but to redeeme  
 the time, because the dayes are evill. Yea, it commands  
 men to <sup>p</sup> be fruitfull and abundant in all good workes; <sup>q</sup> to  
 be holy in all manner of conversation; <sup>r</sup> to be atwayes doing  
 and receiving good, and finishing that worke which God  
 hath given them to doe, growing every day more and more  
 in grace, and in the knowledge of God and Christ: <sup>s</sup> laying  
 up a good foundation against the time to come, <sup>t</sup> and per-  
 fecting holinesse in the feare of God, <sup>u</sup> giving all diligence  
 to make their calling and election sure: <sup>x</sup> doing all they doe  
 to the praise and glory of God. Now the ordinary reading  
 of Comedies, Tragedies, Arcadiaes, Amorous Histories,  
 Poets, and other prophane Discourses, is altogether in-  
 consistent with all and every of these sacred Precepts,  
 therefore it cannot bee lawfull. Besides the Scripture  
 commands men even <sup>y</sup> wholly to abandon all idle words,

11 Cor. 15. 33.

m Psal. 4. 2.

Psal 119. 37.

Col. 2. 8, 20,

21, 22. 1 Tim.

6. 4; 5. 2 Tim.

2. 16, 23. Acts

19. 19.

n Ilay 55. 1. 2.

o Ephes. 5. 16.

Col. 4. 5.

p Col. 1. 10.

Iam. 3. 17. Ioh.

15. 2. to 8.

q 1 Pet. 1. 14.

15. 16.

r 1 Cor. 15. 58.

Ioh. 15. 2. to 8.

s 2 Tim. 4. 7.

t 2 Pet. 3. 18.

u 1 Tim. 6. 19.

x 2 Cor. 7. 1.

y 2 Pet. 1. 10.

z 1 Cor. 10. 30.

31.

y Matth 12. 36.

Ephes. 5. 3. 4. 5.

Ier. 4. 14.

*all vaine unprofitable discourses, thoughts and actions. If then it gives us no liberty so much as to thinke a vaine thought, or to utter an idle word, certainly it alots us no vacant time for the reading of such vaine wanton*

<sup>2</sup> Ephes. 4. 29.  
<sup>31.</sup> Col. 4. 6.  
Iude 20.

*Playes or Bookes. Againe, God enjoynes us, <sup>2</sup> that our speech should be alwayes profitable and gracious, seasoned with salt, that so it may administer grace to the hearers, and build them up in their most holy faith: Therefore our writings, our studies, our reading must not be unedifying, amorous and prophane, which ought to be as holy as serious, and profitable as our discourses. Moreover, it is the expresse precept of the Apostle Paul, (whom many prophane ones will here taxe of Puritanisme) Eph. 4. 29. & c. 5. 3. 4. But fornication and all uncleannesse, or covetousnesse, let it not be once named among you as becometh Saints: neither filthinesse, nor foolish talking nor jesting, which are not convenient, & c. Let no corrupt communication proceed out of your mouthes but that which is good to*

<sup>\*</sup> So the Margent of our New translation renders it.

*edifie profitably, that it may minister grace to the hearers, & c. And may wee then read or write these sinnes and vices which we ought not to name? or study or peruse such wanton Playes and Pamphlets, which can administer nought but gracelesnesse, lust, prophanesse to*

<sup>a</sup> Iohn 5. 34 c.

<sup>7. 52.</sup> Acts 17.

<sup>11.</sup> Deut. 6. 5.

<sup>to 10. cap. 17.</sup>

<sup>19.</sup> Col. 3. 16.

<sup>Psal. 1. 2.</sup>

<sup>Cant. 3. 1.</sup>

<sup>b</sup> Psal. 119. 97.

<sup>Psal. 16. 7.</sup>

<sup>Psal. 119. 57.</sup>

<sup>c</sup> Deut. 6. 5. to

<sup>10.</sup>

*the Readers? Lastly, wee are commanded to <sup>a</sup> search the Scriptures daily: to meditate in the Law of God day and night, and to read therein all the dayes of our lives, that we may learne to feare the Lord, and to keepe and doe all the workes and Statutes of his Law; which was <sup>b</sup> King Davids study all the day long, yea, in the night season to: And because no time should bee left for any vaine studies or discourses; we are further enjoyned, <sup>c</sup> to have the Word of God alwayes in our hearts; to teach it diligently to our children, and to talke of it when we are sitting in our houses, and when wee are walking by the way, when we lye downe, and when we rise up: Which for any man now conscionably to performe, is no lesse then arrant Puritanisme, in the worlds account. If then we believe*



believe these sacred precepts ( to which I might adde two more ; <sup>d</sup> *Pray continually. Rejoyce in the Lord* <sup>a</sup> *1 Thes. 5. 15,* *alwayes, and againe I say rejoyce* ) to bee the Word of <sup>16,</sup> *Phil. 4. 4.* God, and so to binde us to obedience; there are certainly no vacant times allotted unto Christians, to read any idle Books or Play-houſe Pamphlets, which are altogether incompatible with these precepts, and the serious pious study of the sacred Scripture, as S. <sup>c</sup> *Hierom* • *Epist. 22. ad Eustochium.* *Qua enim* (quoth he) *cōmunicatio luci ad tenebras? qui consensus Christo cum Belial? quid facit cum Psalterio Horatii? cum Evangelij Maro? cum Apostolis Cicero?* <sup>cap. 13. Tom. 1.</sup> *Et licet omnia munda mundis & nihil reiiciendum quod* <sup>pag. 62. See</sup> *cum gratiarum actione percipitur; tamen simul non debemus bibere calicem Christi, & calicem Damoniorum;* <sup>Iuo Carnotensis. quarta pars. Decret. cap.</sup> as he there proves by his owne example, which I would wish all such as make prophane Playes and human Authors their chiefeſt studies, even seriously to consider; For saith he, *when ever I fell to read the Prophets after I had beene reading Tully and Plautus, Sermo horrebat incultus,* their uncompt stile became irkeſome to me; *& quia lumen cæcis oculis non videbam, non oculorum putabam culpam esse, sed solis.* Whiles the old Serpent did thus delude me, a strong feaver shed into my bones, invaded my weake body, and brought me even to death's doore: at which time I was suddenly rapt in spirit unto the Tribunall of a Judge, where there was such a great and glorious light as cast me downe upon my face, that I durst not looke up. And being then demanded what I was, I answered, *I am a Christian: whereupon the Judge replied, thou'hest: Ciceronianus es, non Christianus: thou art a Ciceronian, not a Christian: for where thy treasure is, there also is thy heart; whereupon I grew speechlesse, and being beaten by the Judges command, and tortured with the fire of conscience; I began to cry out and say, Lord have mercy upon me. Whereupon those who stood by falling down at the Judges feet, intreated that he would give pardon to my youth, and give place of repentance to my error: ex-*  
*acturus*

acturus deinde cruciatum si gentilium literarum libros, aliquando legissem. I being then in so great a strait, that I could be content to promise greater things, began to sweare and protest by his Name, saying, Domine si unquam habuero codices seculares, si legero, te negavi. And being dismissed upon this my oath I returned to my selfe againe, and opened my eyes, drenched with such a showre of teares, that the very extremity of my grieve would even cause the incredulous to believe this trance, which was no slumber or vaine dreame, but a thing really acted, my very shoulders being blacke and blue with stripes, the paine of which remained after I awaked. Since which time saith he; Fateor me tanto dehinc studio divina legisse, quanto non ante mortalia legeram. And from hence this Father exhorts all Christians to give over the reading of all prophane Bookes, all wanton Poems, which in his 146. Epistle to Damasus, hee most aptly compares to the Huskes with which the Prodigall in the Gospell was fed; where hee writes thus fitly to our purpose. <sup>f</sup> Possumus & aliter siliquas interpretari. Demonum cibis est carmina pactarum, secularis sapientia, rhetoricorum pompa verborum. Hac sua omnes suauitate delectant, & dum aures versibus dulci modulatione currentibus capimur, animam quoq; penetrant, & pectoris interna deuinciunt. Verum, ubi cum summo studio fuerint, & labore perlecta, nihil aliud nisi inanem sonum, & sermonum strepitum suis lectoribus tribuunt, nulla ibi saturitas veritatis, nulla refectio iustitie reperitur: studiosi earum in fame veri, in virtutum penuria perseuerant. Vnde & Apostolus prohibet; <sup>g</sup> ne in Idolio quis recumbat, &c. Nonne tibi videtur sub alyis verbis dicere, ne legas Philosophos, Oratores, Poetas, nec in illorum lecti-one requiescas? Nec nobis blandiamur, si in eis, que sunt scripta, non credimus, cum aliorum conscientia vulneretur, & putemur probare, que dum legimus, non reprobamus. Absit ut de ore Christiano sonet, Iuppiter omnipotens, & me Hercule, & me Castor, & cetera magis portenta quam numina. At nunc etiam Sacerdotes Dei (and is not as true

<sup>f</sup> Tom. 3. pag. 408.

<sup>g</sup> 1 Cor. 8.

of



of our times ? ) *omissis Evangelijs & Prophetis, videmus Comedias legere, amatoria Bucolicorum versuum verba canere, tenere Virgilium, & id, quod in pueris necessitatis est, crimen in se facere voluptatis. Cavendum igitur si captivam velimus habere uxorem, ne in idolio recumbamus: aut si certè fuerimus ejus amore decepti, mundemur eam, & omni sordium errore purgemus, ne scandalum patiatur frater pro quo Christus mortuus, cum in ore Christiani carmina, in idolorum laudem composita, audierit personare.* Since therefore all these idle Play-bookes and such like amorous Pastorals are but empty huskes, <sup>h</sup> which yeeld no nourishment but to Swine, or such as wallow in their beastly lusts and carnall pleasures; since they are incompatible with the pious study and diligent reading of Gods sacred Word, ( <sup>i</sup> the gold, the honey, the milke, the marrow, the heavenly Manna, feast and sweatest nourishment of our soules, ) with the serious hearing, reading, meditation, thoughts and study whereof we should alwayes constantly feed, refresh, rejoyce, and feast our spirits, which commonly starve and pine away whiles we are too much taken up with other studies or employments, especially with Playes and idle amorous Pamphlets: (the very reading of which \* *S. Augustine, repented and condemned:* ) let us hencefore lay aside such unprofitable, unchristian studies, betaking our selves wholly at leastwise principally to Gods sacred Word, which is <sup>k</sup> onely able to make us wise unto salvation, and to nourish our soules unto eternall life: & since Christianity is our general profession, let not Paganisme, scurrility, prophanes, wantonnes, amorousnesse, Playes, or lewde Poeticall Figments or Histories, but Gods Word alone, which as \* *Sunsula Raymundi* saith, transcends all other Bookes & Sciences; be our chiefest study, at all such vacant times as are not occupied in our lawfull callings, or other pious duties. I shal therefore cloze up this 2. reply, with that *Apostolicall Constitution* recorded by <sup>l</sup> *Clemens Romanus*, (if the Booke bee his) which I would wish al Papists who deny the reading of

<sup>h</sup> Inquinant non alunt. *Senneca. Epist. 2.*  
See *Augustin. Confes. lib. 1. cap. 16. 17.* accordingly.  
<sup>i</sup> *Psal. 19. 10. Psal. 119. 103. Heb. 5. 12, 13, 14. 1 Pet. 2. 2, 3. Cant. 5. 1. Psal. 63. 5, 6.*

\* *Confes. lib. 1. cap. 15. 16, 17.*

\* *2 Tim. 3. 15.*

\* *Omnem scientiam & doctrinam sacra Scriptura transcendit, verum prædicat & ad cælestem patriam invitat. f. 1.*  
<sup>l</sup> *Constit. Apostol. lib. 1. cap. 6.*  
<sup>7.</sup> *Apud Suriū, Concil. Tom. 1. pag. 45.*

Cccccc

the

\* Catholica  
doctrina de  
Lais. Ibid.  
pag. 43.

\* Nota. See  
Hierom. Epist.  
7. c. 3, 5. Epi. 9.  
c. 5. Ep. 10. c. 4.  
5. Ep. 16. c. 3. 4.  
Epist. 18. neere  
the end. Ep. 22.  
c. 6. 15, 16. Epi.  
23. Epi. 25. c. 1.  
Ambrose, Chry-  
sostome, Prima-  
sus, Sedulius, The-  
odoret, Beda, &c.  
on Ephes. 5. &  
Col. 3. to the  
like purpose.  
Bernard Su-  
per Cantica.  
Sermo. 86. fol.  
176. C.

\* See D. Rai-  
nolds Over-  
throw of  
Stage-plays.  
pag. 21. 22.  
accordingly.

\* See Th. Bibli-  
andri Apologia  
pro Editione  
Alcorani : &  
Nicolai de Cu-  
sa Cribratio  
Alcorani.

\* Ambros. Com.  
in Luc. 1. 1. c. 1.  
Tom. 3. p. 3. C.  
Gen. 18. 20,  
21. cap. 19. 4, 5.  
Ezech. 16. 49.  
2 Pet. 2. 6, 8,  
Iude 7.

the Scripture unto Lay-men, to who this good precept  
is directed as the very \* *Title and first Chapter* proves, e-  
ven seriously to consider. *Sed five ad fideles & ejusdem se-  
ntentia homines accedis, conferens cum ys vitalia verba lo-  
quere : sin minus accedis, intus sedens percurrere legem, Reges,  
Prophetas: Psalle hymnos David,\* lege diligenter Evange-  
lium, quod est horu complementu. Abstine ab omnibus Gen-  
tiliu libris. Quid enim tibi cum externis libris, vel legibus,  
vel Prophetis? que quidem leves a fide abducunt. Nam quid  
tibi deest in lege Dei, ut ad illas gentium fabulas confugas?  
Nam si historica percurrere cupis, habes Reges : si sophi-  
stica & Prophetica, habes Prophetas, & Job, & Proverbio-  
rum authorem, in quibus omnis poetica, & sapientia accu-  
ratam rationem invenies; quoniam Domini Dei, qui solus  
est sapiens, voces sunt. Quod si cantilenas cupis, habes  
Psalmos : si rerum origines nosse desideras, habes Genesim :  
si leges & precepta, gloriosam Dei legem. Ab omnibus  
igitur exteris & diabolicis libris vehementer te contine,  
quoniam in ipso verbo sunt omnia. Ibi remedium vulne-  
rum, ibi subsidia necessitatum, ibi resarcitus defectuum, ibi  
profectuum copie, ibi deniq, quicquid accipere vel habere  
hominibus expedit, quicquid decet, quicquid oportet. Sine  
causa ergo aliud a verbo petitur, cum ipsum sit omnia.  
Thirdly, admit a man may lawfully read a Play-book, yet  
it <sup>n</sup> will not follow, that therefore he may pen, or act a Play,  
or see it acted. For first, a man may lawfully read such  
things, as hee cannot pen, or act, or behold without  
offending God. A man perchance may lawfully read  
a Masse-booke, but yet he cannot write a Masse-booke,  
nor yet act, or say, or see a Masse without committing  
sinne. Some men may lawfully read an \* *Alcoran*, or any  
hereticall Booke, \* *ut magis judicent quam sequantur*; ra-  
ther to confute then follow it; but no man can pen, or  
print, or publish it with delight, (no nor yet read it  
out of love and liking, as men read Play-bookes) but  
he must transgresse. A man may safely read the stories  
of <sup>o</sup> the Sodomites finnes, of the Canaanites and Israelites  
Idolatries;*



*Idolatries*; but yet to act, or see them acted cannot bee lesse then sinfull. A man may and must p daily read the p Deut. 6.5,6, sacred Scriptures, the Passion of our Saviour, the Histories 7. Psal. 1.2. of Adam, Abraham, Moses, David, Solomon, Job, and Acts 17.11. others recited in the Bible; yet none q may Play or see q See p. 108. to them Played without sinne, yea highest blasphemie and pro- 126, 636, 763. phanesse; though some gracelesse wretches as well in to 767. private as in popular Stage-plays much prophane them, r One Atkinson bringing not onely Ministers, preaching and praying, but a Minister in even the very sacred Bible and the stories in it on the Stage, Bedford the as some late notorious damnable (if not damned) preced- last Christide, dents witnesse; when as not onely our owne pious Sta- in the Com- tute of 3. Jacobi. cap. 21. but likewise c Concilium Rhe- munitaries house mense, Anno 1583. which decrees thus: *Vt ea vitent* there, acted a *fideles quibus cultus divinus impediri potest, statuimus, ne* private Enter- *quis Scriptura sacra verba ad scurrilia; detractiones, su-* lude, where he *perstitutiones, incantationes, sortes, libellos famosos audeat* made a prayer *usurpare. Si quis contra fecerit, juris & arbitrii penis* on the Stage, *coerceatur*: And c Concilium Bituricense. Anno 1554. and chose a Text. viz. Acts 10. 14. on which he most prophanely preached and jested, to the very shame & griefe of most that heard him. since prohibited and condemned this atheisticall horrid him. prophanesse, which no Christian can so much as thinke off, but with highest detestation. Since therefore many things may be lawfully read, which cannot honestly be penned, acted, heard or seene, the argument is but a meere inconsequent. Secondly, though a man perchance may in some cases lawfully read a Play-booke, \* yet it will not follow, that he may compose, or act, or see a Stage-play: For first, a man may read a Play with detestation both of its vanity, ribaldry and prophanesse; but he can neither pen, nor play, nor yet very willing-

2

\* See Act 6.  
Scene 1.1.

3

7 See Act 6.  
Scene 3. to 18.

4

2 See Part 1.  
Act 5. thorough-  
out, & Part 2.  
Act 2. thorough-  
out.

5

6

ly behold it, as all Play-haunters doe, without approbation and delight. Secondly, a man may read a Play without any *prodigall vaine expence of money, or over-great losse of time: but none can compile, or act, or see a Stage-play* \* without losse of time, of money, which should bee better employed: Thirdly, Stage-plays may be privately read over without any danger of infection by ill company, without any publike infamy or scandall, without giving any ill example, without any encouraging or maintaining of Players in their ungodly profession, or without participating with them in their sinnes; *7 but they can neither be compiled, beheld,* or acted, without these severall unlawfull circumstances which cannot be avoyded.

Fourthly, Stageplayes may be read without using or beholding any effeminate amorous, lustfull gestures, complements, kisses, dalliances, or embracements; any whorish, immodest, fantastique, womanish apparell, Vizards, disguises; any lively representations of Venery, whoredome, adultery, and the like, which are apt to enrage mens lusts: without hypocrisie, feining, cheats, lascivious tunes and dances, with such other unlawfull Stage ingredients or concomitants: *2 but they can neither be seene nor acted, without all, or most of these.* Fifthly, he that reades a Stage-play may passe by all obscene or amorous passages, all prophane or scurrill Iests, all heathenish oathes and execrations even with detestation; but he who makes, who acts, who heares, or viewes a Stage-play acted, hath no such liberty left him, but hee must act, recite, behold and heare them all. Yea sometimes such who act the Clowne or amorous person, adde many obscene lascivious jests and passages of their owne, by way of appendix, to delight the auditors, which were not in their parts before. Lastly, when a man reads a Play, he ever wants that *viva vox*, that flexanimous rhetoricall Stage-elocution, that lively action and representation



sentation of the Players themselves which put life and vigor into these their Enterludes, and make them pierce more deeply into the Spectators eyes, their cares and lewde affections, precipitating them on to lust: yea, the eyes, the eares of Play-readers want all those lust-enraging objects, which Actors and Spectators meet with in the Play-house: Therefore though the reading of Stage-playes may be lawfull, yet the composing, acting, or seeing of them in all these several regards, cannot be so. So that this first Objection is both false and frivolous.

The second Objection for the composing and acting of Playes is this. <sup>a</sup> The penning and acting of Playes doth whet & exercise mens wits and poetry, embolden youth, confirme their voyces, helpe their memories, action and elocution; and make them perfect Orators. Therefore it is both lawfull, yea and usefull to. *Object. 2.*  
*Se Haywards Apologie for Actors: and Doctor Gagers Reply to Doctor Rainolds,*  
*p. 119. 120. Augustin. Confes. lib. I. cap. 16. accordingly.*

To this I answer first: that this Objection makes onely for academical and private, but nought for popular Enterludes. Secondly, academical Stage-playes are seldome acted or penned for any of the ends, the uses here recorded, but onely for entertainment, for mirth and pleasure sake. Thirdly, <sup>b</sup> *men must not doe evill that good may come of it:* therefore they may not exercise their wits, their inventions about lascivious amorous Play-house Poems; they may not strengthen or stuffe their memories with such vaine lewde empty froth as Playes now are; nor embolden themselves by acting effeminate, scurrile, whorish, impudent, or immodest parts: nor yet helpe their action, their elocution by uttering, by personating any unlawfull things, which may either draw or tempt them unto lewdnesse. We know that frequenting of Tavernes and Brothels; courting of impudent Strumpets, keeping of deboist company, reading of amorous Bookes and Pastorals, adde spirit and boldnesse unto men, yea oft improve their elocution, carriage, and amorous fond discourse,  
 Cccccc 3.

*Answer. 1.*

2

3

<sup>b</sup> Rom. 3. 8.  
 Ephes. 5. 3, 4, 5.

\* See here. pag.  
483. & August.  
Confel. lib. I.  
cap. 15, 16, 17.

4

\* Hierom. E-  
pist. 22. c. 13.  
\* See August.  
Confel. lib. I.  
cap. 16, 17. ac-  
cordingly.

5

\* See Act 6.  
thorowout.

6

\* Orator est  
vir bonus, di-  
cendi peritus.  
Cicero. De  
Oratore. lib. 1.  
Quintilian In-  
stit. Orat. 1. 12.  
cap. 1. accor-  
dingly.  
\* Saturnal. lib.  
3. cap. 14. pag.  
459.  
\* Oratoris o-  
pus oratio.  
Quintil. Instit.  
1. 12. c. 10. pag.  
703.

discourse, as much or more then Playes, \* yet none may use these wicked courses to obtaine these petty benefits; no more then he may oppresse, or steale, or cheate, or perjure himselfe to augment his wealth, or use charmes and forceries to recover health. Fourthly, \* *Melius est aliquid nescire, quàm cum periculo discere.* The hurt, the danger that accrues to men by penning, by acting Playes, is evermore \* farre greater then the good, the benefits here alleaged: the evill is certaine, the good, uncertaine: it is no wisedome, no safety there-fore to plung men into sundry great and certaine evils, to atchieve some probable meane emoluments. Fifthly, the good that comes by penning or acting Playes, is onely temporall; the hurt, the mischief is eternall; the good extends no further then mens bodies; the <sup>d</sup> damage reacheth to their soules, yea oft unto their bodies, goods and names: it is no discretion then for men to hazard the losse, the damage of their soules, for such petty \* improvements of their bodies. Sixthly, there is little or no analogie betweene the action, the elocution of Players, of Orators and Divines: The principall prayse of Actors is a lively counterfeiting and representation of the parts, the persons they sustaine, by corporall gestures rather then by words: the chieftest prayse of Orators is to <sup>e</sup> *expresse, to describe the things they speake of in an elegant flexanimous phrase, and grave elocution:* the duty of the one being to represent things to the eye, whereas the other speaks onely to the eare. Which diversity is warranted both by the story of Cicero the Orator, and Roscius the Actor, who, as <sup>f</sup> Macrobius writes, *did use to contend together; Vtrum ille sapius eandem sententiã varijs gestibus efficeret, an ipse per eloquentia copiam sermone diverso pronunciaret:* by the very titles of Actor, and Orator, the first, importing onely corporall gestures, and representations; the other, verball expressions; and by the usuall phrases of *seeing a Stage-play, and hearing an Oratton.* Now what proportion is there be-  
tweene



tweene gestures and words? betweene \* acting and speaking well, that one should be such a helpe or furtherance to the other? Alas what profit, what advantage can an Orator gaine by acting an amorous females, a Bawdes, a Panders, a Ruffians, Drunkards, Murtherers, Lovers, Soldiers, Kings, Tyrants, Fayries, Furies, Devils or Pagan Idols part with suitable gestures and speeches? tell me I beseech you, what furtherances these are to make a perfect Orator, who though hee may plead or speake for others, must act no other man but himselfe alone, whereas Players must never act themselves but other parts? Certainly if wee believe *Quintilian*, or a <sup>h</sup> late famous Orator of our owne, the acting of Playes, which is full of wantonnesse, of light, of lewde, of foolish gestures and speeches, is the next way to marre an Orator, whose speech, action and deportment must be grave and serious. Hence *Quintilian* (as eminent an Orator as most now extant) in his directions how an Orator should frame his speech, his voyce and gesture, expressly forbids him, to imitate the voyce \* or gestures of Players, or to expresse or all the slaves, the drunkards, lovers, penni-fathers, cowards, or any such Play-house part, because as they were no wayes necessary for an Orator, so they will rather corrupt his minde and manners, then any wayes helpe his elocution or action. The acting therefore of Playes is no wayes necessary or usefull for an Orator, it being no furtherance but an apparent obstacle to true oratory, action, elocution; there being no analogie betweene the wanton amorous gestures, speeches, Pastorals, jests, and flourishes of a Poet, an Actor; and the sad, grave, serious elocution or action of an Orator. And as Play-acting is no wayes usefull for an Orator, so much lesse <sup>k</sup> for a Minister, or

\* Horu omniu dissimilis atq; diversa inter se ratio est. Id itaque vitandū in quo magna pars errat, ne in oratione Poetas nobis & Historicos, Oratores aut declamatores imitandos putemus. Sua cuiq; proposita lex, suus decor est, &c. *Quintil. Instit. l. 10 c. 2. pag. 375.*  
 & *Instit. Orat. lib. 1. cap. 19. & l. 11 c. 3. pag. 645, 636, 648.*  
<sup>h</sup> D. Rainolds Overthrow of Stage-playes. p. 119. to 126.  
*Instit. Orat. l. 1. c. 18. 19. p. 79. l. 20 c. 2. f. 755. & lib. 11. cap. 3. pag. 645. 648, 677.*  
 \* Orator utatur laterum inclinatione fortia virili, non a scena & histriionibus, sed ab a mis, &c. Non enim comædum esse sed oratorem volo. Quare nec in gestu persequemur omnis argutias, nec in loquendo distinctionibus, temporibus, effusionibus moleste sequemur, ut si in scena sit dicendum, &c. <sup>l</sup> See M. Bernard his Faithfull Shepheard. cap. 13. pag. 89, accordingly.

1 Act 7. Scene 3. & Part 2. *Divine, there being no Analogie betweene Preachers and Players, Sermons and Playes, Theaters and Churches,*  
 Act 2. Scene 1. *betweene the sacred, sober, chaste, and modest gestures, the soule-saving speeches of the one, and the lascivious, scurrill, prophane, ungodly action and discourses of the other. Hence the forementioned Councils, Fathers and Canonists, together with \* Concilium Foro-julienſe, Can. 6. which I before omitted, have inhibited Ministers and Clergie men from penning, acting and beholding Stage-playes, as being no wayes ſuiſable, but altogether incompatible with their moſt holy and grave profeſſion: Hence alſo they excluded all common Actors, (and likewiſe academically to, till they had done publike penance) from the Miniſteriall function; the acting of Playes being ſo far from making men fit for the miniſtry, that it made them both unfit, and likewiſe uncapable to receive it. What therefore Agis junior replied to a wicked fellow who oft demanded of him, Quis eſſet Spartanorum optimus? Quitui eſt diſſimilimus; the ſame may I ſay of Miniſters; that hee is the beſt Miniſter who is moſt unlike a Player both in his geſture, habit, ſpeech and elocution. Hence Saint Ambroſe, Biſhop of Millaine, refuſed to give Eccleſiaſtical Orders to one who ſued for them, and likewiſe deprived another (who afterwards fell to the Arian hereſie). Quia lucebat in eorum inceſſu ſpecies quadam ſcurrarum percuſantium: condemning not onely all thoſe Clergie men, but alſo Laymen to, who uſed Playerly geſtures, qui ſenſim ambulando imitantur hiſtrionicos geſtus, & quaſi quadam ſcruſcula pomparum, & ſtatuarum motus nutantium, ut quod tuncq; gradum transferunt modulos quosdam ſervare videantur: avice too common in this our antique wanton age. We that know that all Chriſtians, and more eſpecially Miniſters, ought to be ſober, modeſt, grave, chaſte, both in their geſture and deportment; Hence Concilium Senonenſe. An. 1528. Decreta Morum. cap. 25. decrees thus. Clerici in inceſſu quoq; honeſtatem exhibeant, ut gravitate itineris,*

\* Item placuit, ut eas prorsus mundanas dignitates, quas ſeculares viri vel principes terræ exercere ſolent in venationibus ſcilicet; vel canticis ſecularibus, aut in reſoluta & immoderata lætitia, in Iſiris & tibijs & hiſ ſimilibus luſibus, nullus ſub eccleſiaſtico canone conſtitutus ob inanis lætitiæ fluxû, audeat, ſaſtu ſuperbiæ tumidus, quandoque præſumendo abuti, &c. Surius. Tom. 3. pag. 264.  
 m Plutarchi Laconica. Agis junior. p. 468.  
 n De Officijs. lib. 1. cap. 18. Tom. 4. p. 67.  
 o 1 Tim. 3. 8. Ambroſ. De Officijs. lib. 1. c. 18. Galatæus De Moribus.  
 p Surius Concil. Tom. 4. pag. 742. 743.



*itineris, mentis maturitatem ostendant. Incompositio enim corporis, risus dissolutus, indecens oculorum vagatio, inaequalitatem indicant mentis. And then it proceeds thus. Non in scenam velut histriones prodeant, non comedias veraculas agant; non spectaculum corporis sui faciant in publico privatove loco (pray mark it:) Quae omnia cum omnibus sacerdotibus sunt indecora, & ordini clericali multum detrahentia, tum illis praecipue, quibus animarum cura est commissa.* An infallible evidence that histrionical gestures, and the acting of Stage-plays either in public like or private, are no wise usefull, but altogether scandalous, and unseemely for a Minister; and that the acting, the beholding of Playes, will make men <sup>1</sup>amorous, wanton, light and Playerlike in their gestures, as <sup>2</sup>Saint Chrysostome with others largely testifie. And as Theatrical gestures are altogether unseemely in a Minister, (whence Protestants condemne <sup>3</sup>all Masse-priests gestures, crouchings and noddings in the celebrating or acting of their Masses, which they compare to Playes,) So likewise are all poetical Play-house phrases, Clinches, and strong lines, as now some stile them; (too frequent in our Sermons; which in respect of their <sup>4</sup>Divisions, language, action, stile, and subject matter, consisting either of wanton flashes of luxurious wits, or meere quotations of humane Authors, Poets, Orators, Histories, Philosophers, and Popish Schoole-men; or *sesquipedalia verba*, great empty swelling words of vanity and estimation more fitter for the Stage, from whence they are oftentimes borrowed, (then the Pulpit,) unsutable for Ministers <sup>5</sup>qui dum indecēter elegantes videre volunt, passim jam turpibus verbis impudenter insaniunt. Ministers are Gods <sup>6</sup>Ambassadors, therefore they <sup>7</sup>must speake nothing in the Pulpit but those words which God shall put into their mouthes; they must deliver Gods message in his owne dialect; their texts into Actors, Spectators, Scenes, &c. as if they were acting of a Play, not preaching of Gods Word. <sup>8</sup>Prosper De Vita Contempt, lib. 3. cap. 6. fol. 107. <sup>9</sup>2 Cor. 5. 20. <sup>10</sup>Numb. 22. 35, 38. <sup>11</sup>Ier. 26. 2. <sup>12</sup>1 Cor. 1. 17. cap. 2. 1, 4.

D d d d d

not

<sup>1</sup> See Act 5. Scene 1. 2, 3, 4. & Act 6. Scene 3. to 17, accordingly. <sup>2</sup> Hom. 1. De Verbis Isaia. Tom. 1. Col. 1281. <sup>3</sup> 1283, 1284. & Orat. 7. Tom. 5. Col. 1484. <sup>4</sup> 1485. See here pag. 400. 401. <sup>5</sup> See Act 3. Scene 5. See D. Rainolds, Bishop Bale, Bishop Morton, D. Sutcliffe, D. Beard, and others of the Masse: & Had. Contr. U. sorium. lib. 3. fol. 263.

<sup>6</sup> I have heard some stile their texts a Land-scrip or Picture: others a Play or Spectacle, dividing

- y Col.2.8. not in the y language of Poets, and other humane Authors, in which Gods spirit never breathes. They are Christs  
 z Ioh. 10. 3,4, Under-shepherds, z therefore they must speake unto their  
 5,8,16. Flockes in Christs owne voyce, which they must onely know and heare, and follow, not in the voyce of strangers, whose voyce they will not, yea they must not heare: They are the  
 a Col.1.25,26, a Ministers, the mouth of Christ, therefore e they must onely  
 27,28. 1 Cor. ly preach and speake his language: They have no other  
 2.7,2,4,13. Commission, b but to goe and preach the Gospell, (not  
 2 Pet.1.16. Histories and Poets) unto men: They are the c Stewards of  
 b Matth.28.19, the misteries, and manifold graces of the Gospell, of the milke  
 20, Mark.16, and bread of Gods holy Word; and these alone they must  
 15,16, Ephes.3, dispence: They are sent out by God for no other purpose,  
 8,9, Col.1.25, to 29. but onely d to open mens eyes, and to turne them from  
 e 1 Cor.4.1,2, darkenesse to light, and from the power of Satan unto God,  
 1 Pet.4.10,11, that they may receive forgivenesse of sins, and inheritance among  
 Luke 12.42, them that are sanctified through faith that is in Christ  
 f Acts 26.18, Jesus: therefore they must come unto them, not with  
 e 2 Cor.4.3,4, the dimme lights of human learning, e but with the  
 5,6. light, the brightnesse of the glorious Gospell of Jesus Christ:  
 f 1 Cor. 2.1,4. f not with enticing words of mans wisdom (which never yet converted or iaved any one soule,) but in demonstration  
 g 1 Cor. 2.6,7, of the spirit and of power: g not with the wisdom of this world, which human Authors teach, but with the wisdom of God in a mystery, which the holy Ghost teacheth:  
 h Col.2.8. h not with philosophie and vaine deceit after the tradition of men, after the rudiments of the world, and not after Christ: but with the Word and Gospell of Christ, the  
 i Rom.1.16. i mighty power of God unto salvation, which is able (yea onely able) to save mens soules. Hence k Saint Hierom  
 Iam. 1.21. writes thus to Nepotianus, Docente te in Ecclesia non  
 k Epist.2.c.10. clamor populi, sed gemitus suscitetur. Lachryma auditorū  
 See cap.4. & laudes tuae sint. Sermo Presbyteri Scripturarum lectione  
 Epist.22.c.15. conditus sit. Nolo te declamatorem esse & rabulam, garrulumq, sine ratione, sed mysteriorum peritum, & sacramentorum Dei tui peritissimum. Verba voluere, & celeritate dicendi apud imperitum vulgus admirationem facere, indoctorum



doctorum hominum est, &c. Hence<sup>1</sup> Prosper Aquitanicus<sup>1</sup> De Vita Con-  
 positively affirmes, Quod non se debeat Ecclesia doctor templ. lib. i. cap.  
 de accurati sermonis ostentatione jactare, ne videatur Ec- 23. 24. 25. See  
 clesiam De non velle edificare, sed magis se quanta sit eru- Hierom, Ambrose  
 ditionis ostendere. Non igitur in verborum splendore, sed Theodoret, Theo-  
 in operum virtute totam predicandi fiduciam ponat: non phylast, Beda,  
 vocibus delectetur populi acclamantis sibi, sed fletibus, nec Haymo, Occu-  
 plausum à populo studeat expectare sed gemitum. Hoc spe- nius, Anselme,  
 cialiter doctor Ecclesiasticus elaboret, quò sunt qui audiunt Remigius, Pri-  
 cum sanis disputationibus meliores, non vana assentatione masius, and o-  
 fautores. Lachrymas quas vult à suis auditoribus fundi, thers, in I Cor.  
 ipse primitus fundat, & sic eos compunctione sui cordis ac- 2. 1. to 7. accor-  
 cendat. Tam simplex & apertus, etiam si minus Latinus, dingly.  
 disciplinatus tamen & gravis sermo debet esse Pontificis ut  
 ab intelligentia sui nullos, quamvis imperitos, excludat:  
 sed in omnium audientium pectus cum quadam delectatione  
 descendat. Deniq; alia est ratio declamatorum, & alia de-  
 bet esse doctorum. Illi elucubrata declamationis pompam  
 totis facundia sua viribus concupiscunt: isti sobrius ita toq;  
 sermone Christi gloriam quarunt. Illi rebus inanibus pre-  
 tiosa verborum induunt ornamenta, isti veracibus sententijs  
 ornant, & commendant verba simplicia. Illi affectant suo-  
 rum sensuum deformitatem tanquam velamine quadam  
 phalerati sermonis abscondere; isti eloquiorum suorum ru-  
 sticitatem student pretiosis sensibus venustare. Illi totam  
 laudem suam in favore vulgi, isti in virtute Dei constituunt.  
 Illi plausibiliter dicunt, & nihil auditoribus suis decla-  
 mando proficiunt: isti usitatis sermonibus docent, & imi-  
 tatores suos instituunt; quia rationem suam nulla fucata  
 compositionis affectatione corrumpunt. Isti sunt ministri  
 verbi, adjutores Dei, oraculum Spiritus sancti. Per tales  
 Deus placatur populo, populus instruitur Deo. Hence  
<sup>m</sup> Isidor Pelusiota writes thus sharply to Theopompus  
 and Talelaust two preaching Monkes. Quis te comicis  
 salibus non perstringat? Quis te non commiseretur, quicum  
 in philosophia discipulorum Domini tranquillitate sed eas,  
 Gentilium historicorum & poetarum tumultum atq; aestum

<sup>m</sup> Epist. lib. 1.  
 Epist. 62. 63.  
 Bibl. Patrum.  
 Tom. 5. pars 2.  
 pag. 483. See  
 Iuo Carnoten-  
 sis. Decret. pars  
 4. cap. 160. to  
 163.

tecum trahas? Quid enim dic quasō, apud illos est, quod religioni nostre sit preferendum? Quid non mendacio ac risu scatet ex ijs quæ magno studio consectantur? An non divinitates ex vitiosis affectionibus? An non fortia facinora pro vitiosis affectionibus? An non certamina pro vitiosis affectionibus? Quamobrem ipsam quoq; feditatis & obscenitatis lectionem fuge (nam & ea miram ad aperienda vulnera jam cicatrice obdulta vim habet :) ne aliqui vehementiori cum impetu spiritus improbus revertatur, ac deteriorem ac perniciosiorem tibi priore ignorantia aut negligentia cladem inferat. Sermo, qui ad audientium utilitatem habetur, potens sermo est, quiq; optimo jure sermo appelletur, imitationemq; ad Deum habeat. At qui voluptate sola ac plausu terminatur, aris sonitus est, magno strepitu aurem personans. Quare aut sermonem tuam gravitate moderare, ac sermonis fastui ac pompa mediocritatem antepone, aut te cymbalum theatrorum scenæ accomodum esse scito. And hence is that lamentable complaint of

<sup>n</sup> Onus Ecclesiæ, cap. 18. sect. 8, 9, 10.

<sup>n</sup> Episcopus Chemnensis: Modernis autem temporibus in academys publicis scientia duntaxis mundana invaluit, scientia Dei non est in terra. Sacrarum literarum doctrina ubiq; prorsus perijt, doctores scientia inflati docent suum chere, circumferuntur omni vnto doctrina. Sicut gentes, ambulant in vanitate sensus sui, tenebris habentes obscuratum intellectum, propter cecitatem cordis ipsorum. Caci speculatores eduncunt discipulos cacos in viam quam nesciunt, ponunt tenebras in lucem, & prava in recta, & nox nocti indicat scientiam. Et sic ubiq; suos seducunt oratores. Extollunt doctrinam Aristotelis, Averrois, & aliorum Gentilium Scribarum, ad excogitandum profunda & voraginosæ dogmata, obscurantia solem sapientiæ Christianæ ac Evangelicæ vitæ, ac purum aerem religiosi status suis fastuosius verbis, acutisq; disputationibus, ac sophisticis garulitatibus maculantia. Modo equidem cernimus omnia fere gymnasia ubi olim tradebatur theologicæ doctrina, poetici figmentis, vanis nugis, ac fabulosis porientis esse impleta. Vbi est literatus? Vbi legis verba ponderans? ubi est



est doctor parvulorum? videbis populum alti sermonis, ita ut non possis intelligere disertitudinem lingua ejus, in qua nulla est sapientia. Atqui predicatorum concionari student, non ut sincero affectu, sed gratia propria laudis & verbis ornatis & politis aures auditorum demulceant. Meliores autem sunt sermones veriores quam disertiores. De talibus doctoribus disertis inquit Salvator. ° In vanum me colunt, ° Matth. 15. 9. docentes doctrinas & precepta hominum: relinquentes enim mandata Dei, tenetis traditiones hominum. All which recited passages, are sufficient testimonies, that poetical streines of wit and Playerly eloquence, are no wayes tolerable, much lesse then commendable in a preaching Minister. Therefore the acting, the penning of Playes, is no wayes necessary or usefull for Clergie men to further them in their ministry. All the benefit that Scholars reape by acting Playes, is this; that it makes \* them \* See M. Bernard his Faithfull shepheard. cap. 13. p. 89. & D. Rainolds Overthrow of Stage-playes. p. 119, to 127. *hystrionical, antique, unprofitable verball, Preachers*, more fit for a Play-houie then a Pulpit. The acting and penning therefore of Stage-playes is no wayes helpfull either for an Orator or a Preacher, as the Objectors dreame. Lastly, men may learne boldnesse, eloquence, action, elocution by farre readier, easier, and and more laudable meanes then the penning or acting Playes; as by frequent *Declamations, and often repetitions of eloquent Orations*, and the like; the onely meanes P Quintilian prescribes, and the ordinary method that P Instit. Ora- tor. lib. 2. cap. 8. all Schoole-masters & Tutors use, *to make men perfect Orators*: no need therefore of penning, of acting Playes, for these pretended ends, which it cannot effect. We never read that the Apostles, Prophets, and elegant Fathers of old, (as Cyprian, Basil, Nazianzen, Chrysostome, Ambrose, Hierom, Augustine, Leo, Gregory the Great, Chrysologus, Bernard, and such other unpareld Christian Preachers; that Demosthenes, Cicero, or Quintilian, the most accomplished Heathen Orators for action, phrase, and elocution that the world hath knowne,) did ever attaine to their perfectiō of Oratory by acting Playes: nei-

¶ Ephes. 6. 4.  
Gen. 18. 19.  
Deut. 6. 7.

ther have we heard of any Orators of latter times who hve trod this unknowne path to elocution, to perfect rhetoricke by acting Playes; yea I have not read to my remembrance of any one common Actor or Play-poet, that was an exquisite Orator: The acting therefore of Playes is but a preposterous Spurious course, to traine up youthes to an oratoricall grave comely action or elocution, who should rather be *educated in the feare and nurture of the Lord, in the Grounds and Principles of Religion, in the knowledge and study of the Scriptures;* in honest callings, Sciences, Arts, imployments, which might benefit themselves and others, then in penning or acting Stage-playes, which hath alwayes beene condemned as infamous, both by Christians and Pagans too.

**Object. 3.**

¶ See Thomas Lodge, his Play of Playes; and Haywoods Apology for Actors accordingly.

**Answer. 1.**

The 3. Objection for the composing and acting of Playes, is this: *That they dilucidate and well explaine many darke obscure Histories, imprinting them in mens mindes in such indelible Characters, that they can hardly bee oblitterated: Therefore they are usefull and commendable.*

To this I answer first, that this Objection extends not unto feined Comedies or Tragedies, which are now most in use, but unto such reall tragicall Histories onely as are brought upon the Stage, which Play-poets and Players mangle, falsifie, if not obscure with many additionall circumstances and poetieall fictions; they

¶ See M. Goffson his Playes confuted. Action 2. & I. G. his Refutation of the Apologie for Actors, accordingly.

doe *not therefore explaine, but sophisticate, and deform good Histories, with many false varnishes and Play-house fooleries.* Secondly, these Histories are more fully, more truly expressed, more readily and accurately learned in the originall Authors who record them, then in derivative Play-house Pamphlets, which corrupt them; all circumstances both of the persons, time, occasion, place, cause, manner, end, &c. being commonly *truly registred in the story, which are either altered or omitted in the Play.* Thirdly, if this Objection be true, Histori-

¶ See Goffson his Playes confuted. Action 2.



ans which we so much magnifie would be of little use or worth; we might then make waste paper of their voluminous workes, and turne all the applauded Histories both of former and future ages into Playes, which better expresse them then our Itories, and more deeply imprint them in mens mindes. Lastly, admit the Objection true; yet the Histories Playes explaine would not doe the Actors or Spectators halfe the good, nor yet sticke by them halfe so long, as the \* corruptions that accompany them; that being a true rule of  
*"Aulus Gellius. Adolescentium indolem non tam juvant quae bene dicta sunt, quam inficiunt quae pessimè.* Since then the good they bring to men is no way equivalent to the hurt, as \* S. Augustine himselfe long since affirmed, the penning and acting of them cannot be lawfull. \* *Idem magis est eligendum, cui majus bonum, vel minus malum est consequens,* as a very Heathen hath truely taught us.

The 4. Objection for the penning and acting of Playes is this: That both our Vniversities, and long continued custome approve them: therefore they are good.

To this I answer first; that the Objection it selfe is false, since y both our Vniversities condemne all popular Enterludes, and the best, the gravest in our Vniversities, all academicall Stage-playes too: as I have already prooved: *Act 6. Scene 5. pag. 489. 490. 491.* Secondly, though the dissoluter & yonger sort in our Vniversities, (being \* but Youthes or Children, who are apt to dote on spectacles of vanity, and unable to judge of good or evil) approve perchance of Stage-plaies in their practise; yet the holiest, the gravest in our Vniversities condemne them in their judgements, if not their practise to. And here by the way, in case of examples, we must ever learne to judge of the lawfulnessse or unlawfulnessse of things, not so much by the actions, as by the judgements and selfe-condemning <sup>a</sup> consciences of men, by which they  
*surdo verberare cedit, Occultum quatiante animo tortore flagellum? Nocte dieque suum gestare in pectore testem. Hi sunt qui trepidant, & ad omnia verbera pallent.*  
*Juvenal. Satyr. 13. pag. 123.*

\* Non omnino per hanc turpitudinem verba ista comodus discuntur, sed per hanc verba turpitudine ista confidentius perpetratur.

August Confes. lib. 1. cap. 16.

\* Noctium Attic. l. 12. c. 2.

\* Confes. l. 1. cap. 16. 17.

\* Aristotle Topic. lib. 3. cap. 2. sect. 1.

Object. 4.

Ans. 1.

1 D. Gager in D. Rainolds his Overthrow of Stage-playes. pag. 151. 152. See here, pag. 491.

\* Rom. 2. 1, 2, 14, 15, 21, 22, 23, 27, 29.

Magna vis est conscientiae.

Cicero Orat. 3. in Catilinam. Quos diri conscia facti Mens habet attonitos &

Nocte dieque

shall

shall at last bee judged. There is never a Drunkard, Whore-master, Lye, Hypocrite, Thiefe, that lives or wallowes in these sinnes approving them as lawfull by his continuall practise, but doth secretly passe sentence against them in his conscience; As therefore we must not argue, that drunkennes, whoredome, adultery, lying, hypocrisie and theft are lawfull, because they are commonly committed, & sometimes applauded, since the very committers do condemne them, no more may we argue, that the acting or beholding of Stage-playes is lawfull, because Schollers and Vniversity men do sometimes act and see them; since if they will but seriously examine their checking consciences, they shal finde them passing a secret doome of cōdemnation against them, what ever their practise be. Thirdly, <sup>b</sup> *Christians must not live by ex-*

*amples, but by precepts*: if therefore the rules of Religion and Christianity allow them not, *no matter though the whole world approve them*; they will be evill & unlawfull still, and so much the worse because so many justifie them. Lastly, admit the Objection true; yet <sup>c</sup> *Si auctoritas queritur, orbis major est urbe*: The authority of the \* whole Church of God from age to age, of 71. Fathers, 55. Councels, above 150. moderne Christian Authors, of diuers Christian & Heathen Nations, Magistrates, Emperours, States, &c. of 40. Heathen Writers, and of our owne Church and State, \* *who condemne the penning, acting, and seeing of Stage-playes*, is far greater then the custome or exemplary Authority (not the sad and serious resolution after full debate, which Stageplayes never had as yet) of both our Vniversities: This Objection therefore is too light to sway the ballance of this present controversy; \* *Consuetudo enim si ex eo quod plures faciunt, non accipiat, periculosum dabit exemplū, non orationi modo, sed (quod majus est) vita. Ergo consuetudinem vivendi vocabo consensum bonorum, sicut sermonis, consensum eruditiorum.* And thus much for the chiefe Objections, both for the compiling and acting of Stage-playes.

3  
\* See Doctor Rainolds Overthrow of Stage-playes. pag. 91.

\* Hierom. Epist. 85. Tom. 2. pag. 311.

\* See Part. 1. Act 7. thorough out.

\* See here, pag. 483. to 497. 714. to 717. accordingly.

\* Quintilian. Instit. 1. 1. c. 11. pag. 56.



## ACTVS 4. SCENA SECVNDA.

I now come to answer the Objections, the pretences for seeing and frequenting Stage-playes. The first of them is this. Wee goe to Play-houses (say all our Play-haunters) with no evill intent at all: for recreation sake alone, and for no sinister purpose: therefore our resort to Playes cannot be evill, because our intentions, our purposes are not so. *Object. 1.*

To this I might here reply as \* Saint Cyprian did to those lascivious Virgins who ran to wanton Bathes, as some doe to our Bathes, to see & to be seene, or to bathe with naked men; and made this very objection. *Vi-deris, inquis, qua illic mente quis veniat, mihi tantum reficiendi corpusculi cura est & lavandi:* To which hee gives this answer: *Non te purgat ista defensio, nec lascivia & petulantia crimen excusat. Sordidat lavatio ista, non abluit, nec emundat membra sed maculat. Impudice tu neminem conspicis, sed ipsa conspiceris impudice. Oculos tuos turpi oblectatione non polluis, sed dum oblectas alios pollueris. Spectaculum de lavacro facis, &c. Theatra sunt fadiora quo convenis, verecundia illic omnis exuitur, &c.* but I answer, first; that men cannot run to Playes and Play-houses with any good intent: For every intention is regulated by its object, and if that be ill, the intention it selfe cannot bee good. If a man intend to murther another for any good or publike end, the intent cannot be good because the thing intended, to wit the murther, is evill. <sup>d</sup> *Vxxa no doubt had a good intent* (far better then any Play-haunters have in flocking to Playes or Play-houses) *when as hee put forth his* *hand* *Eeeee* *Ans. 1.* *\* De Habitu Virginum. pag. 242.* *2 Sam. 6.7.*

• Numb. 3.31.

Deut. 10.8.

Iosh 3. 34, 6,

2. 13, 15.

† 1 Sam. 6. 14.

to 21.

§ Rom. 3. 8.

<sup>2</sup>  
h See A<sup>t</sup> 6.

Scene 3 4, 5.

i See August.

Enar. in Psal.

80. Tom. 8.

pars 1. p. 8. &

Confes. 1. 6. c. 7

8. See A<sup>t</sup> 6.

Scene 16. ac-

cordingly.

h Spectatum

veniunt, veni-

unt Spectentur

ut ipse. Ovid de

Arte Amandi.

l. 1. p. 170. Cle-

mens Alexand

Pædag. 1. 3. c. 11.

& Tertul. De

Spectac. lib.

i See Part 1.

A<sup>t</sup> 2. & A<sup>t</sup> 5.

Scene 11.

m 1 Cor. 10.

31. See A<sup>t</sup> 3.

Scene 7.

hand to stay the Arke, which was shaken and like to fall: and yet God presently slew him for it, because God had forbidden any to touch it but the <sup>e</sup> Priests. The <sup>f</sup> Bethsheemites had questionlesse a good intention, when they tooke downe the Arke and pried into it upon its unexpected returne from the Philistins: and yet God slew fifty thousand threescore and ten men for it; because he had prohibited all but the Priests and Levites to looke into it. § Men must not doe evill that good may come of it: therefore they must not, they cannot goe to Stage-playes, (whose sinfulness and unlawfulness I have sufficiently discovered,) with any good intent; These Playes themselves being ill their good intentions cannot make either them, or your resort unto them, good & lawfull. Secondly, I answer, that the intentions, the ayms of most who resort to Playes, are meerely ill. For to what end doe our <sup>h</sup> Common Strumpets, Bawdes, Panders, Adulteresses, Adulterers, Whore-masters, &c. frequent either Playes or Play-houses, but for lewde and sinister purposes; to conclude of times, of places for their shamefull workes of darkness, to draw others on to sinne, and to satiate their owne ungodly lusts? And why doe most other Spectators flocke unto them; but <sup>i</sup> either to gratifie such lewde companions who intice them thither; or to spend and passe their time which might bee better employed: <sup>k</sup> to see and to be seene: to learne some apish fashions, or antique complements: to behold such or such an obscene or Satyrlicall Comedie acted: <sup>l</sup> to laugh excessively in a profuse unchristian childish manner; to satisfie some secret carnall lust or other, which pricketh them on to Stage-playes; or some strange fantastique humor of novalty, vanity, ridiculous mirth and jollity; and the like? These I dare boldly say are the chiefe, if not the onely ends why men repaire to Stage-playes; and these all are sinfull: therefore their intention in resorting unto Stage-playes is not good. Thirdly, no man when he goes to see a Stage-play, propounds Gods glory (which <sup>m</sup> ought to be the utmost end of

all



*all mens actions*) for his end; nor yet the good, the peace, the comfort of his own and others soules: his intentions therefore cannot be warrantable. Fourthly, admit the Objection true; that your meanings and mindes are good when you run to Playes; yet *Bonus animus in mala re dimidium est mali*; as even <sup>a</sup> *Plautus* <sup>a</sup> *Pseudolus*. the Comedian writes: your good intentions make your ill actions far the worse, because you commit them with greater greedinesse, and lesse remorse, as if they were truely good, at least not ill. Fifthly, admit that you goe to Stage-playes onely for recreation sake: yet it will not follow, that your resort to Playes is lawfull, because Playes themselves are no lawfull recreations. And if the consequent of this Objection bee now admitted: then men might by the selfesame reason run to Brothels, Whore-houses, Dice-houses, Tavernes, Alehouses, to whore, to drab, to drink themselves drunke, and cast away all their estates at one desperate throw, as too many doe, without offence, under pretence of recreation. The Scripture therefore is expresse, <sup>o</sup> *that we must not make a sport or mocke of sinne, it being the object* <sup>p</sup> *onely of our godly sorrow, and deepest griefe, not of our carnall joy*: that we may not recreate our selves <sup>q</sup> *with scurrility, ribaldry, lascivious, prophane or amorous Enterludes*, but onely with good and lawfull things, which are no <sup>r</sup> *wayes scandalous, or of ill report*: therefore we may not make Playes the object of our Recreation, *which were ever* <sup>t</sup> *infamous and unlawfull too*. Sixtly, I answer, that mens pretence of going to Stage-playes meerely for their honest recreation, is but a false surmise, which will be most apparant, if we shall truely weight, what it is to doe a thing, onely for honest Recreation, and what necessary ingredients and circumstances all lawfull recreations must have, <sup>t</sup> *Every honest lawfull Recreation must have these condi-*

<sup>o</sup> Prov. 14.9.  
<sup>cap.</sup> 24.17.  
<sup>p</sup> 2 Pet. 2.7,8.  
<sup>p</sup> sal. 119.136,  
<sup>139.</sup>  
<sup>q</sup> Ephes. 5.3,4.  
<sup>r</sup> See Act 3.  
<sup>s</sup> Scene 1.2.  
<sup>t</sup> 1 Cor. 10.32,  
<sup>33.</sup> Rom. 12.  
<sup>17.</sup>  
<sup>t</sup> See Act 6.  
<sup>Scene</sup> 2. 3,4,5,  
<sup>6.</sup>  
<sup>u</sup> Aquinas. se-  
<sup>cunda</sup> secundæ  
<sup>Quæst.</sup> 168.  
<sup>M.</sup> Perkins his  
<sup>Cases</sup> of Con-  
<sup>science.</sup> 1.3.c.4.  
<sup>sect</sup> 9. Vol. 2.  
<sup>pag.</sup> 140. 141.  
<sup>M.</sup> Northbrooke his Treatise of Vaine Playes and Enterludes. <sup>M.</sup> Samuel Bird, his Vse  
of the Pleasures of this present life, and others who write of Recreations.

tions: First the object, the subject of it must be lawfull, Christian, and commendable, *not sinfull, not infamous, or prohibited by the Magistrate.* Secondly, it must be bounded with due circumstances of *place and persons, both of them must be honest, & of good report*: in which all Stage-playes (especially in Play-houses,) are defective. Thirdly, it must have all these circumstances of time: First, *It must not bee on Lords-dayes, on times devoted to Gods more speciall service, on times either of publike or private fasting and solenane humiliations: nor yet in times designed for our honest studies, callings, or any necessary publike im-* ployments: Secondly, it must not be in the *night season when men by Gods appointment, and the ordinary course of nature ought to take their rest, to enable them the better to the duties of the ensuing day*: and so much the rather because such *night-recreations are occasions, if not pro-* vocations unto workes of darkenesse. Thirdly, it must be onely at such times when we stand in need of recreations to refresh our bodies or spirits: It must bee alwayes either after sicknesses, or naturall infirmities, or distempers of body or minde, to recover strength, health and vigor: or else after *honest labours, studies, and imployments, in our lawfull callings, to repaire the decayes, to refresh the wearinesse of our bodies, or to whet the blunted edge of our over-wearied mindes*: Fourthly, It must bee *rare and seldome, not quotidian.* Fifthly, the recreation must *not be overlong, not time-consuming*; it must be onely as a bait to a traviler, a whetting to a Mower or Carpenter, or as an howres sleepe in the day time to a wearied man; we must *not spend whole weekes, whole dayes, halfe dayes or nights on recreations, as now*

\* Prov. 14. 9.  
 \* Rom. 12. 17.  
 1 Cor. 10. 32.  
 Prov. 1. 15. c. 2.  
 19, 20. c. 4. 14.  
 15.  
 \* Ifay 58. 3, 13.  
 c. 22. 12, 13, 14.  
 Exod. 20. 8, 9.  
 Ephes. 5. 16. See here Aet 6.  
 Scene 12. & Aet 7. Scene 3.  
 Summa Angelica. Tit. Ludus, with all Expositors on the 4. Commandement.  
 \* See here, pag. 646, 746, 747, 754, 755. & 360. accordingly. & Seneca Epist. 122.  
 \* Ephes. 5. 11, 12, 13. Rom. 13. 12, 13.  
 1 Thes. 5. 7.  
 Prov. 7. 9, 10.  
 See here, pag. 360.  
 \* In oportuni & temporis & usus occasione veluti laboris quædam medicina ita ludus adhibendus est. Aristot. Polit. l. 8. c. 3. sect. 7. See M. Wheatly his Times Redemption: and all others who write of Recreations. \* Eccles. 3. 1, 4. Voluptates commendat rarior usus. Juvenal Satyr. 11. p. 111. \* Nec luisse pudet, sed non incidere ludum. Horat. Epist. l. 1. Epist. 14 p. 260. See M. Wheatly his Times Redemption. & here p. 254, 255, 258. & Aet 6. Scene 1. \* Iob 21. 11, 12, 13, Amos 6. 1, to 9. Ifay 5. 11. Iam. 5. 5, Mat. 24. 18, 20. c. 10. 6. Ifay 16. 12. Exod. 20. 9.



too many doe, <sup>i</sup> abundance of idlenesse in this kinde, being <sup>i</sup> Ezech. 16.  
 one of Sodomes hainous sinnes: Fourthly, they must <sup>2</sup> not be <sup>49, 51.</sup>  
 over-costly or expensive; but cheape and obvious, with as <sup>3</sup> See here Act  
 little expence as may bee. Fifthly, they <sup>h</sup> must bee such <sup>6.</sup> Scene 2. ac-  
 as are fuitable to mens callings, ages, places, sexes, con-  
 ditions, tempers of body, &c. that being not lawfull or conve-  
 nient in these regards to one, which yet are and may bee  
 commendable in, or fuitable to another. The recreations  
 of Princes being not meet for Peasants; and so <sup>e</sup> con-  
 verso; nor all the pastimes of the Laitie agreeable to the  
 Clergie. Sixtly, they must be all directed to a lawfull  
 end, <sup>i</sup> even to the strengthening, quickning and refreshing  
 both of our bodies and spirits, that so we may goe on with  
 greater cheerefulnesse in the duties of our callings, and in  
 the worship and service of God, whose <sup>k</sup> glory must bee  
 the utmost ayme of all our recreations. If our recreations  
 faile in all or any of these circumstances, or if wee use  
 prophane Playes or sports in <sup>l</sup> Churches, in other sacred  
 places devoted to Gods service, they presently cease  
 to be lawfull or honest, and so prove sinfull pleasures.  
 Now Stage-playes, & those who resort unto them under  
 the pretence of recreation, are defective or peccant in  
 all or many of these particulars. Therefore they are  
 not used, not frequented onely for honest recreation  
 sake. Lastly, admit men goe to Stage-playes onely to  
 recreate their mindes, and to refresh their spirits; I an-  
 swer, that this is so farre frow justifying or extenua-  
 ting, that it doth highly aggravate the execrable viti-  
 ousnesse of this their action, and proclaime them sin-  
 ners in an high degree. For what men or women are  
 there who can make a play, a sport, a recreation of sinne  
 and sinfull things; of ribaldry, prophane and scurrill  
 Jests, Adulteries, Rapes, Incests, Blasphemies, and such  
 other notorious abominations, that are usually acted on  
 the Stage, (<sup>m</sup> which vex every righteous soule from day  
 to day, and grieves it to the heart,) but such who are  
 voyd of grace, of sin-aborring, vice-lamenting repen-

E e e e e 3

tance,

<sup>n</sup> 2 Pet. 1. 7, 8.  
 See hee Act 5.  
 Scene 11. &  
 Chrysostom.  
 Hom. 38. in  
 Matth. accord-  
 ingly.

<sup>a</sup> Ifay 3. 9.

Phil. 3. 19.

Reply

tance, and wholly enthralled to the love, the service of these sinfull lusts and pleasures, which will plunge them over head and eares into eternall torments at the last; this being one of the highest degrees of lewdnesse, <sup>a</sup> for men to take joy and pleasure even in sinfull things.

If any here reply in the second place, that they delight not in the scurrilous sinfull passages, speeches, gestures, representations or parts in Stage-playes, which they altogether abhor, but only in the action, & in those honest Spectacles and discourses, which no man can condemne.

Answer 1.

<sup>o</sup> See Cyprian Epist. l. 2. Epist. 2. & here Act 3. Scene 1. & 3. Act 5. Scene 1. to 5. accordingly.

2

<sup>p</sup> See Cyprian Epist. l. 2. Epist. 2. Chrysoft. Hom. 6. 7. & 38. in Matth. Tertullian De Spectaculis. Lactantius De Vero Cultu. cap. 20. accordingly.

<sup>q</sup> 1 Thes. 5. 22. Jude 23. Psal. 119. 113.

To this I answer first, That commonly the more *obscene and scurrilous the Play, the more lascivious the Players action is, the more it exhilarates, and delights the Auditors, the Spectators*; no Playes, no Actors giving lesse content, then those that are most free from lascivious, amorous, prophane, effeminate jests, and gestures, as experience and the premises witness. This very suggestion therefore is untrue. Secondly, *those who delight in the appearances of evill, in the lively representations of sinne, or sinfull things, can never cordially abhorre the evils, the sinnes themselves*: for he that truly loathes a Man, a Toade, a Devill, a Serpent, (and so by consequent, a sinne, will abhorre their very pictures, and resemblances. Hence is it that a Christian who detests all sinne, hates & the very thoughts and imaginations, and absteines from all the appearances of it too. Since therefore Play-haunters delight thus in the representations of whoredome, adultery, and such like execrable crimes, needs must they take pleasure in the sinnes themselves. For, if men did cordially detest these sinnes as they pretend, the nearer the representations came unto the sinnes (as they oft-times come too neere in Stage-playes,

*even to the actuall commission of the very abominations acted:*) the more they would abhorre them, by rea-

<sup>r</sup> See Lampri- dij Heliogabalus. pag. 213.

Mimicus adulteris ea quæ solent simulatò fieri, effici ad verum iussit, &c. See Aulus Gellius. Noct. Attic. lib. 7. cap. 5. the story of Polus.

son



son of that neere similitude they beare unto the sinnes:  
 but the more lively the resemblances of these Stage-  
 lewdnesses are, the greater vicinity they have unto the  
 sins themselves, the more they are applauded, admired  
<sup>1</sup> & *actor eo peritior quo turpior iudicatur*: therefore they <sup>1</sup> Cyprian E-  
 doe not hate, but love these sins themselves, what ever <sup>pist. lib. 2. Epist.</sup>  
 they pretend. Thirdly, that which most Play-haunters <sup>2</sup>.  
 deeme nothing else but the representation of sinne in the  
 acting of Playes, is even the sin it selfe in Gods repute:  
 the acting of an effeminate whorish part upon the Stage  
 in womans apparell, with amorous, womanish speches,  
 gestures, kisses, cōplements, dalliances & imbracements,  
 with wanton, unchaste, lascivious glances, nods, and  
 sollicitations unto lewdnesse, yea the very expressions of  
 the acts of Venery on the Stage, are <sup>m</sup> nought else but <sup>m</sup> See Aēt 3. &  
 effeminacy, scurrility, wantonnesse, whoredome and adulte- <sup>s.</sup> thoroughout,  
 ry it selfe in Gods esteeme: the personating of a fooles accordingly.  
 part in jest, <sup>n</sup> is folly and vanity in good earnest: the <sup>a</sup> Prov. 13. 16.  
<sup>o</sup> speaking of vaine words, the swearing by the names of <sup>c.</sup> 14. 24. c. 15.  
 Pagan Idols, and the very uttering of their names, much <sup>21.</sup> Eccles. 2. 3,  
 more the acting of their parts: the very naming of forni- <sup>12, 13. c. 10. 13. 6.</sup>  
 cation and adultery, together with foolish talking and jesting <sup>o</sup> See Aēt 3.  
 on the Stage, are nought else but actual sinnes in Gods <sup>Scene 1. 3. 5. 7.</sup>  
 account, not onely in the Actors, but the <sup>\*</sup> Spectators too; who <sup>\*</sup> Rom. 1. 30.  
 give consent unto them: Those therefore who take <sup>2</sup> Iohn 11.  
 pleasure in all or any of these, delight not in the repre-  
 sentations onely of sinne, but even in sinne it selfe,  
 which should be their greatest sorrow. Fifthly, these  
 Play-house shadowes, and counterfeit resemblances of  
 evill, are a ready meanes to enamour men with, to in-  
 scare them in the very sinnes themselves, <sup>p</sup> as the Fa-  
 thers and premises witnesse: If then Play-haunters detest  
 these sinnes, why doe they not likewise <sup>q</sup> hate the very  
 representations of them, which are a beaten roade, a strong  
 allurements to these sinnes themselves? Certainly,  
 their little care to avoyd the one, bewrayes their love,  
 their little detestation of the other. Sixtly, whereas  
 some

5

<sup>p</sup> See Aēt 3.  
<sup>Scene 1. 2. 3. 7.</sup>  
<sup>& Aēt 6. tho-</sup>  
<sup>roughout.</sup>  
<sup>q</sup> 1 Thes. 5. 22.  
<sup>Math. 6. 13. c.</sup>  
<sup>5. 28. 29. 30.</sup>  
 6

some object, that they hate all scurrilous, filthy, amorous parts, discourses, passages, Pastorals, jests, and gestures in the Playes they goe to, approving none but chaste, but modest representations, passages, speeches : To this I answer, That as few Play-haunters, I dare say, can speake this seriously from his hearts : so it is but an idle false surmise. For first, every man who resorts to Playes, comes with a resolution to heare and see the whole Play acted, not one particular Scene or Act : he resolves, not this before hand with himselfe, I will onely see and heare this Act, this Scene, this Part ; but I will debarre mine eares, mine eyes from all the rest, because I detest their lewdnesse : no man goes thus pre-resolved to a Play ; he comes not therefore with an intention to abhor its lewdnesse, but to approve the whole. Secondly, few Play-haunters (that I say not any, I meane in point of conscience, though many doe it out of lasciviousnesse and lust) inquire before hand of the Play, whether it be scurrilous or obscene ? whether there be any prophanesse, any lewde parts or passages in it ? whether it bee such a one as they may behold with a safe conscience ? whether there bee any lewde ungodly persons who resort unto it, &c. but they run head-long to it without these premised Queries : Those therefore who make no such conscionable inquiries of the unlawfull parts and passages of Playes before they resort unto them, can \* hardly detest them when they come. Thirdly, he who truely abhors the lewde scurrill parts and sinfull passages of Playes, will chuse rather to \* avoyd the whole Play for the evill parts and particles which defile the whole ; (as every man is apt to flie those Cities that are but in part infected with the plague, and to eschue those sweet conserves and wholsome potions that are contempered with a little poyson,) then to behold the evill parts though with detestation, that he may enjoy the pleasure of the good ; there being more danger of sinne, of corrup-

\* See here, fol.  
548.

3  
\* See Rev. 18. 4.  
2 Cor. 6. 16,  
17, 18.  
Isay 52. 11.



corruption by the one, then hope of any reall benefit or contentment from the other. Lastly, every Play-haunters <sup>4</sup> presence at the whole entire Play, and his contribution to the Actors for playing of the whole, is a notorious approbation of, an unavoydable assent unto the whole, in Gods, if not in mens esteeme, who will thence conclude that they consented to and tooke pleasure in the whole. Let no Play-haunters therefore any longer cheat thêselves or others with these dilusory false pretences, which have neither truth nor substance in them: but quite abandon Playes and Play-houses, notwithstanding these evasions which wil not help them in the day of Iudgement. And thus much for the first Objection.

<sup>4</sup> See Chrysostom. Hom. 6. & 38, in Matth. accordingly.

The 2. Objection or pretence for seeing Stage-Object. 2. playes is this: That it serves to passe away mens idle time, which would else perchance be worse employed.

To this I answer first; That <sup>1</sup> therefore it is evill because it thus consumes mens pretious time which should bee better employed, either in publike or private duties of piety and devotion, or else in some honest studies, callings, or imployments for the publike good. Secondly, there is no man

Ans. 1.  
<sup>1</sup> See Act 6. Scene 1.

who hath so much vacant time, that he needs to run to Playes, to Play-houses, to waste, to poast away his idle houres. Alas, we all complaine with <sup>2</sup> Seneca and others, *Ars longa, vita brevis*; that our studies, our professions are long, our lives exceeding short and swift; and shall wee then adde wings, adde spurs of life-consuming pleasures of sin to our few winged dayes, to make them flie away with greatest haste and worser speed, as if we had too much life? <sup>3</sup> Our time is too too swift already; it runnes whiles wee sit still; it is alwayes flying more swift then any poast, whiles we are eating, drinking, sleeping, playing, and thinke not of its haste: yea so switt winged is it <sup>4</sup> ubi per luxum ac negligentiam defluit, ubi nulla rei bona impenditur, ut quod ire non intelleximus praterisse sentimus; that whiles we waste it thus on Playes and sports, it is past and gone before we discerne it move.

<sup>2</sup> De Brevitate Vitæ, cap. 1.

<sup>3</sup> Iob. 7 6. 6. 16.  
<sup>4</sup> 22. Psal. 30. 6.  
Psal. 103. 15.  
Psal. 144. 4.  
Isay 40 6. Iam.  
4. 14. See Act 6  
Scene 1.  
<sup>5</sup> Seneca De Brevit. Vitæ.  
lib. c. 12, 11, 12.

F f f f f f

And

<sup>y</sup> Seneca De  
Brevitate Vitæ.  
<sup>z</sup> Seneca Epist.  
24.

<sup>a</sup> Prov. 16, 4.  
Rev. 4, 11.  
<sup>b</sup> Iohn 17, 4.  
<sup>2</sup> Tim. 4, 7, 8.  
<sup>c</sup> 1 Pet. 1, 17.  
<sup>d</sup> Luk. 1, 74, 75.  
<sup>e</sup> Rom. 14, 7, 8.

<sup>f</sup> See D. Gough,  
his Family du-  
ties, & Thomas  
Beacon, his Ca-  
techisme, part  
6, fol. 487, to  
558.

<sup>\*</sup> An illa inge-  
miscit & plan-  
git, cui vacat  
cultum præci-  
osæ vestis in-  
duere, nec in-  
dumentum

Christi quod perdidit cogitare? accipere preciosa ornamenta & monilia elabo-  
rata, nec divini & cælestis ornatus damna deslere? Cyprian De Lapsis, pag. 343. See  
Chrysostom, Hom. 8. in 1 Tim. accordingly.

And shall we then bee so de sperately prodigall of our  
lives, our rich and peerelesse houres, as to plot, to study  
how to passe them quite away with more celerity, and  
farre leslier fruit? Certainly if we would but seriously  
consider and peruse that elegant *Treatise of an<sup>y</sup> Heathen,*  
*Of the shortnesse of life,* or this memorable speech of  
his <sup>z</sup> *Quotidie morimur, quotidie enim demitur aliqua pars*  
*vite, & tunc quoq, cum nescimus vita decrescit. Infanti-*  
*am amisimus, deinde pueritiam, deinde adolescentiam, usq,*  
*ad hesternum quicquid transyt temporis perit. Hunc ipsum*  
*quem agimus diem, etiam cum morte dividimus, &c.* If we  
would with all remember the end for which God  
made us; to wit, <sup>a</sup> *to doe his service;* <sup>b</sup> *to finish the worke*  
*which he hath given us to doe;* <sup>c</sup> *and to passe the time of*  
*our pilgrimage here in his feare:* Or the cause for which  
our blessed Saviour redeemed us, <sup>d</sup> *That we might serve*  
*him in holinesse and righteousness before him all the dayes*  
*of our lives:* <sup>e</sup> *that we should no longer live to our selves but*  
*unto him alone, and that living and dying we might be his.* If  
we would further seriously ponder how many holy du-  
ties we have every day to performe towards God; how  
many graces, and degrees of grace we want; how ma-  
ny daily sinnes and lusts we have to lament and mortifie;  
<sup>f</sup> how many offices of piety, of charity, of courtesie,  
duty and civility wee have to exercise towards our  
selves, our friends, our neighbours, our families, our ene-  
mies, as we are men, or Christians, in all those severall  
relations wherein wee stand to others: <sup>\*</sup> considering  
withall what time we ought to spend upon our lawfull  
callings, upon the care and culture of our soules <sup>\*</sup> *which*  
*are then most neglected, when as our bodies are most pamper-*  
*red, most adorned;* all which are sufficient to mono-  
polize even all our idle dayes & more. And if we would  
adde to this; these strict commands of God: *Exod.*



20.9. Sixe dayes & shalt thou labour and doe all thy worke; 3 Which precept is not a meere permission to labour, as some explaine it, but an absolute peremptory command. See Thomas Becon, his Catechisme, fol. 343 344, 345. Nyder super Præceptū tertium, cap. 14. Gervan, Lyræ, Rhabanus Maurus, BB. Babbington, M. Perkins, Downham, Dod, Lake, and others on the 4. Commandement.

Gen. 3. 19. In the sweat of thy face shalt thou eat bread till thou returne unto the ground: (a curse, a precept layd on all mankind.) Ephes. 5. 15, 16. See that yee walke circumspectly, not as fooles but as wise, redeeming the time, because the dayes are evill: 2. Thes. 3. 10, 11, 12, 13, 14. For even when we were with you this we commanded you, that if any would not worke, neither should he eat. For we heare there are some (and O that we did not now heare of many such among us) which walke among you disorderly, not working at all, but are busie-bodies. Now them that are such wee command and exhort by our Lord Jesus, that with quietnesse they worke and eat their owne bread, not being weary in well doing. And if any obey not our Word by this Epistle note that man, and have no communion with him, that he may be ashamed, Did we, I say, consider all this, or did we remember, how narrow, steepe, and difficult the way is unto Heaven, and what paines all those must take who meane to climbe up thither; We should then speedily discover, how little cause men have to run to Stage-playes to passe away their idle houres, which flie away so speedily of themselves. But suppose there are any such (as alas our idle age hath too too many,) who though they are loath to die, (as all men should be willing to depart who have finished or survived their worke, or else want good imployments,) yet<sup>h</sup> they have so much idle time, that they know not how to spend, standing all the day idle, like those lazy Loyterers, Matth. 20. 1. to 8. even for want of worke; or loytring abroad like our common Vagrant Sturdy-beggars, not so much because they cannot, but because they will not worke; let all such idle-Bees know, that Christ Iesus and their Lord and Master hath a Vineyard in which they may and ought to spend their time; he hath store of imployments for them though themselves have none, even

De Habit. Virg. pag. 124. \* Ioh. 17. 5, 6. Act. 13. 36. Luk. 2. 26, 27, 28, 29, 30. 2 Tim. 4. 6, 7, 8. <sup>h</sup> See Seneca De Brevitate Vitæ, cap. 1. 2, 9. to 12.

F f f f f 2

enough

enough to take up all the vacant houres of their lives. When therefore any Play-haunters or others have so much idle time that they know not how to bestow it, let them presently step into the Lords Vineyard; let them repaire to Sermons, and such other publike exercises of Religion; calling upon one another and saying, <sup>h</sup> Come and let us goe up to the mountaine of the Lord, to the house of the God of Iacob, and hee will teach us his wayes, and we will walke in his pathes : or else betake themselves to their owne private prayers and devotions : Let them <sup>i</sup> read the Scriptures, or some other pious Bookes, which may instruct them in the wayes of godlinesse: <sup>k</sup> or sing Psalmes, and Hymnes, and spirituall Songs to God: let them seriously <sup>l</sup> examine their owne consciences, hearts and lives, by the sacred Touch-stone of Gods Word; let them <sup>m</sup> bewaile their owne originall corruption, with all their actuall transgressions, and sue earnestly to God for pardon for them; let them labour <sup>n</sup> after all the graces and degrees of grace which yet they want, and bee ever adding to those graces which they have: let them <sup>o</sup> renew their vov'es and covenants with God, and walke more closely, more exactly with him every day: let them muse and meditate on God, on all his great and glorious workes and attributes; on Christ and all his sufferings; on the holy Ghost and all his graces; on the Word of God and all its precepts, promises, threatnings; on Heaven and everlasting happinesse: on Hell and all its torments; on sinne and all the miseries that attend it: <sup>p</sup> on their owne frailty and mortality; on the <sup>r</sup> vanity of all earthly things; on the day of death and <sup>t</sup> judgement, which should be alwayes in their thoughts; and on a thousand such like particulars, on which they should imploy their mindes and vacant houres. If men will but thus improve their idle time which now they waste on Playes and such like vanities (which <sup>t</sup> onely treasure up wrath unto their soules against the day of wrath, and plunge them deeper into Hell at last,) what benefit, what comfort might they

<sup>h</sup> Ifay 2.3.5.

<sup>i</sup> Deut. 6. 5. to

8. cap. 17. 19.

John 5. 39.

Acts 17. 11.

<sup>k</sup> Ephes. 5. 19.

20. Col. 3. 16.

<sup>l</sup> Lament. 3. 40.

<sup>m</sup> 1 Cor. 11. 28.

<sup>n</sup> Jer. 31. 9.

18. 19. Zach.

12. 10. 11.

<sup>o</sup> Rom. 7. 24.

<sup>p</sup> 2 Pet. 1. 5. 10

10. cap. 3. 18.

<sup>r</sup> Jer. 50. 4. 5.

<sup>s</sup> Psal. 61. 8.

Mal. 3. 16.

<sup>t</sup> Psal. 73. 18.

<sup>u</sup> Gen. 24. 63.

<sup>v</sup> Psal. 1. 2. Psal. 8.

thorowout. Psal.

63. 6. Psal. 77.

12. Psal. 119. 15

23. 48. 78. Psal.

143. 5.

<sup>w</sup> Deut. 32. 29.

<sup>x</sup> See Eccles. 1.

1. 2. &c.

<sup>y</sup> 2 Cor. 5. 10.

11.

<sup>z</sup> Rom. 2. 5.

See Part 1. Act

6. Scene 19. 20.



they reape? their idle vacant seasons would then prove the comfortablest, the profitablest of all others, and bring them in a large returne of grace here, of glory hereafter. Let us therefore henceforth labour to improve our cast, our leisure times to our eternall advantage; *Et ab hoc exiguo & caduco temporis transitu, in illa nos toto demus animo, quæ immensa quæ æterna sunt, quæ cum melioribus communia: Hæc nobis dabunt ad eternitatem iter, & nos in illum locum ex quo nemo eijciet, suble- nabunt: hæc una ratio est extendendæ mortalitatis, imo, in immortalitatem vertendæ:* and then we need not run to Masques, to Playes, or Play-houses to passe away our time. Lastly, I answer, That men cannot be worse im- ployed then in hearing or beholding Stage-playes, *Nihil enim tam damnosum bonis moribus, quam in aliquo Spectaculo desiderare: tunc enim per voluptatem facilius vicia surrepunt.* It was <sup>u</sup> Seneca his resolution to his friend Lucilius, when he requested his advice, *what thing hee would have him principally to avoyd;* and it may be a satis- factory answer to this Objection. For how can men be worse imployed, then in hearing, seeing, learning all kinde of vice, of villany, and lewdnesse whatsoever? then in depraving both their mindes and manners, and treasuring up damnation to their soules? <sup>\*</sup> *This is the onely good imployment, that our Play-haunters have at Playes,* which is the worst of any. This Objection therefore is but idle.

<sup>\*</sup> Seneca De  
Brev. Vitæ cap.  
14 17.

<sup>u</sup> Seneca Epist.  
7. Sec. Act 6.  
Scene 5. pag.  
449. 484.

<sup>\*</sup> See Part 1.  
Act 6. tho-  
rowout.

The 3. Objection which Play-frequenteres make for *Object. 3.* the seeing of Playes, is this. That the frequenting of Stage-playes (as their owne experience witnesseth,) doth men no hurt at all: it neither indisposeth them to holy duties, nor inticeth them to lust or lewdnesse: therefore it is not ill. An Objection made in <sup>y</sup> *Chryso- stomes* time, as well as now.

To this I answer first; that Play-haunters are no <sup>y</sup> *Verum ut absurdam in- venias tuorum spectaculorum quibus suspen- sus inhias excusationem, dicis te utilitatem capere ex his ex quibus jacturam pateris irrecuperabilem, Hom. 1. De Verbis Isaie: Tom. 1. Col. 1284. A.*

- meete judges in this case, because most of them being yet <sup>z</sup> in the state of sinne and death, are altogether senselesse of the growth and progresse of their corruptions, of which they take no notice. Excellent to this purpose is that speech of <sup>a</sup> Seneca. *Quare vitia sua nemo confitetur? Quia etiam nunc in illis est. Somnium narrare, vigilantis est; & vitia sua confiteri, sanitatis indicium est. Expergiscamur ergo, ut errores nostros coarguere possimus.* Stage-haunters are for the most part lulled asleepe in the Dalilaes lappe of these sinfull pleasures, yea they are quite dead in sinnes and trespasses; their <sup>b</sup> eyes are so blinded that they will not see, their hearts so hardened that they cannot discern, their consciences so cauterized that they never seriously behold nor yet examine the execrable filthinesse, greatnesse, multitude, growth, or daily increase of their beloved sinnes and luits; no marvelle therefore if they affirme this falsehood; that they receive no hurt at all from Stage-plays. Secondly, every man (especially those who were never thoroughly humbled for their sinnez, as few Play-frequenters are,) is a <sup>c</sup> corrupt, a partiall, and so an unfitting judge, in his owne cause. As therefore men in ordinary differences, referre the censure and determination of their owne causes to indifferent Arbitrators who are no wayes ingaged in their suits, declining their owne particular discitions to avoyd all partiality; it being against reason (as <sup>d</sup> Mr. Littleton and our Law-bookes H. 4. 8. Br. Leete teach us,) that any man should be the Judge of his owne cause. Or as <sup>e</sup> Aristotle writes of Physicians, that they use the helpe of other Physicians in their owne sicknesse, because they cannot discern the true touch of their owne diseases by reason of their distemper: the same should our Play-haunters doe in this particular; referre the examination of the hurt they receive from Playes and Play-houses unto others, who are impartiall judges; but not unto themselves, whom selfe-love makes too partiall. Thirdly, I answer with S. Hierom; <sup>f</sup> *Tunc maxime*
- <sup>g</sup> Eph. 2. 1, 2, 3.  
See Part 1.  
Act 4.  
<sup>h</sup> Epist. 54.  
pag. 241.  
<sup>i</sup> 2 Cor. 4. 4.  
Heb. 3. 13.  
<sup>j</sup> Male verum  
examinat om-  
nis corruptus  
Iudex. Horat.  
Serm. l. 2. Satyr.  
2. pag. 199.  
<sup>k</sup> Sect. 212. 12.  
H. 4. 8. Br. Leete  
12. 9. H. 6. 10.  
a. 7. H. 6. 13. a. 1.  
E. 3. 13. a. 23. a.  
8. E. 3. 2. a.  
<sup>l</sup> Polit. lib. 3.  
cap. 12.  
<sup>m</sup> Epist. 1. c. 3. 5.  
3



*maxime oppugnaris, si te oppugnari nescis. Adversarius noster, tanquam lea rugiens, aliquem devorare querens circumit; & tu pacem putas? Sedet in insidijs; insidiatur in occulto; & tu frondosa arboris tectus umbraculo, molles somnos futurum praeda, carpis? Inde me persequitur luxuria, inde compellit libido, ut habitantem in me Spiritum sanctum fugem, ut templum ejus violem: persequitur, inquam, me hostis, cui nomina mille, mille nocendi artes; & ego infelix victorem me putabo, dum capior? In illo estu Charybdis luxuria salutem vorat. Ibi ore virgineo ad pudicitia perpetranda naufragia, Scylla seu renidens, libido blanditur. Hic barbarum litus, hic Diabolus pyrata cum socijs portat vincula capiendis. Nolite credere, nolite esse securi. Licet in modum stagni fusum aquor arrideat; licet vix summa jacentis elementi spiritus terga crispentur: magnos hic campus montes habet; intus inclusum est periculum, intus est hostis, expedito rudentes, vela suspendite; tranquillitas ista tempestas est.*

Stage-players and Play-haunters are commonly most dangerously corrupted by the Playes they act and see, when as they are least sensible of their hurt; yea their oft resort to Playes and Play-houses which perchance did somewhat gall their consciences at the first, hath made them fencelesse of their mischiefe at the last. & *Vulnere vetusto & neglecto callus obducitur, & Bernard. De eo insanabile quo insensibile fit. Solum est cordurum quod semetipsum non exhorret quia nec sentit.* I shall therefore shut up this reply with that of <sup>h</sup> Bernard, which I <sup>h</sup> De Consideratione. lib. 1. c. 2.

would wish all unlamenting Play-haunters & sinners to consider. Scio, longius à salute absistere membrum quod obstupuit, & agrum sese non sentientem, periculosus laborare. Fourthly, the hurt men receive from Stage-playes, is like the growth of their bodies, it increaseth by certaine insensible degrees, so that it is hardly discerned whiles it is growing, till time hath brought it to maturity. <sup>i</sup> *Nemo repente fit turpissimus:* is as true as ancient. <sup>i</sup> Juvenal. Sat. 2. pag. 12.

No man becomes extreamely vitious on a sudden, but by unsensible gradations, and so doe Play-haunters too,

even

\* Epist. 123.  
See Olorius de  
Regum Instit.  
lib. 4. here, p.  
916. in the  
margent, accord-  
ingly.

\* Matth. 13. 25,  
26, &c.

1 See Part 1.  
Act 6. Scene 12.  
14, 18, 19, 20.  
& pag. 910.

5

m See Part 1.  
Act 6. Scene 3.  
4, 5, 18, 19, 20.

n De Singulari-  
tate Clerico-  
rum, Tract.  
Tom. 2. p. 199.  
200.

even by those seeds of vice which Stage-plays sow and nourish in them. What \* *Seneca* writes of the discourses of lewde companions ; *Horum sermo mul- tum nocet ; Nam etiam si non statim officit, semina in ani- morelinquit ; sequiturq, nos etiam cum ab illis discesserimus resurrecturum postea malum.* The same may I truly write of Playes ; whose evill fruits, like \* *tares* that are buried under ground, are oft concealed for a time, till at last they bud forth by degrees, and come to perfect ripeness ; and then they are avious unto all mens view. No wonder therefore if Play-haunters discover not the hurt they receive from Playes, because it creepes thus on them by imperceptible gradations, though faster upon some then others. But albeit Play-haunters feele no hurt at first, (no more then those who drinke downe poyson in a sugered cup, which yet proves fatall to them at the last, though it were sweet and luscious for the present,) yet when terrors of conscience, death, and judgements, when crosses and afflictions shall thorowly awaken them ; when God shall set all their sinnes in order before them, or bring them by his grace and mercy to sincere repentance, *then they shall finde and know it to their grieve* (as sundry <sup>1</sup> *penitent Players and Play-haunters have done before them,*) that Stage-plays have done them hurt indeed. Fifthly, Stage-plays have exceedingly <sup>m</sup> *depraved, corrupted many Spectators from time to time, and drawne them on to divers sinnes, which have even sunke their soules to Hell;* as the premises largely testifie : And can any then think to escape all danger, even where they have scene so many perish ? Can any man rest secure where multitudes have miscarried ? What <sup>n</sup> *S. Cyprian* therefore writes in a like case, that shall I here commend to Stage-haunters. *Ad vos nunc mea exhortatio convertitur, quos nolumus experiri talia precipitia ruinarum. Metuite quantum potestis ejusmodi casus exitia. Et in ista subversione labentium vos experimenta perterreant. Nimum praceps est*



est qui transire contendit, ubi alium conspexerit cecidisse, & vehementer infrenis est cui non incutitur timor alio perenne. Amator vero est salutis sue qui evitat aliena mortis incursum, & ipse est providus qui sollicitus fit cladibus caterorum. Adversa est confidentia que periculis vitam suam pro certo commendat; & lubrica spes est que inter fomenta peccati salvari se sperat. Incerta victoria est, inter hostilia arma pugnare; & impossibilis liberatio est flammis circumdari, nec ardere; quod<sup>o</sup> Solomon non negat, <sup>o</sup> Prov. 6. dicens. Quis alligabit in sinu suo ignem, vestimenta autem sua non comburet? Credite quæso vos, credite divine fidei quinimo plus quam nostræ. Difficile quis venenum bibet & vivet: verendum est dormienti in ripa, ne cadat, cum dicat Apostolus, <sup>p</sup> Qui se putat stare videat ne cadat. In hac <sup>p</sup> I Cor. 10. parte expedit plus bene timere, quam male fidere. Et utilius est infirmum se homo cognoscat, ut fortis existat; quam fortis videri velit, ut infirmus emergat. Sixtly,

all Play-haunters receive much hurt from Stage-playes & what ever they pretend: For first, these Playes enflame & Istant: & their lusts, ingender unchast affections in their soules; gestiant se ob- mispend their mony and time, indispose them to Gods continuïssé tutores service & sincere repentance, by intrhalling them in the quos magis ul- guilt of sundry other mischiefes, as I have <sup>t</sup> elsewhere debuerant. largely proved. Secondly, it makes them guilty of all Bernard, Epist. the sinnes that are either acted or committed at the 178 fol. 212. Play-house; of all the Play-poets, all the Actors wicked- <sup>t</sup> Aët 6. tho- nesse which they maintaine and cherish both with rowvout. their purses and presence. A fearefull mischiefe.

<sup>t</sup> Nam qui alios peccare fecerit, multos secum precipitat <sup>t</sup> De Gubernatione Dei l. 4. in mortem, & necesse est ut sit protantis reus, quantos secum pag. 141. See here pag. 417. traxerit in ruinam; as Salvian well observes. Thirdly, your very contribution unto Players for their Playes and action if Saint <sup>t</sup> Augustine and others may be cre- <sup>t</sup> See Aët 6. dited, is a very great and hainous sinne; of which every Scene 2. pag. Play-haunter is guilty. And is it not the greatest hurt 324, 325, 326, that can be, to be guilty of an hainous sinne, which sub- 472, 688, 904. jects men to Gods curse and vengeance here, and to 10 907.

G g g g g

eternall

4

¶ Proflus displicet in pulcherrimo corpore non solū morbus sed & nāvus. Bernard. Epist. 249. fol. 225. D.  
 \* Decet Christianum non solum habere vitæ sanitatem, sed & famæ decorem. Bernard. Epist. 127. fol. 206. B.

7 Homil. 38. in Matth. Tom. 2. Col. 300. A. B.

¶ Here, pag. 417. 418.

7

eternall torments hereafter? Fourthly, your very example in frequenting Playes and Play-houses, as it is, *scandalous and offensive to Gods Church, Gods Saints, & and unbecoming the Gospell of Christ*, so it is a meanes to harden vitious Play-haunters, to encourage and draw on many Spectators unto Stage-playes, who are polluted, vitiated, and made worse by them: whose sins shall certainly be put on your, as well as on their scores at last, whose lewde example was the originall occasion both of their sinne and hurt. I shall therefore cloze up this reply with that of *Chrysostome*, to those who made this very objection. *Sed ego, inquires, ostendam, nihil multis huiusmodi ludos, obfuisse: immo vero id maxime nocet, quod frustra & incassum tempus consumis, & scandalum alyis offers. Nam etsi tu quodam excelsi animi robore, nihil inde tibi mali contraxisti: attamen quoniam alios imbecilliores, exemplo tui spectaculorum studiosos fecisti, quomodo non ipse malum tibi contraxisti, qui causam mali committendi alyis prabuisti? Qui enim ibi corrumpuntur tam viri quàm mulieres, omnes corruptionis crimina & causam in caput tuum transferunt. Nam quemadmodum si non essent qui spectarent, nec essent etiam qui luderent: sic quoniam uterq; sunt causa peccatorum qua committuntur, ignem etiam patientur. Quare quamvis animi tui modestia effecisti, ut nihil tibi inde obfuerit, quod ego fieri posse non arbitror: quoniam tamen aly causa ludorum multa peccarunt, graves propter hoc penas lues, quamvis etiam multo modestior & temperantior esses, si nullo modo eo pergeres.* Which passage (formerly, <sup>2</sup> Englished), I would with all Play-haunters seriously to consider. Lastly, admit that many Spectators receive no hurt from Stage-playes; yet certainly they are very dangerous temptations unto evill; and it is Gods preventing grace alone, of which no Play-haunter can presume, that preserves men from their grosse corruptions. Why then shall wee runne our selves into such temptations, such infectious, insinuating, if not enfla-

ring



ring pleasures of sinne, which wee may avoyd with safety, but not resort to without feare of danger? <sup>a</sup> Hierom. E-  
<sup>a</sup> *Quid tibi necesse est in ea versari domo in qua necesse ha-* pist. 47. cap. 1.  
*beas aut perire, aut vincere? Quis unquam mortalium*  
*juxta viperam securos somnos cepit? quæ etsi non percutiat,*  
*certe sollicitat. Securius est perire non posse, quam juxta*  
*periculum non perisse.* O therefore let us flee these pe-  
 stiferous Enterludes which will endanger hurting us,  
 if that they harme us not.

If any here reply, as some did to <sup>b</sup> *Tertullian* in this  
 very case: *Thas the Sunne shines on a dung-hill, and yet its*  
*beames are not defiled by it: so men may looke on Stage-*  
*playes and yet not be polluted; c for unto the pure all things*  
*are pure:* And admit there be some obscenity in Stage-  
 playes, yet chaste hearts and eares will not be tainted  
 with it. <sup>d</sup> *Auribus enim castis obsceni sermones cum sono*  
*deficiant, nec secretum pudici cordis irrumpunt: nec erum-*  
*pit sermo turpis ex mente nisi se voluntarie mens aut cor-*  
*rumpat, quam recipiat aliquid unde corrumpatur, aut pro-*  
*ferat. Turpia quoq; verba per aures ingressa, quid prava-*  
*lent, si non fuerint arbitrio mentis admissa? Quando au-*  
*tem prevalent, non ipsam corrumpunt mentem, sed jam*  
*corruptam sponte reperiunt. Pulchrorum quoq; corporum*  
*formæ per oculos irrepentes, animum non movent incorrup-*  
*tum; & quandò corruptibiliter movent, non corrumpunt*  
*sanum, sed ostendunt propria voluntate corruptum;* as *Pro-*  
*sper Aquitanicus* writes.

*Reply.*

<sup>b</sup> Sed Sol, imò  
 ipse Deus ista  
 de cælo spec-  
 tat, nec conta-  
 minatur. Plane  
 Sol & in cloa-  
 cam radios su-  
 os defert, nec  
 contaminatur.  
 Tertul. De Spe.  
 Etac. c. 20. pag.  
 397.

<sup>c</sup> Titus 1. 15.

<sup>d</sup> Prosper. De  
 Vita Con-  
 templ. l. 1. c. 6.

To this I answer first, that the Sunne is of a pure and *Answer.*  
 celestially nature, incapable of any defilement whatso-  
 ever; its shining therefore on a dunghill can no wayes  
 maculate its pure rayes, which oft-times make the  
 dung-heape stinke the more. But mans nature as it was  
 capable of pollution at the first, before *Adams* fall, so  
 it is <sup>e</sup> altogether filthy, stinking, and corrupted since, more  
 apt to be inflamed with any lascivious amorous spee-  
 ches, gestures, Playes and Enterludes, then Tinder,  
 Gun-powder, Flax, or Charcole are with the least

<sup>e</sup> Psal. 14. 2, 3.  
 Psal. 51. 5.  
 Job 14. 4. cap.  
 15. 14. Rom. 3.  
 9. to 19. cap. 7.  
 12. 10, 23, 24.  
 Gen. 6. 11, 12.  
 May 60. 26.

Gggggg 2

sparkes

<sup>r</sup> Plal. 51.5. 1partes of fire. <sup>f</sup> Every Sonne of lapsed Adam is borne  
 Iob 14.4. Rom. into the world a sinfull, uncleane, depraved creature, over-  
 5.12. to 20. See spred with a universall leprosie of corruption: & all the ima-  
 Augustine ad ginations of his heart are evill, yea onely evill, and that  
 Valerium De continually: <sup>h</sup> yea all his rightousnesse is but as mensruous  
 Nuptijs & rags, and <sup>i</sup> in him there dwells nothing that is good: his  
 Concupiscen- very <sup>k</sup> eyes being full of adultery: so that they cannot cease  
 tia, and all who from sinne; and his <sup>l</sup> heart most desperately wicked and de-  
 have written ceitfull above all things, as both Scripture and experi-  
 of originall ence teach us: No wonder then if Stage-playes (which  
 sinne, and its nature. if we believe <sup>m</sup> S. Chrysostome, are farre more contagious  
<sup>z</sup> Gen. 6.5,11, & filthy then any dung,) defile mens vicious natures, though  
 12. no stinking dung-heape can pollute the shining Sunne.  
<sup>h</sup> Ifay 64.6. We see that <sup>n</sup> the very sight of the forbidden fruit was  
<sup>i</sup> Rom. 7.18. sufficient to tempt Adam and Eve to sinne even before their  
<sup>k</sup> 2 Pet. 2.14. Natures were depraved: and we know <sup>o</sup> that the casuall  
<sup>l</sup> Ier. 17.9. sight of Bathsheba was sufficient to p<sup>o</sup>voke even regenerate  
<sup>m</sup> Hom. 38. in David to an adulterous act: And will not then the pre-  
 Marth. here, p. meditated voluntary delightfull beholding of an un-  
 412. 413. chaste adulterous Play, much more contaminate a vo-  
<sup>a</sup> Gen. 3.6. luptuous, carnall, gracelesse Play-haunter, who lies rot-  
<sup>o</sup> 2 Sam. 11.2. ting in the sinke of his most beastly lusts? A very Hea-  
 to 6. then could informe us thus much: *P. Ad deteriora non  
 tantum primum iter est, sed etiam preceps;* that mans nature  
 is not onely prone, but precipitate unto evill things: and  
 shall Christians then thinke themselves, as incapable  
 of contagion as the shining Sunne? God forbid: we  
 may perchance bee such in Heaven hereafter, as neither  
 a velle, nec posse peccare; but here we cannot be such;  
 For what man among us can say, <sup>r</sup> that he hath made his  
 heart cleane, and that he is pure from his sinne? Certaine-  
 ly if any dare say so, (as some Papists write of their su-  
 per-errogating super-arrogant Saints,) <sup>t</sup> St. John;  
<sup>u</sup> Tit. 1.15. See will tell him that he is a lyer, and there is no truth in him.  
 Ambrose, Hierem And although <sup>v</sup> unto the pure all things (that is all good, all  
 Theodoret, Pri-  
 masius, Sedulius, Remigius, Beda, Anselme, Haymo, Rhabanus Maurus, Oecumenius, Lyra, An-  
 selm; Toftatus, Calvin, Marlorat, and others. Ibidem.

lawfull.



lawfull, all indifferent things, all meates and drinckes, for of them the Apostle speakes) are pure, yet unto the impure (and such \* for the most part are all Play-haunters) all things (that is all good, all indifferent things, all meates, all drinckes and recreations) are uncleane; and so by consequence Stage-playes too; because their very conscience is defiled. Secondly, whereas it is objected, that evill things corrupt not chaste or honest eyes, or eares, or hearts. I answer, that it is true indeed in these three particular cases: First, when as the evils which men see or heare are meerely casual, not run unto of set purpose upon deliberation. Secondly, when men are necessitated to heare and see them, even against their wills: and yet in these two cases they prove \* oft-times *contagious*. Thirdly, when as men see or heare them \* with highest detestation of their lewdnesse, and strong resolves against them: not with delight or approbation. But thus men see and heare not Stage-playes, to which they purposely and willingly resort, in which they place their pleasure and delight. Therefore they cannot but corrupt, yea dangerously defile them, because they doe not loath but love them over-much. And what so apt to contaminate and deprave men, as that which they best affect?

\* See Part 1.  
Act 4. Scene  
1. 2.

2

1

2

\* See here, fol.  
548.

3

\* Peccata præterita non nocent quando non placent.  
Hierom. Com. in  
Marc. 16.

The last Objection for the seeing of Playes is this: *Object. 4.* If you debarre us from beholding Stage-playes (say some) you will then deprive us of all our mirth, our pleasures, and cause us for to live a melancholy, sad, dumpish life, the which we cannot brooke: therefore you must still permit us to resort to Playes.

To this I answer first: that it is the condition of all voluptuous carnall persons, to deeme themselves much restrained, when as they are inhibited from any one sinfull pleasure in which they take delight; as if <sup>a</sup> all their comforts, their contentments, yea their life it selfe, were utterly lost and gone. Let a Drunkard be but restrained

*Ans. 1.*

<sup>a</sup> Nunc perierunt omnia: nam voluptates cum perdi-

dit homo, non statuo eum vivere. Sophoclis Antigone. pag. 389.

G g g g g 3

from

\* Luxurioso  
frugalitas pæ-  
na est: pigro  
supplicij loco  
labor est, desi-  
dioso studere  
torqueri est.  
Non ista diffi-  
cilia sunt na-  
tura, sed nos  
fluidi & ener-  
ves. *Seneca. E-  
pist. 71.*

\* Si dicis, du-  
rus est hic ser-  
mo, non pos-  
sum mundum  
spernere, &  
carnem meam  
odio habere:  
dic mihi, ubi  
sunt amatores  
mundi qui an-  
te pauca tem-  
pora nobiscum  
erant? Nihil  
ex ijs reman-  
sit, nisi cineres  
& vermes. At-  
tende diligen-  
ter quid sunt,  
vel quid fue-  
runt. Homines  
fuerunt sicut  
tu, comed-  
runt, bibe-  
runt, riserunt,

duxerunt in bonis dies suos, & in puncto ad inferna descenderunt. Hiccaro eorum  
vermibus, & illic anima ignibus deputatur, donec rursus infelici collegio colligati  
sempiternis invelantur incendijs qui socij fuerunt in vicijs. *Bernardi Meditatio-  
nes. cap. 2* ¶ See *Salvian, De Gubernat. Dei. lib. 6.* & here, *Act 5. Scene II.*  
z *Rev. 21. 27. cap. 22. 15.*

from his Cups and Pot-companions; an Whore-ma-  
ster from his Queanes and Whoredomes, a common  
Dicer from his unlawfull gaming, or a Play-haunter  
from his Stage-playes, which delight and feed his lusts;  
\* *they presantly thinke themselves undone, yea quite be-  
reaved of all their pleasures:* and all because they place  
their happinesse, their chiefe delights in these their  
carnall contentments, which alwayes end in horror. But  
alas what \* *hard in'urious restraint is this, to inhibit them  
from sinne and sinfull things,* which would certainly  
plung them into eternall misery, from which the very  
Lawes of God, of nature, of Nations have long since de-  
bard them, under the severest penalties? What, are Chri-  
stians growne now such carnall Epicures, as to thinke  
there is no pleasure, mirth or solace but in sinne alone,  
in amorous Pastorals, obscene lascivious speeches, jests,  
and Enterludes, or such lewde notorious abominations  
as should even pierce all Christian hearts with griefe?  
y *what, is there no pleasure thinke we but in that which God  
prohibits? in that which he and all good men abhorre?* in  
that which shuts men out of Heaven, and poasts them  
on to Hell? Good God, if these be the chiefe delights  
of Christians now, which was the vice, the shame of  
Pagans, of Christians heretofore, why doe any such vo-  
luptuous carnall Christians hope for Heaven? Are  
there any lascivious Stage-playes, Spectacles, Songs, or  
such like sinfull vanities there? are there any such lust-  
fomenting, sin-engendring sports or pastimes in Hea-  
ven, as carnalists delight in here on earth? O no, z *there  
is no uncleanesse, vanity or lasciviousnesse in that holy place:*  
If men therefore thinke themselves miserable when  
they are deprived of these pleasures here, what happi-

nesse



nesse can they hope to finde in Heaven hereafter, where there are no such Enterludes, such carnall contentments as they delight in now? If then wee may bee happy, yea eternally happy in the highest degree without these lust-enraging Enterludes hereafter, why should wee deeme our selves unfortunate in being restrained from them now? especially since Christ himselfe informes us, *\* that if any man will come after him, he must deny himselfe in all his sinfull pleasures, and crucifie his flesh with the affections and lusts thereof.* The Saints and Angels now in Heaven; the Primitive Church and Christians, yea and many Pagans, whiles they were on earth, accounted their lives most comfortable, though they wanted Stage-playes, *\* yea, this was one of their greatest contentments, that they had quite abandoned them.* Nay those very Saints of God on earth, who now lead the most comfortable, joyfull, happy lives of all men in the world, are such who never come at Stage-playes: and many carnall men there are who live full merry, full jolly lives without them. This Objection therefore is but frivolous. Secondly, though men are deprived of Stage-playes, of all other unlawfull pleasures whatsoever; yet they have choyce enough of sundry lawfull recreations, and earthly solaces with which to exhilarate their mindes; and sences: *<sup>b</sup> They have the severall prospects of the Sunne, the Moore, the Planets, the Stars, the water, the earth, with all the infinite variety of Creatures, of Fishes, Birds, Fowles, Beasts, creeping things, Trees, Herbes, Plants, Rootes, Stones, and Mettals that are in them, to delight their eyes: They have <sup>c</sup> the Musicke of all Birds and singing creatures to please their eares; the incomperably delicate <sup>d</sup> odoriferous scents and perfumes of all Herbes, all Flowers, Fruits, &c. to refresh their noses: the <sup>e</sup> savory tastes of all edible creatures to content their pallats, so farre as the rules of sobriety and*

*\* Luk. 9. 23.  
Gal. 5. 24.*

*\* See Act 6.  
Scene 5. & Act  
7, Scene 2. 3.*

2

*<sup>b</sup> See Cyprian de Spectaculis, & Chrysost. Hom 38. in Matth accordingly & Psal. 8. 1 to 9.  
<sup>c</sup> Psal. 143. 5.  
<sup>d</sup> Psal. 8. 3. to the end. Isay 51. 6.  
<sup>e</sup> Psal. 104. 2. to 35.  
\* Psal. 104. 16.  
Eccles. 12. 4.*

*Cant. 2. 12. <sup>d</sup> Gen. 27. 27. Cantic. 1. 12. cap. 2. 3. cap. 4. 10, 11. c. 7. 8, 13. Hosea 14. 6.  
\* Gen. 27. 4. to 14. 28, 39. Psal. 63. 5. Isay 25. 6.*

tempe-

\* Eccles. 2.5. temperance will permit : the pleasures \* *that Orchards,*  
 Gen. 2.8. to 17. *Rivers, Gardens, Ponds, Woods, or any such earthly*  
 cap. 3.1. to 12. *Paradises can afford them : the \* comfort of Friends,*  
 2 Kings 21.18. *Kindred, Wives, Children, Possessions, wealth, and all other*  
 Esther 1.5. c.7. *externall blessings that God hath bestowed upon them.*  
 7.8. Ier. 39.4. And what want of pleasures, of contentments can they  
 c. 52.7. Cant. 5. complaine of, who have all these for to delight them,  
 1. cap. 6.2.11. the very meanest whereof are farre more pleasant, then  
 Iohn 18.1,2. the very best of Enterludes, then all our Stage-playes  
 \* Gen. 33.5. put together? Besides, though men are debard froin  
 Psal. 17.1. Psal. 113.9. Psal. 127. Stage-playes, Dicing, or mix lascivious Dancing, or any  
 113.9. Psal. 127.3.4. other unlawfull sports, they have store of honest, of  
 3.4. Psal. 127.3.4. healthfull recreations still remaining, with which to  
 Eccles 2.3. to 12. Marke 10. refresh themselves; as walking, riding, fishing, fowling,  
 29, 30. Sec Chrysostom. hawking, hunting, ringing, leaping, vaulting, wrestling,  
 38. in Matth. running, shooting, \* *singing of Psalmes and pious Ditties;*  
 accordingly. \* Eccles 2.8. *playing upon muscicall Instruments,* casting of the Barre,  
 1 Sam. 18.6. tossing the Pike, riding of the great Horse, (an exercise  
 1 Chron. 23.5. fit for men of quality) running at the ring, with a world  
 2 Chron. 5.13. of such like lawdable, cheape, and harmlesse exercises;  
 Psal. 68.25. which being used in due season, with moderation, tem-  
 Psal. 86.7. Psal. perance, and all lawfull circumstances, will prove more  
 127.1,7. Psal. wholsome to their bodies, more profitable & \* delight-  
 149.1,2,3. full to their soules, then all the Enterludes, the unlaw-  
 Psal. 150.3,4, full Pastimes in the world. Men need not therefore  
 5,6. Eph. 5.19. deprived of Playes, when they have such plenty of farre  
 Col. 3.16. better sports. Thirdly, admit the objection true, that  
 Iam. 5.13. you shall be stript of all your earthly pleasures in case  
 \* Tempora you are kept from Playes, yet what prejudice should  
 quæ Spectacu- your soules or bodies suffer by it? Carnall worldly  
 lis, campo, tes- pleasures, you know, are no part, no particle of a Chri-  
 feris, ociosis deniq; sermo-istians comfort, hee can live a most happy joyfull life  
 nibus, ac di- without them; yea he can hardly live happily or safely  
 cam somno & with them. Worldly pleasures are full of dangerous  
 conviviorum mora conte-  
 rant, Geome-  
 triæ potius, ac  
 Mathematicæ  
 delectationis ex his habituri, quam ex illis inlicitis voluptati-  
 bus. *enil. inst. lib. 1 cap. 19 pag. 83.*

soule-



soule-entangling snares, which are apt to endanger the very best of Christians. Hence was it, *that holy Moses* <sup>• Heb. 11. 25.</sup> chose rather to suffer affliction with the people of God, then to enjoy the pleasures of sinne for a season. Hence our *Sa-<sup>e</sup> Luke 6. 25.* viour pronounceth an woe unto them that laugh now, for they shall weepe and lament hereafter; Hence *S. James* <sup>† Iam. 4. 9, 10.</sup> adviseth men, to turne their laughter into mourning, and their joy into heavinesse: And *Solomon* hereupon in- <sup>• Eccles. 7. 3.</sup> structs men; that it is better to goe to the house of mour- <sup>4. 5.</sup> ning, then to the house of feasting; for that is the end of all men, and the living will lay it to his heart. That sorrow is better then laughter, for by the sadnesse of the countenance the heart is made better: And that the heart of the wise is in the house of mourning, but the heart onely of fooles in the house of mirth: there being nothing more dangerous to mens soules, <sup>h</sup> more opposite to their vertues, then carnall pleasures. This Heathen men long since acknowledged. *Voluptas esca malorum quâ nulla capitalior pestis hominibus à natura datur, Nihil altum, nihil magnificum & d-<sup>h</sup> Virtuti ini- vinum suscipere possunt, qui suas omnes cogitationes abje- <sup>Silius Italicus. Punic. Bel. lib. 15 fol. 185.</sup> cerunt in rem tam humilem atq; contemptam: writes <sup>† Cicero. Respuenda sunt voluptates, enervant & effeminant.</sup> *Voluptati indulgere initium omnium malorum est. Indu- <sup>† De Senectute pag. 652. De Amicitia. p. 661.</sup> randus itaq; est animus & blandimentis voluptatum procul abstrahendus. Vna Hannibalem hyberna soluerunt, & indomitum illum nivibus atq; Alpibus virum enervaverunt fomenta Campania. Armis vicit, vitis victus est, &c. Dobellande itaq; sunt imprimis voluptates; is the advice of <sup>k</sup> *Seneca*. And good reason is there for it.**

Quippe nec ira Deum tantum, nec tela, nec hostes,

Quantum sola noce animis illapsa voluptas,

as <sup>1</sup> *Silius Italicus* affirmed long agoe: answerable to <sup>1</sup> *Panicorum* which is that of <sup>m</sup> *Scipio*, applicable to our present times. <sup>Bel. lib. 15. fol. 186.</sup> Non est tantum ab hostibus armatis atati nostre periculi, <sup>m</sup> *Livi. Hist. Rom. lib. 30. pag. 749. quantum à circumfusus undiq; voluptatibus: qui eas sua temperantia frenavit ac domuit, multo majus decus majorémq; victoriam sibi peperit quàm nos Syphace victo habe-*

H h h h h

mus.

\* Luk. 14. 33.

<sup>a</sup> Non tantigulam facias voluptatis quanti periculum. *Tertul. De Spectac. c. 27.*  
<sup>o</sup> See Act 6.  
 Scene II, pag. 293. 294.

<sup>p</sup> Bernard. De eo quod Scriptum est, Beatus homo, &c. *Sermo. fol. 84. a.*  
<sup>q</sup> Natura hominem tantum nudum, & in nuda humo, natali die abijcit ad vagitus statim & ploratum, nullumq; tot animalium aliud ad lachrymas, & has protenus vitæ principio. At hercule risus

*mus.* And is it then any such tedious irkesome matter for Christians out of their love to Christ, ( for whom they should part with *'all things'* ) to part with these their worldly pleasures, so dangerous to their soules, when as Pagans have thus censured, abandoned them long agoe? Let us therefore contemne the losse of these our worthlesse, vaine and sinfull Enterludes, <sup>a</sup> *whose danger farre exceeds their pleasure*, and since we shall not enjoy them hereafter in Heaven, let us not desire them whiles we are on earth. Fourthly, this world, this life is <sup>o</sup> *no time, no place for pleasure, mirth or carnall jollity; it being onely a vale of misery, a place of sorrow, grieve and labour to all the Saints of God.* <sup>p</sup> *Cum enim legatur Adam in loco voluptatis ab initio positus ut operaretur, quis sanum sapiens, filios ejus in loco afflictionis ad feriandum positos arbitretur?* Every man is <sup>q</sup> *borne into this world weeping, to signifie that it is a place of teares, not of laughter; a prison, not a Paradiſe*; and shall we then thinke to make it onely a Theater of jollity and delights? Fifthly, let no men to far deceive themselves, as to expect an <sup>\*</sup> *earthly Paradiſe* and an heavenly too; as to enjoy the pleasures of earth and Heaven both. <sup>r</sup> *Delicatus es frater si & hic vis gaudere cum seculo, & postea regnare cum Christo*, writes Saint *Hierom.* Alas, those who receive their pleasure in this life, must not looke for any comfort, but torments onely in the life to come, <sup>t</sup> *and so much pleasure as they have enjoyed here, so much torment shall they susteine hereafter.* <sup>c</sup> *None reape in joy hereafter, but those who sow in teares of godly sorrow now.* <sup>u</sup> *Our light afflictions* (not our carnall

præcox ille & celerimus ante quadragesimum diem nulli datur. Ab hoc lucis rudimento quæ ne feras quidem inter nos genitas, vincula excipiunt, & omnis membro- rum nexus. At homo infelicitè natus jacet, manibus pedibusq; devinctis, flens, animal cæteris imperaturum, & à supplicij vitam auspicatur, unam tantum ob culpam, quia natum est. Heu dementiam ab ijs initijs existimantium ad superbiam se genitos, &c. *Plinius ad l. 7. Nat. Hist. Proæmium. p. 289. 290.* <sup>\*</sup> Neq; enim ad hoc nos de Paradiſo voluptatis animadversio divina eiſe videtur, ut alterum sibi hic Paradiſum adinventio humana prepararet. *Bernardi Declamat. fol. 569. F.* <sup>u</sup> *Hierom. Epist. 1. c. 9.* <sup>†</sup> *Rev. 18. 7.* <sup>‡</sup> *Pſal. 126, 5, 6.* <sup>§</sup> *2 Cor. 4. 17.*

pleasures)



pleasures) which are but for a moment, are the onely instruments that purchase for us a farre more exceeding and eternall weight of glory. \* Through many afflictions (not <sup>1</sup> A. 14, 22. through the pleasant way of worldly pleasures and Spectacles which are quite out of the roade to Heaven) we must all enter into the Kingdome of Heaven, & where all teares shall be wiped from our eyes, which here must ever flow with teares of sorrow for our owne and others sinnes. Memorable is that speeche of Abraham to the rich man. <sup>2</sup> Luke 16. 25. Soone, remember that thou in thy life time receivest thy pleasure, (as some Translations render it) and Lazarus paine; but now he is comforted, and thou art tormented. Lo here, a voluptuous life, ending in torments; and a sorrowfull life terminating in eternall blisse. It is recorded of the wicked, Job 21. 12, 13. That they take the Timbrel and Harpe, and rejoyce at the sound of the Organ: they spend their dayes in wealth and in a moment goe downe to Hell. And Solomon, Eccles. 11. 8, 9. speaks thus unto all voluptuous persons who delight in worldly jollity: If a man live many yeeres, and rejoyce in them all, yet let him remember the dayes of darkenesse for they are many. All that commeth is vanity: Rejoyce, O Young man, in thy youth, and let thy heart cheere thee in the dayes of thy youth, and walke in the wayes of thy heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee to Judgement. Which two remarkable places coupled with Revel. 18. 7. How much she hath glorified herselfe and lived deliciously, so much torment and sorrow give her: are sufficient evidences that all worldly pleasures without Gods mercie and repentance bring men onely to \* Hell, to torments at the last. It will be therefore your happines, your <sup>2</sup> eternall advantage, not your prejudice, to foregoe all your sinfull pleasures

<sup>3</sup> Ille mæret & deflet, cui bene non potest esse post seculum, cujus vivendi fructus omnis hic capitur; cujus hic solatium omne finitur, cujus caduca ac brevis vita hic aliquam dulcedinem computat voluptatum; cum istinc recesserit, pœna jam alia superest ad dolorem. Cyprian. Contra Demetr. pag. 225. <sup>4</sup> Si aliqua amisistis. Vitæ gaudia, negotiatio est aliquid amittere ut majora lucreris. Tertullian ad Martyres, cap. 2.

6

now, that so ye may gaine far greater, far better in Heaven hereafter. Sixtly, those Enterludes and carnall pastimes wherein the world takes so much solace, can bring no true joy to a Christians heart, who tramples upon them as not worthy the enjoying. It is an excellent saying of <sup>b</sup> Bernard: *Gustato spiritu, necesse est desipere carnem: affectanti caelestia, terrena non sapiunt: aternis inhaeri, fastidio sunt transitoria. Revera illud verum & solum est gaudium, quod non de creatura sed de creatore concipitur, & quod cum possideris nemo tollet a te. Cui comparata omnis aliunde iocunditas, maror est; omnis suavitatis, dolor est; omne dulce, amarum; omne decorum, fadum; omne pa-* *stremon quodcumq;* aliud delectari possit, *molestum.* Every pious Christian hath the <sup>c</sup> God of all comfort and consolation, (*without whom nothing is pleasant,*) with all his great and glorious attributes: the mercies of God the Father; the merits and soule-saving passion of God the Sonne; the consolations, joyes and graces of God the holy Ghost; the wisdom, power, goodnesse, eternity, omnipotency, mercy, truth and aliusufficiency of the sacred Trinity, \* *which are onely able for to fill the soule:* the word, the promises of the God of truth; the eternall joyes of Heaven; the fellowship of the blessed Saints and Angels, to ravish, solace, and rejoyce his soule upon all occasions: on these he may cast the eyes, yea fix the very intentions and desires of his heart: in these his affections may even satiate themselves, and take their full contentment, without any subsequent repentance, sinne, or sorrow of heart: Those then who cannot satisfie their soules with these celestiaall Spectacles, and soule-ravishing delights, in which all Chistians place their complacency and supreme felicity, it is

<sup>b</sup> Epist. 111.  
fol. 203. A. &  
Epist. 114. h.  
Hanc Dei gratiam recolens, qui de sacro calice bibit amplius sitit, & ad Deum vivum erigens desiderium, ita singulari fame illo uno appetitu tenetur, ut deinceps fellea peccatorum horreat pocula, & omnis sapor delectamentorum carnalium, sit ei quasi rancidum rodensq; pallatui acutae mordacitatis acetum.  
*Eyprian. De Cena Domini. Scrm. pag. 301.*

<sup>c</sup> 2 Cor. 13. 4.  
Quicquid nobis adest praeter Deum nostrum, non est dulce. Noli-

maus omnia quae dedit, si non dat seipsum qui omnia dedit. *Augustin. Enarratio in Psal. 85. Tom. 8. pars 2. pag. 66. See Iob 15. 11. \* Nimirum ad imaginem Dei facta anima rationalis, ceteris omnibus occupari potest, repleti omnino non potest. Capacem Dei, quicquid Deo minus est, non implebit, Bernardi Declamationes. fol. 169. F.*



a sure character, that they have yet no share in Christ, no acquaintance with the least degrees of grace, no interest in Gods favour, no true desire of grace, of Heaven, and everlasting life, which would soone embitter and debase al worldly pleasures, which are but cyphers in respect of these. Lastly, if any Play-haunter bee yet so devoted to his Play-house Spectacles that he will not part with them upon any tearmes: let him then behold farre better, farre sublimer Spectacles then these with which to delight himselfe; which I shal commend unto him in S. *Augustines* words: *Quid ergo facimus fratres? writes<sup>d</sup> he in our very case. Dimissuri eum sumus? sine spectaculo morietur, non subsistet, non nos sequetur. Quid ergo faciemus? Demus pro spectaculis spectacula. Et que spectacula daturi sumus Christiano homini, quem volumus ab illis spectaculis revocare? Gratias ago Domino Deo nostro, sequente versu ostendit nobis qua spectatoribus spectare volentibus spectacula praberemus, & ostendere debeamus. Ecce aversus fuerit à Circo, à Theatro, ab Amphitheatro, quærat quod spectet, prorsus quærat; non eum relinquimus sine spectaculo. Quid pro illis dabimus? Audi quid sequitur. Multa fecisti tu Domine Deus meus mirabilia tua. Miracula hominum intuebatur, intendat mirabilia Dei. Multa fecit Dominus mirabilia sua, hæc respiciat. Quare illi viluerunt? Aurigam laudas regentem quatuor equos, & sine lapsu atq; offensione currentes. Forè talia miracula spiritalia non fecit Dominus. Regat luxuriam, regat injustitiam, regat imprudentiam: motus istos qui nimum lapsi hæc vitia faciunt, regat & subdat sibi & teneat habenas & non rapiatur: ducat quo vult, non trahatur quò non vult: aurigam laudabat, aurigam laudabit. Clamabat, ut auriga veste cooperiretur, immortalitate vestietur. Hæc munera, hæc spectacula dedit Deus; clamat de celo, Specto vos: luctamini, adjuvabo: vincite, coronabo, &c. Nunc specta histrionem. Didicit enim homo magno studio in fune ambulare, & pendens te suspendit. Illum attende editorem majorum Spectaculorum.*

H h h h h 3

Didicit

<sup>d</sup> Enar. in Psal.  
39. Tom. 8.  
pars 2. p. 417-  
418.

7

Didicit iste in fune ambulare, nunquid fecit in mare ambulare? Obliviscere Theatrum tuum, attende Petrum nostrum, non in fune ambulantiem, sed ut ita dicam, in mari ambulantiem, &c. See here, pag. 345. to 349. to the same purpose. Christians then in this Fathers judgement have farre greater, farre better Spectacles then all the Play-houses in the world can yeeld them: They have  
*\* many heavenly, sweet and spirituall Spectacles on which to cast their eyes and thoughts; these they must alwayes contemplate; not these base filthy Enterludes. I shall therefore cloze up this objection with that excellent passage of Terullian, which answers it to the full.*  
*Nostra cæna, nostra nuptia nondum sunt: non possum cum illis (Spectatoribus) discumbere, quia nec illi nobiscum. Vicibus disposita res est. c Nunc illi letantur, nos conflictamur. f Seculum (inquit) gaudebit, vos tristes eritis. Lugeamus ergo dum Ethnici gaudent, ut cum lugere ceperint, gaudeamus; ne pariter nunc gaudentes, tunc quoq; pariter lugeamus. Delicatus es Christiane, si. & in seculo voluptatem concupiscis, imò nimium stultus si hoc existimas voluptatem. Philosophi quidem hoc nomen quieti & tranquillitati dederunt, in ea gaudent, in ea avocantur, in ea etiam gloriantur. Tu mihi metas & scenas & pulverem, & harenas suspiras. Dicas velim, non possumus vivere sine voluptate, qui mori cum voluptate debebimus? Nam quod est aliud votum nostrum, quàm quod & Apostoli; & exire de seculo & recipi apud Dominum. Hac voluptas, ubi & votum. Jam nunc si putas delectamentis exigere spacium hoc, cur tam ingratus es, ut tot, & tales voluptates à Deo contributas tibi satis non habeas, neq; recognoscas? Quid enim jocundius quàm Dei Patris & Domini reconciliatio, quàm veritatis revelatio, quàm errorum recognitio, quàm tantorum retrò criminum venia? quæ major voluptas, \* quàm fastidium ipsius voluptatis, quàm seculi totius contemptus, quàm vera libertas, quàm conscientia integra, quàm vita sufficiens, quàm mortis timor nullus, quod calcas Deos Nationum, quod Dæmonia expellis,*

\* See the 2. Epistle Dedicatory, accordingly.

c De Spectaculis. lib. cap. 27. 28, 29. Tom. 2. pag. 401. 402, 403.

f Iohn 16, 20, 21, 22.

g Phil. 1. 23.

\* Nota.



expellis, quod medicinas facis, quod revelationes petis, quod Deo vivis? Hæ voluptates, hæ spectacula Christianorum, sancta, perpetua, gratuita; in his tibi ludos circenses interpretare; cursus seculi intueri, tempora labentia dinumera, metas consummationis expectta, societates ecclesiarum de-  
 fende, ad signum Dei suscitare, ad tubam Angeli erigere, ad martyrii palmas gloriare. \* Si scenica doctrina delectant, Nota,  
 satis nobis literarum est, satis versuum est, satis sententiarum, satis etiam canticorum, satis vocum, nec fabula, sed veritates, nec strophæ, sed simplicitates. Vis & pugillatus & luctatus? præsto sunt, non parva sed multa. Aspice impudicitiam dejectam à castitate, perfidiam casam à fide, sevitiā à misericordia contusam, petulantiam à modestia adumbratam, & tales apud nos sunt agones, in quibus ipsi coronamur. Vis autem & sanguinis aliquid? habes Christi. Quale autem spectaculum in proximo est, adventus Domini jam indubitati, jam superbi, jam triumphantis? Que illa exultatio Angelorum, que gloria resurgentium sanctorum? quale regnum exinde justorum? qualis civitas nova Hierusalem? At enim supersunt alia spectacula, ille ultimus & perpetuus iudicii dies, ille nationibus insperatus, 2 Pet. 3. 7, 9.  
 ille derisus, cum tanta seculi vetustas, & tot ejus natiuitates in uno igni haurientur. Quæ tunc spectaculi latitudo? quid admirer? quid rideam? ubi gaudiam, ubi exultem spectans tot actantes reges, qui in cælum recepti nuntiabantur cum ipso Jove, & ipsis suis testibus inimis tenebris congemiscen-  
 tes? item præsidēs persecutores dominici nominis sevirioribus quàm ipsi flammis sevierunt insultantibus contra Christianos, liquecentes: quos præterea sapientes illos philosophos coram discipulis suis una conflagrantibus erubescen-  
 tes, quibus nihil ad Deum pertinere suadebant, quibus animas aut nullas, aut non in pristina corpora redituras adfirmabant; \* Let our  
 etiam poetas, non ad Rhodamantem nec ad Minois, sed ad in- Tragedians  
 opinati Christi tribunal palpitantes. Tunc magis \* Tragedi and Actors  
 audiendi, magis scilicet vocales in sua propria calamitate observe this  
 Tunc histriones cognoscendi solutiores multo per ignem: passage,  
 tunc spectandus auriga in flammea rota totus rubens: tunc  
 Xystici

i Matth. 13. 35

Mark. 6. 3.

k Iohn 5. 16.

l Iohn 8. 48.

m Matth. 26.

14, 15, 67, 68.

c. 27. 29, 30.

31, 34.

n Matth. 28.

11, 1016.

o 1 Cor. 2. 9.

Isay 64. 4.

*Xystici contemplandi, non in gymnasijs, sed in igne jaen-  
lari, nisi quod nec tunc quidem illos velim visos, ut qui ma-  
lim ad eos potius conspectum insatiabilem conferre qui  
in dominum desavierunt. Hic est ille (dicam) i fabri auc-  
quaestuarium filius, k Sabbati destructor, l Samarites & Da-  
monium habens. m Hic est quem a Juda redimistis, hic est  
ille arundinis & colaphis diverberatus, spiritamentis dede-  
coratus, felle & aceto potatus. Hic est quem n clam discen-  
tes subriperunt, ut resurrexisse dicatur, vel hortulanus de-  
traxit ne lactuca sua frequentia comeantium laderentur. Vs  
taliam spectes, ut talibus exultes, quis tibi pretor, aut consul,  
aut quaestor, aut sacerdos de sua liberalitate prestabit? &  
tamen hac jam quodammodo per fidem habemus spiritu  
imaginante representata. Caterum qualia illa sunt, o que  
nec oculus vidit, nec auris audivit, nec in cor hominis ascende-  
runt? credo Circo, & utraq; caeca & omni stadio gratiora.*



## ACTVS QVINTVS.

**T**He unlawfulness of penning, acting, and behold-  
ing Stage-plays, being thus at large evinced, and  
those Objections answered, which are most usually op-  
posed in their unjust defence, there is nothing now re-  
maining, but that I should cloze up this whole Trea-  
tise with a few words of exhortation to Play-poets,  
Players, and Play-haunters, whom the love of Stage-  
playes hath seduced, to their eternall prejudice.

And here I shall first of all beseech all Play-poets, to  
ponder with themselves; that they are the primary

\* Abstrahunt a  
recto quæ opi-  
nionem nostram  
cara sunt,  
pretio suo vi-  
lia. Nescimus

æstimare res, de quibus non cum fama, sed cum rerum natura deliberandum. Nihil  
habent ista magnificum, quo mentes in se nostras trahant, præter hoc, quod mira-  
ri illa consuescimus. Non enim quia concupiscenda sunt laudantur; sed concupis-  
cuntur quia laudata sunt; & cum singulorum error publicum fecerit, singulorum  
errorem facit publicus. Seneca. Epist. 81. pag. 331.

causes



causes of all the finnes which Players, Playes or Play-houses doe occasion : not any one sinne is there that any Actors, Auditors, or Spectators commit by meanes of acting or beholding these their Stage-playes, but flowes originally from them, and *shall at last be set on their account* : for if there were no Play-house-poets there could be no Playes to see or act, and so by consequence no such accursed <sup>h</sup>fruits of Stage-playes as now are too too frequent in the world, both to the publike and mens private hurt. Now tell mee I beseech you, what man, what Christian is there who in Gods, in mens account would thus be branded <sup>i</sup>for an inventor of evill things ; a publike nursery of all sin and wickednesse ; a man borne onely for the common hurt both of himselfe and others, yea an instrument rayfed up from Hell it selfe to draw on thousands to that horrid place of their eternall woe. <sup>k</sup>*Quanto autem non nasci melius fuit, quā sic numerari inter publico malo natos?* <sup>l</sup>Better had it beene for you never to have had a being, to <sup>m</sup>have perished in the wombe like an untimely birth : yea happier were it that a <sup>n</sup>milstone had beene fastned about your neckes and you so drowned in the very depth of the Sea, then that you should thus pull downe damnation, eternall damnation on your owne and infinite others heads by these your prophane ungodly Enterludes, which will <sup>o</sup>prove no other at the last but the evidences of your vanity, folly, sinne and shame, and without repentance your owne and others destruction. O therefore deare Christian Brethren, as you tender your owne, the States, the Churches welfare ; as you teare, that dreadfull reckning which you must shortly make before the Judgement Seate of Christ, when <sup>q</sup>all your idle, wanton, amorous, prophane, ungodly, scurrilous Playes and words, with all the finnes they have produced, shall be charged on your soules ; let me now perswade you with many a <sup>r</sup>bitter sigh and teare, to lament your former, and seriously to renounce your fu-

<sup>2</sup> 1 Tim. 5.

<sup>22</sup>. See my Healthes Sicknesse pag. 52.

<sup>23</sup> Qui semen prae-buit is enatae legitis matrum est auditor. Demosthenes Oratio De Corona.

<sup>i</sup> Rom. 1. 30.

<sup>k</sup> Seneca De Clementia. lib.

1. cap. 18.

<sup>l</sup> Matth. 26. 24.

<sup>m</sup> Iob 3. 11, 16.

Eccles. 6. 3.

<sup>n</sup> Psal 58. 8.

<sup>o</sup> Matth. 18. 6.

Marke 9. 42.

Luke 17. 1, 2.

<sup>o</sup> See here, pag.

916. to 924 accordingly.

<sup>p</sup> Rom. 14. 10,

11, 12. 2 Cor.

5. 10.

<sup>q</sup> Matth. 12. 36.

Eccles. 12. 14.

Rom. 2. 16.

Jude 14. 15.

Rev. 20. 12,

13.

<sup>r</sup> Zach. 12. 10. Ierem. 6. 26. cap. 31. 15. Ilay 22. 4. cap. 39. 1.

<sup>1</sup> See here, page 360, 436, 437, 428, 486, fol. 542, 545, 566, 568. pag. 841. 842, 910, 918, 922.  
<sup>2</sup> See pag. 10. to 62.  
<sup>3</sup> See pag. 302. to fol. 566. accordingly.  
<sup>4</sup> See here, pag. 42. to 62. 92, 133. to 143.  
<sup>\*</sup> Rom. 6. 23. Psal. 9. 17. Matth. 25. 41.  
<sup>2</sup> Rom. 12. 1. 1 Cor. 6. 10. Rom. 6. 13. 1 Cor. 6. 19, 20.  
<sup>3</sup> Rom. 8. 12. Rom. 6. 16, 17, 18, 11, 12. 1am. 4. 4. Rom. 12. 2. 1 Iohn 2. 15, 16.  
<sup>4</sup> Rom. 11. 36. Rev. 4. 11. Prov. 16. 4. \* Ifay 33. 18. Job 6. 4. c. 18. 11. cap. 27. 20. Psal. 55. 4. Psal. 73. 19. Psal. 88. 15, 16. \* Dan. 7. 9, 10. Matth. 25. 31, 32. \* Rom. 6. 21. Ier. 3. 25. cap. 51. 51. Ezech. 16. 52, 54, 63. \* Psal. 55. 5. Psal. 119. 53. Ezech. 7. 8. \* Psal. 84. 10.  
 ture Play-making, as <sup>1</sup> many true penitent Play-poets have done before you, endeavouring to consecrate your much applauded wits, your parts and industry to Gods glory, the Churches, the Republiques benefit, your owne and others spirituall good, which you have formerly devoted to the <sup>2</sup> Devils pompes and service, <sup>3</sup> the Republiques prejudice, sinnes advantage, Religions infamy, and mens common hurt. O consider, consider I beseech you, that as long as you continue Play-poets, you are but the <sup>4</sup> professed agents of the world, the flesh, the Devill, whose pompes, whose lusts and vanities you have long since renounced; that you doe but sacrifice your wits, your parts, your studies, your inventions, your lives to these accursed Masters, who can gratifie you with no other <sup>5</sup> wages at the last, but Hell and endlesse torments; a poore reward for so hard a service. Doe not, O doe not then devote your pretious time, your flourishing parts of Poetry, Eloquence, Art and Learning to these usurping hellish tyrants, which you should <sup>6</sup> wholly dedicate to your God, <sup>7</sup> to whom they are onely due: but since you are <sup>8</sup> no longer debtors to the flesh to live after the flesh, nor yet to the <sup>9</sup> world, the Devill, or sinne to doe them service, let God alone henceforth enjoy them, <sup>10</sup> from whom, for whom you did at first receive them. Alas my Brethren when you shall come to die, when <sup>11</sup> terrors of conscience shall seize upon your soules, or when as <sup>12</sup> Christ himselfe shall sit upon his Throne of Glory for to Judge you, what good, what comfort, (yea what <sup>13</sup> shame and <sup>14</sup> horror) will all your Play-poems bring to your amazed spirits? then will you wish in earnest, O that we had beene so happy as never to have pend, or seene a Stage-play; yea woe be to us that we were ever so ill imployed as to cast away our time, our parts, our studies, our learning upon such heathenish, foolish and unchristian vanities. Alas, <sup>15</sup> one day, one houre in Gods Courts, Gods

service,



service, had<sup>h</sup> beene farre better to us; then all the yeeres<sup>h</sup> Eccles. 6. 12.  
of our vaine uselesse lives, which wee have spent on  
Playes and Theaters, which now bring nothing else but  
a more multiplied treasure of endlesse miseries and con-  
demnation on our owne and others soules, which these  
our Enterludes have drawne on to sundry sinnes. i O<sup>i</sup> Job 3. 3. 11,  
that the day had perished wherein we were borne, and the<sup>13.</sup>  
night wherein it was said, there is a man-childe conceived!  
Why dyed we not from the wombe, why did we not give up  
the ghost when we came out of the belly, before ever we had  
learnt the art of making Playes? for then should wee have  
lien still and beene at rest; then had we beene free from  
all those Play-house sinnes and tortures which now  
surcharge our soules, then had wee never drawne such  
<sup>k</sup> troopes of Players, of Play-haunters after us into Hell,<sup>k</sup> Qui enim a-  
whose company cannot mitigate, but infinitely enlarge our<sup>lios</sup> peccare fe-  
endlesse torments. And then all this over-late repentance<sup>cerit, multos</sup>  
will be to little purpose. O then be truely penitent and<sup>secum præci-</sup>  
wise<sup>1</sup> betimes, before these dayes of horror and amaze-<sup>pitat in mor-</sup>  
ment over-whelme you, that so you may have<sup>m</sup> peace<sup>tem, & neceffe</sup>  
and comfort in your latter ends, in that<sup>\*</sup> Great, that terrible<sup>est ut sit pro-</sup>  
Day of the Lord Jesus, when all impenitent Play-poets,<sup>tantis reus,</sup>  
Players, and Play-haunters<sup>n</sup> faces shall gather blacknesse,<sup>quantos secum</sup>  
their hearts faint, their spirits languish, their joynts trem-<sup>traxerit in rui-</sup>  
ble, their knees smite one against the other, and their<sup>nam. Salvian.</sup>  
mouthes shreкке out unto the<sup>n</sup> Mountaines to fall upon<sup>De Gubernas.</sup>  
them, and unto the Rockes to cover them, for feare of the<sup>Dei. l. 4. p. 141.</sup>  
Lord, and for the glory of his Majesty, when he shall come<sup>1</sup> Job 8. 5.  
in flaming fire to render<sup>o</sup> indignation and wrath, tribula-<sup>m</sup> Psal. 37. 37.  
tion and anguish to every soule of man that doth evill, whe-<sup>Prov. 19. 21.</sup>  
ther he be Jew or Gentile. Certainly the time will<sup>m</sup> come<sup>Joel 2. 6.</sup>  
ere long, when the<sup>1</sup> Sunne shall become blacke as sackcloth,<sup>Nahum 2. 10.</sup>  
and the Moone as blood: when the Starres of Heaven shall<sup>Isay 13. 6, 7,</sup>  
fall unto the earth even as a Figtree casteth<sup>her</sup> untimely<sup>8, 9.</sup>  
fruit when shee is shaken with a mighty winde; when the<sup>\* Joel 2. 1, 2.</sup>  
<sup>n</sup> Luke 23. 30.  
<sup>Rev. 6. 16. 17.</sup>  
<sup>o</sup> Rom. 2. 8, 9.  
<sup>Iude 14. 15.</sup>  
<sup>2 Thes. 1. 8.</sup>

P Rev. 12. 20. Iam. 5. 8, 9. Heb. 10. 37. 2 Pet. 3. 16. Iude 14. 1 Rev. 6. 12. to 17. Isay  
34. 4. chap. 13. 9, 10, 11. Luke 23. 36. 2 Pet. 3. 7, 10, 12.

Heavens shall depart as a scrowle when it is rolled together, and the Elements melt with fervent heat; when every Mountaine and Island shall be moved out of their places, yea the earth also and the workes that are therein shall be burnt up with fire: when the Kings of the earth, and the great men, and the rich men, and the chiefe Captaines, and the mighty men, (who now wallow securely in their sinfull lusts and pleasures without feare of God or man) and every Bond-man and every Free-man (who lives and dyes in sinne and vaine delights) shall hide themselves in the Dennes and Rockes of the Mountaines; yea say to the Mountaines and Rockes, fall on us, and cover us from the face of him that sitteth on the Throne, and from the wrath of the Lambe: for the Great Day of his wrath is come, and who shall be able to stand? And then what good, what profit will all the Stage-playes you have penned, seene, or acted, doe you? will they appease that sin-revenging Iudge, before whose Tribunall you shall then bee dragged? Will they any way comfort or support your drooping trembling soules? or any whit assuage your endlesse, caselesse torments? O no! *nothing but Christ, nothing but grace and holinesse*, (which the world, which Playes and Play-poets now deride and laugh at) will then stand you in stead, and sheild of all the terrors of that dismall Day. *Wherefore (beloved) seeing that all these dreadfull Spectacles, and this day of horror draw so nigh, be diligent that yee may be found of God in peace, without spot and blamelesse; abandoning Play-making, with all such fruitlesse studies, passing all the time of your sojourning here in feare, endeavouring to be holy in all manner of conversation, even as God is holy; and growing up daily more and more in grace, and in the knowledge of our Lord and Saviour Jesus Christ, & laying up in store for your selves a good foundation against the time to come; that so you may lay hold on eternall life, and receive that Crowne of righteousnesse which the Lord the righteous Iudge shall give at that Day to all those who love.*

\* Iob 33. 27.

Rom. 6. 21.

1 Sam. 12. 21.

Iay 55. 2.

\* Wisd. 5. 1.

1 Iohn 4. 17.

Phil. 3. 9. 10.

2 Cor. 5. 1. to 21.

\* Wisd. 5. 3, 4.

See here, pag.

120. to 128.

8 14. 8 15. accordingly.

\* 2 Pet. 3. 11,

14. 1 Pet. 1. 15,

16, 17.

\* 2 Pet. 3. 18.

\* 1 Tim. 6. 19.

Heb. 9. 28.



*love, and wait for his appearing.*

Secondly, I shall here beseech all voluntary Actors, of academicall or private Enterludes, in the name and feare of God, as they tender the glory of their Creator and Redeemer, the peace of their owne consciences, the eternall welfare of their soules, or their owne credit and repute with men, now seriously to consider the intolerable infamy, sinfulness, shame, and vanity of acting Playes, which not only <sup>\*</sup>the Primitive Christians, <sup>\*</sup> See here, pag. 841, to 866. and Protestants, but even Pagans and Papists have condemned. Alas how can you justifie or excuse your selves in the sight of God for this your action, when as you are thus condemned in the eyes of men? or how can you appeare before God with comfort in the Day of Iudgement, when as you are unable to stand innocent before mans tribunall in these dayes of grace? Certainly, if <sup>2</sup>for every idle word that men shall speake, <sup>2</sup> Matth. 12. 36 (yea and for every idle part or gesture to, which they shall <sup>37</sup>act or use) they must give an account at the day of Iudgement; what a dreadfull reckning must you then expect for all those idle wanton words and gestures which have passed from you whiles you have acted Playes? Repent therefore, repent I say with floods of brinish teares for what is past, and never adventure the acting of any academicall Enterlude for time to come. And if any Clergie-men, who have taken ministeriall Orders upon them, are guilty of this infamy, this impiety of prophaning, of polluting their high & heavenly profession by acting or dancing on any publike or private Stage; becomming thereby the worlds, the Devils professed Ministers instead of Christs, to the intolerable scandall of Religion, the ill example of the Laity, (<sup>a</sup>who are apt to imitate them in their <sup>b</sup>lewdnesse) and their own deserved infamy; Let such disorderly histrionicall Divines, consider that of <sup>c</sup>Bernard, *Si quis de populo de-*

*mendum est, ne quos duces hujus recti itineris habere nos credimus, eos comites habeamus erroris.* Hieron. Epist. 14. cap. 3. pag. 43. <sup>e</sup> Epist. 127, fol. 186.

IIIIII 3.

viat

<sup>d</sup> Epist. 42. fol.  
186.

<sup>e</sup> Bernard, Ser.  
11. in Psal. Qui  
habitat. f. 748.  
<sup>f</sup> Epist. 146.  
fol. 200.

<sup>g</sup> See here, pag.  
150. 469, 512.  
& 573. to 668.  
841. to 868.  
& Summula  
Raymundi.  
f. 91. 92, 93, 94.  
Summa Ho-  
stiensis. lib. 3.  
De Vita & no-  
nestate Cleri-  
corum. fol. 237.  
& l. 5. De Cle-  
rico Venatore.  
fol. 455. Edit.  
Lugduni 1517.  
Innocentius 3.  
Operum. Tom.  
1. pag. 471. ac-  
cordingly.  
<sup>h</sup> 1 Pet. 5. 4.  
<sup>i</sup> See here, A &  
4. Scene 1. A &  
6. Scene 20. &  
A & 7. Scene  
2. 3.

*viat solus perit, Verum Pastoris error multos involuit, & tantis obest quantis praeest ipse.* <sup>d</sup> *Verum tu Sacerdos Dei altissimi, cui ex his placere gestis, mundo an Deo? Si mundo, cur Sacerdos? Si Deo, cur qualis populus talis & Sacerdos? Nam si placere vis mundo, quid tibi prodest Sacerdotium? Volens itaq; placere hominibus, Deo non places. Si non places, non placas.* Alas how can any commit the custody of their soules to such who are altogether negligent of their owne. <sup>e</sup> *Qui sibi nequam, cui bonus? Placet vobis ut illi homini credam animam meam qui perdidit suam?* was S. Bernards question to Pope Innocent; it may be mine to Patrons and Ordinaries who present or admit such Play-acting or other scandalous Ministers to the cure of soules, which ought to be deprived of all sacred Orders and preferments, as the <sup>g</sup> *precedent Councels and Canonists witnesse.* But how ever such Actors chance to escape all humane penalties here, let them remember that they shall surely undergoe the everlasting censure of the <sup>h</sup> *Great Shepheard of the Sheep, Christ Jesus*, hereafter: and let this for ever dissuade them from this ungodly practise of personating Stage-plays, which hath beene most execrably infamous in all former ages. As for all professed common Actors, I shall here adjure them by the very hopes and joyes of Heaven, and the eternall torments of Hell, to abominate, to renounce all future acting, and this their <sup>i</sup> *hellish profession, which makes them the very instruments, the arch-agents, the professed bondslaves of the Devil, the public enemies both of Church and State, the authors of their owne and others just damnation; excommunicating them both from the Church, the Sacraments, and society of the faithfull in this life, and everlastingly excluding them from Gods blessed presence in the life to come.* You then who are but newly entred into this infernall unchristian course of Play-acting, consider I beseech you, that this your infamous profession is the broad beaten roade to all kinde of vice, of wickednesse & prophanesse; the readiest pas-  
sage



sage unto Hell it selfe, in which you cannot finally proceed without the assured losse of Heaven; & a professed apprenticeship to the very Devill, whose pompes, whose service you have long since renounced in your baptism; and therefore cannot now embrace without the highest perjury. O then take pitty on your owne poore soules before it be too late; before Stage-playes, sinne, and Satan have <sup>k</sup> gotten such absolute full possession of you, <sup>⁂</sup> *Qui blandi-*  
*as utterly to disable you to cast off their yoke:* And *endo dulce nu-*  
 now I pray say thus unto your soules; *\* Cur ergo tan-*  
*to pere vitam istam desideramus, in qua quanto amplius vi-*  
*vimus tanto plus peccamus? Quanto est vita longior, tanto*  
*culpa numerosior. Quotidie namq; crescunt mala & sub-*  
*trahuntur bona. Minime pro certo est bonus qui melior esse*  
*non vult: & ubi incipis nolle fieri melior, ibi etiam desinis esse*  
*bonus.* Alas why will you die, why will you voluntari-  
 ly cast away your soules for ever by this trade of acting  
 Playes, when as you need not hazard them if you will  
 now renounce it? What, is there any profit or plea-  
 sure in your owne damnation? is there any advantage  
 to be gotten by the Devils service? is there any safe  
 living in the very mouth of Hell it selfe? Why then  
 should you proceed on in this Diabolical trade? Doe  
 your Friends or gracelesse Parents presse, or else induce  
 you to it, even against your wills? O give them that pa-  
 thetical resolute answer which *Helyas* the Monke once  
 gave unto his Parents. <sup>m</sup> *Si me vere ut boni, ut piy Paren-*  
*tes diligitis; si veram si fidelem erga filium pietatem habe-*  
*tis, quid me patri omnium Deo placere sat agentem inquie-*  
*tatis, & ab ejus servitio cujus servire regnare est, retrahere*  
*attentatis? Vere nunc cognosco, quod inimici hominis do-*  
*mestici ejus. In hoc vobis obedire non debeo, in hoc vos non*  
*agnosco parentes sed hostes. Si diligeretis me gauderetis*  
*utiq; quia vado ad meum atq; vestrum, immo universorum*  
*patrem. Alioquin quid mihi & vobis?* <sup>o</sup> *Quid a vobis*  
 rores peccatorem in peccato suo genuerunt, & de peccato nutraverunt. Nihil ex eis  
 habeo nisi miseriam & peccatū, & corruptibile hoc corp<sup>⁹</sup> quod gesto, Quid sum ego?  
habeo

*⁂* *Qui blandi-*  
*endo dulce nu-*  
*trivit malum*  
*sero recusat*  
*ferre quod sub-*  
*ijt jugum. Se-*  
*neca Hypolitus.*  
*Act 1. Facile*  
*est teneros ad-*  
*huc animos*  
*componere.*  
*Difficulus re-*  
*ciduntur vitia*  
*quæ nobiscum*  
*creverunt. Se-*  
*neca. De Ira.*  
*lib. 2. cap. 18.*  
*\* Bernardi*  
*Meditationes.*  
*cap. 2. fol. 280.*  
*A. & Epist. 19.*  
*fol. 199. B.*  
*⁂ Bernard. E-*  
*pist. 111. fol.*  
*201. G.*  
*⁂ Mich. 7.*  
*⁂ Secundum*  
*exteriorem ho-*  
*minem de pa-*  
*rentibus illis*  
*venio, qui me*  
*ante fecerunt*  
*damnatū, quā*  
*naturū. Pecca-*

Homo de humore liquido. Fui enim in momento conceptionis de humano semine conceptus, &c. Deinde spuma illa coagulata modicum crescendo caro facta est. Postea plorans & ejulans traditus sum hujus mundi exilio, & ecce jam morior plenus iniquitatibus & abominatibus. Iamjam presentabor ante districtum judicem, de operibus meis rationem redditurus, &c.

Bernardi Meditationes cap. 2. fol. 280.

*habeo nisi peccatum & miseriam? hoc solum quod gesto corruptibile corpus de vestro me habere fateor & agnosco. Non sufficit vobis quod me in hanc seculi miseriam miserum miseri induxistis, quod in peccato vestro peccatores peccatorem genuistis; quod in peccato natum de peccato nutritis, nisi etiam invidendo mihi misericordiam quam consecutus sum ab eo qui non vult mortem peccatoris, filiam inferi super gehennam faciatis? O durum patrem! o sevam matrem! o parentes crudeles & impios! imo non parentes sed peremptores, quorum dolor salus pignoris, quorum consolatio mors filij est. Qui me malunt perire cum his, quam regnare sine eis. Qui me rursus ad naufragium unde tandem nudus evasi, rursus ad ignem, unde vix semivivus exivi, rursus ad latrones a quibus semivivus relictus sum, sed miserante Samaritano jam aliquantulum convalesci, revocare conantur, & militem Christi prope jam rapto calo triumphantem, ab ipso jam introitu gloria, tanquam canem ad vomitum, tanquam suem ad lutum, ad seculum reducere moluntur. Mira abusio. Domus ardet; ignis instat a tergo, & fugienti prohibetur egredi, evadenti suadetur regredi? & hac ab his qui in incendio positi sunt & obstinatissima dementia, ac dementissima obstinatione fugere periculum nolunt? Proh furor! Si vos contemnitis mortem vestram, curetiam appetitis meam? Si inquam negligitis salutem vestram, quid juvat etiam persequi meam? Quare vos non potius sequimini me fugientem, ut non ardeatis? An hoc est vestri cruciatus levamen, si me etiam perimatis, & hoc solum timetis, ne soli pereatis? Ardens ardentibus quod solatium prestare poterit? Quam inquam consolatio damnatis socios habere sue damnationis, &c? Desinite igitur parentes mei, desinite, & vos frustra plorando affligere, & me gratis revocando inquietare. Doth the love of gain or pleasure allure you to it? Alas, what will it profit you to win the whole world (much lesse a little filthy gain, or foolish carnall momentany delight) and then to lose your soules? Remember therefore your Creator in the dayes of your youth, by abjuring the Devils service,*

7 Matth. 16. 26.

1 Eccles. 12. 1.



vice, and betaking your selves to Gods, lest the Devill being your lord and master in your youth, prove your tormentor onely in your age. *Recedat itaq; peccandi amor, succedat judicij timor. Nam quamdiu in vobis carnalium rerum vixerit appetitus, spiritualium à vobis sensum elongabit affectus. Nemo in vas aliquo fatore corruptum balsama pretiosa transfundit; & sicut dixit Dominus: Nemo mittit vinum novum in utres veteres. Difficile est ut assurgere ad bonum possis, nisi à malo ante diverteris: quamdiu nova delicta adyiciuntur, vetera non curantur. Profsus peccata non redimet, qui peccare non desinit: quia nemo potest duobus dominis servire. In uno anima domicilio iniquitas atq; iustitia, castitas atq; luxuria simul habitare non possunt. Interdicatur igitur accessus voluptati, atq; libidini, ut domus munda pateat castitati: excludatur Diabolus cum militia vitiorum, ut Christus cum choro possit intrare vinulum.* You who have beene ancient Stage-players, and have served many Apprentiships to the Devill in this your infernall profession, O consider, consider seriously I beseech you, the wretched condition wherein now you stand: your parts are almost acted, your last dying Scenes draw on apace, and it will not belong ere you goe off the Theater of this world *unto* Acts 1. 25. your proper place; and then how miserable will your condition be? You have beene the Devils professed agents, his meniall hired servants all your lives, and must you not then expect his wages at your deathes? You have treasured up nought but wrath unto your selves *Rom. 2. 5. to against the day of wrath, whiles you lived here, precipitating both your selves and others to destruction; and can you reape ought but wrath and vengeance hereafter if you repent not now?* Your very *profession hath excommunicated you the Church, the Sacraments, the society of the Saints on earth; and will it not then much more exclude you out of Heaven?* \* *O miserabilis humana conditio, & sine Christo vanum omne quod vivimus!* was S. Hieroms patheticall ejaculation: and may it not be much more yours,

Kk kkkk

yours,

Eusebius  
Gallicanus.  
Sermo exhort.  
contra diversa  
vitia, Bibl. Pa-  
trum, Tom. 3.  
pars 1. pag.  
594. H.

See Act 4.  
Scene 1. & 7.  
Scene 2. 3. &  
Part 2. p. 843.  
844. 845.  
Hierom. E-  
pist. 3. cap 6.

Ephes. 2. 12. yours, who have *lived without Christ in the world*, who have renounced his service, and betaken your selves to the Devils workes and pompes against your baptismall vow, as if you had covenanted by your selves and others to serve the Devill, and performe his workes; even then when you did at first abjure them: O then bewaile with many a bitter teare, with many an heart-piercing sigh; with much shame, much horror, griefe and indignation, the losse of all that precious time which you have already consumed in the Devils vassalage, and since God hath forborne you for so many yeeres, out of his tender mercy, O now at last thinke it enough, yea too too much that you have spent your best, your chiefest dayes in this unchristian diabolicall lewde profession; professing publikely in *S. Peters* words; *The time past of our lives may suffice us to have wrought the will of the Gentiles, and of the Devill to, we will henceforth live to God alone*: If you will now cast off your former hellish trade of life, with shame and detestation; if you will prove new men, new creatures for the time to come; Christs armes, Christs wounds, yea and the Church her bosome stand open to receive you, notwithstanding *all the lusts and sinnes of your former ignorance*. But if you will *not* stop your eares, and harden your hearts against all advice, proceeding on stil in this your ungodly trade of life, *\* in which you cannot but be wicked*, then know you are such as are marked out for Hell; *<sup>b</sup> such who are given up to a reprobate sence to worke all uncleannesse even with greedinesse, that you all may be damned in the Day of Judgement, for taking pleasure in unrighteousnesse, and disobeying the truth*. As therefore you expect to enter Heaven Gates, or to escape eternall damnation in that great dreadfull Day, *<sup>c</sup> when you must all appeare before the Judgement Seate of Christ, to give a particular account of all those idle, vaine and sinfull actions gestures, words and thoughts, which have proceeded from you, or beene occasioned in others by you all your dayes*; be sure

\* 1 Pet. 4. 2, 3,  
4.

\* 1 Pet. 1. 11,  
12, 13.

\* Quid autem  
eo infelicius  
cui jam esse  
malum necesse  
est. Seneca. De  
Ira lib. 1. c. 13.

<sup>b</sup> 2 Thes. 2. 10,  
11, 12.

\* 2 Cor. 5. 10.  
Matth. 12. 36.  
Rom. 14. 10.



sure to give over this wicked trade of Play-acting without any more delays, which will certainly bring you to destruction, if you renounce it not, <sup>d</sup> as all true <sup>d</sup> See Part I. penitent Players have done before you. For if the right- <sup>d</sup> Act 6. Scene ous shall scarcely be saved in the Day of Judgement, where <sup>14. 20. & here</sup> shall such ungodly sinners, as you appeare? Certainly, <sup>f</sup> you <sup>P. 910.</sup> shall not be able to stand in Judgement, or to justifie your <sup>e</sup> 1 <sup>18.</sup> selves in this your profession in that sinne-confounding <sup>f</sup> Psal. 1. 5, 6. foule-appaling Day: but <sup>g</sup> you shall then be punished with <sup>g</sup> 2 <sup>Thes. 1. 8,</sup> everlasting perdition from the presence of the Lord, & from <sup>9.</sup> the glory of his power, if the very riches of his grace and mercy will not perswade you to renounce this calling now; \* *Quantoq; diutius Deus vos expectavit ut emendetis,* \* Bernardi Mc- tanto districtius judicabit si neglexeritis: by how much <sup>d</sup> ditationes. c. 2. the longer God hath forborne you here expecting your <sup>fol. 280.</sup> repêtance, the more severely shal he then condemne you.

If any Stage-players here object, that they know <sup>Objection.</sup> not how to live or maintaine themselves if they should give over acting.

To this I answer first, that as it is no good argument <sup>Ans. I.</sup> for Bawdes, Panders, Whores, Theeves, Sorcerers, Witches, Cheaters, to persevere in these their wicked courses, because they cannot else maintaine themselves; so it is no good Plea for Players. <sup>h</sup> No man must live <sup>h</sup> See Tertul. by any sinfull profession; nor yet doe evill that good may <sup>h</sup> lib. Chrysost. come of it: therefore you must not maintaine your selves <sup>Hom. 50. in</sup> by acting Playes, it being a lewde unchristian infamous <sup>Math. & Alex-</sup> occupation. Secondly, there are divers lawfull callings <sup>ander Alensis.</sup> and employments by which Players might live in bet- <sup>Summa Theo-</sup> ter credit, in a farre happier condition then now they <sup>logiæ. pars 2.</sup> doe, would they but bee industrious: <sup>i</sup> It is therefore <sup>Quest. 135.</sup> Players idlenesse, their love of vanity & sinfull pleasures, not <sup>memb. 5.</sup> want of other callings, that is the ground of this objection. <sup>i</sup> See Marcus <sup>Aurelius. Epi-</sup> Thirdly, admit there were no other course of life but <sup>stle 12. to Lam-</sup> this for Players; I dare boldly averre that the charity <sup>bert, according-</sup> of Christians is such, as that they would readily sup- <sup>ly & Part 1.</sup> ply the wants of all such indigent impotent aged <sup>Act 6. Scene 5.</sup>

Actors (unable to get their livelihood by any other lawfull trade) who out of conscience shall give over Playing. Certainly, the charity of Christians was such in <sup>k</sup> Cyprians dayes, that they would rather maintaine poore penitent Actors with their publike almes, then suffer them to perish, or continue acting; and I doubt not but their charity will be now as large in this particular as it was then. Lastly, admit the objection true; yet it were farre better for you to die, to starve, then any wayes to live by sinne or sinfull courses. There is <sup>l</sup> no absolute necessity at all that men should live; but there is this necessity lies on all men, not to sinne; yea every pious Christian as is evident by the concurrent examples of all the Martyrs, should rather chuse to die the cruellest death, then to commit one act of sinne. Better therefore is it for Players to part with their profession for Christs sake even with the very losse of their lives and goods, (which <sup>m</sup> they must willingly lose for Christ, or else they are not worthy of him,) then to retaine their Play-acting, and so lose their Saviour, themselves, their very bodies and soules for all eternity, as all unreclaimed, unrepenting Players in all probability ever doe. Let Players therefore if they will be mercifull to themselves, shew mercy rather to their soules, then to their bodies or estates.

<sup>n</sup> *Talis enim misericordia crudelitate plena est, qua videlicet ita corpori servitur, ut anima juguletur. Quae enim charitas est, carnem diligere, & spiritum negligere? Quae vero discretio, totum dare corpori & animae nihil? Qualis vero misericordia ancillam reficere & dominam interficere? Nemopro huiusmodi misericordia sperat se consequi misericordiam: sed certissime potius panam expetit.* Yea let them renounce their Play-acting though they perish here, rather then perish eternally hereafter to live by it now.

Lastly, I shall here exhort all Play-haunters, all Spectators of any publike or private Enterludes, to ponder

\* Epist. lib. 1.  
Epist. 10. See  
here p. 906.

1 Nulla est necessitas delinquendi quibus una est necessitas non delinquendi. Tertul. De Corona Militis. cap. 7.

\* Matth. 10.  
37, 38,

\* Bernard, ad Gulielmum Abbatem Apologia. Col. 988. I.

\* si tam sollicitus es, si nec minima spernis, si tam prudenter servas paleas tuas, etiam horreum memento & custodire, Imo vero non exponas thesaurum tuum qui sic incubas sterquilinio tuo. Bernard. Sermo. 7. in Psal. Qui habitat. fol. 70. H.



all the premised reasons and Authorities against Stage-  
 playes, together with those <sup>o</sup> severall soule-condemning <sup>o</sup> See Part 1.  
 wickednesses, sinnes, yea fearefull judgements, in which they Act 6. thorow-  
 frequently involve their Actors and Spectators: to re- out.  
 member, that they are the very <sup>p</sup> Devils snares, his P See here, pag.  
 workes, his pompes, which they most solemnly renounced 42. to 62. 129,  
 in their baptisme: that they are <sup>q</sup> the greatest, the most 231, 236, 257,  
 pernicious corruptions both of their Actors, their Spectators 405, 430. fol.  
 mindes and manners; the onely Canker-wormes of their 522, 524, 528,  
 graces, their vertues; the chiefeft incendiaries of their car- pag. 561. to  
 nall lusts; the common occasions of much actuall lewdnesse, 567. 658.  
 sinne and wickednesse; the principall obstacles of their sin- 4 Part 1. Act 6.  
 cere repentance; the grand empoysoners of their soules; and Scene 1. to 20,  
 if we believe <sup>r</sup> S. Augustine, the mortiferous broad bea- accordingly.  
 ten way to Hell it selfe, and everlasting death, in which <sup>r</sup> Ecce qua vo-  
 whole troopes of men run daily on unto destruction. O then lebas ire, ecce  
 let all theie, all other fore-alleaged flexanimous conside- turba via la-  
 rations divorce you now from Stage-playes, from ta, non frustra  
 Theaters, which else will seperate you from your God; ipsa ducit ad  
 and so engage your hearts, your judgements, your con- ad mortem.  
 sciences against them; as never to frequent them more Via mortifera  
 upon any occasion or perswasion whatsoever. You have est, latitudo e-  
 heard and scene at large what Censures, what Verdicts jus delectat ad  
 the <sup>s</sup> Primitive Church, both before and under the Law and tempus, finis  
 Gospell; the ancientest Christians, Councels, Fathers; the ejus angustus  
 best Christian, the best Pagan Nations, Emperours, Princes, in æternum.  
 States, Magistrates, Writers, both ancient and moderne, Sed turbæ  
 have constantly, have unanimously passed upon Stage-playes, strepunt, turbæ  
 Theaters, Players, Play-haunters, against whom Ter- festinant, tur-  
 tullian, Cyprian, Chrysostome, Augustine, Salvian, and bæ collustan-  
 other Fathers, with sundry moderne Authors, have pro- tur, turbæ con-  
 fessedly written ample Volumes: You have scene all currunt. Noli  
 fute & insanix imitari, noli a-  
 mendaces. verti: vanitates  
 sunt & insanix  
 mendaces.

Noli numerare turbas hominum incedentes latas vias, implentes crastinum Cir-  
 cum; civitatis natalē clamando celebrantes, civitatem ipsam malē vivendo turbantes.  
 Noli ergo illos attendere, multi sunt. Et quis numerat? Pauci autem per viam an-  
 gustam. Enar. in Psal. 39. Tom 8. pars 1. p. 414. 415. vid. p. 416. 417. 418. <sup>†</sup> See Part 1.  
 Act 6. Scene 3. 4. 5. 12. & Act 7. Scene 1. to 7.

\* See Part 1.  
Act 6. Scene 3.  
4, 5, 12. & Act  
7. Scene 2. to 7.  
" Nunquid pa-  
tribus doctio-  
res aut devoti-  
ores fumus?  
Periculose  
præsumimus  
quicquid ipso-  
rum in talibus  
prudencia præ-  
terivit. Bernard.  
Epist. 174. fol.  
III.

\* Obedientia  
quæ majoribus  
præbetur Deo  
exhibetur.  
Quamobrem  
quicquid vice  
Dei præcipit  
homo, quod  
non sit tamen  
certum dispi-  
cere Deo, haud  
secus omnino  
accipiendum  
est, quam si  
præcipiat  
Deus. Quid e-  
nim interest  
utrum per se  
an per suos  
ministros sive  
homines sive  
Angelos ho-  
minibus innotescat suum placitum Deus? Sive enim Deus, sive homo vicarius Dei  
mandatum quodecunque tradiderit, pari profecto obsequendum est cura, pari reveren-  
tia deferendum, ubi tamen Deo contraria non præcipit homo. De Præcepto & Di-  
spensatione. fol. 250. H. K. ¶ Iam religionis antiquæ non solum virtutem amisimus,  
sed nec speciem retinemus. Ad Gulielmum Abbatem Apologia. fol. 260. D. 2 See here,  
p. 461, 557. accordingly. \* See Part 1. Act 6. Scene 12. & p. 392. to 406. 436, 433.

ages, all places, all qualities and degrees of men, *Jewes and Gentiles, Greekes and Barbarians, Christians and Pa-  
gans, Protestants and Papists, yea Popes and Jesuits to,*  
concurring in their just damnation. Be not, O be not  
yee therefore *" wiser, nay worser, then all, then any of these*  
*Play-condemning Worthies who have gone before you;*  
*(whose harmonious Play-confounding resolutions agree-*  
*able with the Scripture, if Saint \* Bernard may be cre-*  
*dited, must binde you to renounce all Stage-plays, in the*  
*very selfesame manner as if God himselfe had expresse*  
*commanded you to abandon them :)* frequent not Playes  
which they abominated; pleade not for Enterludes  
which they so seriously, so abundantly condemned: Let  
not that censure of holy *† Bernard* be verified of you;  
*that you have now not onely lost the power of the ancient*  
*Christian Religion, but even the very shew and outside to:*  
but as you are Christians in name, in profession, so bee  
you such in truth, in practise. And since it was the  
*2 most notorious character of Christians heretofore, to abo-*  
*minate, to abandon Players, Playes and Play-houses;*  
let it bee your honour, your piety, your practicall  
badge of Christianity to forsake them now: that so  
imitating the Primitive Play-renouncing Christians in  
their holinesse, you may at last participate with them  
in their eternall blisse. And so much the rather let me  
admonish you to withdraw your selves from Playes  
and Play-houses, because no ordinance of God can doe you  
any good, or clense you from your sinnes, whiles you resort to  
Theaters, as I have \* largely proved: heare but Saint  
Chrysostome once more to this purpose, where spea-  
king against mens and womens parling, laughing, and ga-



zing about in Churches (which \* hee severely censures) he writes thus. *a Nunquid theatrica sunt hæc quæ hîc geruntur? opinor autem quod id Theatris debeamus. Inobedientes enim multos nobis constituunt & ineptos: quæ enim hîc extruuntur, illic subvertuntur: & non hoc solum, sed & alias immunditias necesse est Theatri studiosis adharere. Et perinde sit ac si quis campum velit purgare, in quem fons luto fluens, insuat; quantum enim purgaris, tantum influit. Hoc & hîc fit, quando enim purgamus à Theatro huc venientes, & immundiciam afferentes, dum illuc iterum abeunt, majorem contrahunt immundiciam, quasi dedita opera sic vivant ut nobis negotium faciant, & iterum veniunt multo luto sordidati, in moribus, in gestibus, in verbis, in risu, in desidia. Deinde iterum nos fodimus, quasi dedita opera in hoc fodientes, ut puros illos dimissos iterum videamus luto ac cano inquinari.* You then who have beene constant Play-haunters besmeared with their filth and dung for divers yeeres together, you who have spent your youth, your manhood, your best and chiefeſt dayes \* which you should have dedicated to God, your honest callings, and farre better things; on Playes, on Play-houses, and such lascivious sports, you who have cast away your money, your estates on Players, Playes & Play-houses, (the <sup>b</sup> very factors, pompes and synagogues of the Devill) <sup>c</sup> wherewith you should have cherished Christs poore needy members; You who have beene ancient Patriots, Supporters of Actors or their Enterludes either by your purses, or your presence; drawing thereby upon your soules the guilt of many a fearefull unlamented sinne; remember, O remember that it is now <sup>d</sup> more then time for you to cleanse your selves from these Augæan Stables; with which you have beene too long defiled: to renounce these cursed pompes of Satan, which you have too long served; <sup>e</sup> to redeeme the short remainder of that most sacred time which you have too prodigally, too sinfully consumed; to take some speedy serious course for the <sup>f</sup> mortifying of those

\* See Chrysost. Homil. 24. in Acta Apost. Tom. 3. Col. 519. 520. Hom. 36. in 1 Cor 14. Tom. 4. Col. 535. 536. & Homil. 8. 9. in 1 Tim. accordingly.

<sup>a</sup> Homil. 24. in Acta Apost. Tom. 3. Col. 520. B. C. See here p. 432. to the like purpose

\* Eccles. 12. 1. Luke 1. 74. 75. Rom. 12. 1. 2. Eph. 5. 16. 17. <sup>b</sup> See here, pag. 10. 11. 49. 50. 52. 67. 68. 69. 101. 102. 329. 330. 341. 374. 386. 418. 431. 446. 472. 474. 488. 510. 560. <sup>c</sup> 1 Tim. 6. 17. 18. 19. Heb. 13. 16. Prov. 19. 17. 1 John. 3. 17. See Part 1. Act 6. Scene 2.

<sup>d</sup> Rom. 13. 11. 12. 1 Pet. 4. 23. <sup>e</sup> Ephes. 5. 15. 16. Col. 4. 5. <sup>f</sup> Col. 3. 5. 6. 7. Rom. 13. 13. 1 Pet. 2. 11. Gal. 5. 24.

8 Psal. 149. 4. *those soule-destroying fleshy lusts which you have over-long*  
 Ilay 1. 16. *fomented; for the 8 adorning, the saving of those immor-*  
 Rom. 13. 14. *tal soules, which you have over-much neglected; for*  
 Rev. 3. 18. Va- *the h attoning of that holy God, that blessed Saviour*  
 nus error ho- *that sanctifying Spirit of grace, which you have too*  
 minis, & ina- *highly, too long i provoked, k crucified, l grieved; which*  
 nis cultus dig- *you m can never doe whiles you resort to Stage-plays. And*  
 nitatis, fulgere *since the world, the flesh, the Devill have had your*  
 purpurâ, mente *youth and strength, let God be sure to enjoy your age,*  
 fordescere. Mi- *whom you have n sacrilegiously robbed of all the rest. Alas,*  
 nucius Felix. *all the time that you have already past in Play-haun-*  
 Octavius p 122. *ting, and such delights of sinne, hath beene but a time*  
 n 2 Cor. 5. 20. *of spirituall death, wherein you have beene worke then*  
 Rom. 5. 1. *nought in Gods account: o Ab eo enim tempore cense-*  
 i Ilay 3. 8. *mur ex quo in Christo renascimur, as Saint Hierom truly*  
 Jer. 41. 8. *writes: and what other profit have you reaped from*  
 Psal. 106. 7, *Playes or Play-houses, P Nisi quod series magis onusti*  
 33. 43. *peccatorum fasce proficiscimini, at the same Father speaks?*  
 k Heb. 6. 6. *Q therefore now at last before it be too q late, before*  
 i Eph. 4. 29. 30. *death hath wounded you, Heaven excluded you, Hell*  
 Heb. 10. 29. *devoured you, repent of all your former Play-haunting*  
 m See Part 1. *with many a sob and teare, abandoning all Playes, all*  
 Act 6. Scene *Play-houses for the future; r ut sic correcti atq, in melius*  
 12. & 20. *reformati, qui admirati fuerant prius in Spectaculis insani-*  
 n Deo dicata *am, nunc admirentur in moribus disciplinam. You who*  
 membra nulla *are but young and newly entred into this dangerous*  
 tibi temeritate *course of Play-haunting; you of whom I may say as*  
 usurpes; sciens, *\* Seneca once did of the Roman gentry; Ostendam nobi-*  
 quod pietati *lissimos juvenes mancipia pantomimorum, remember that*  
 sanctificati non *holy covenant which you not long since made to God in*  
 absq; gravi sa- *baptisme, t to forsake the Devill and all his workes, the*  
 crilegio in usus *pompes, the vanities of this wicked world, with all the sin-*  
 vanitatis, vo- *full lusts of the flesh, of which Stage-plays (as the Fathers*  
 luptatis, aut e- *See here, pag. 3. 42. to 62. 561. to 567. 230, 236, 257, 425, 430, 522, 524,*  
 jusmodi secu- *528, 658.*  
 lario operis *See here, pag. 3. 42. to 62. 561. to 567. 230, 236, 257, 425, 430, 522, 524,*  
 assumantur. *528, 658.*  
 Bernard. in Psal. *See here, pag. 3. 42. to 62. 561. to 567. 230, 236, 257, 425, 430, 522, 524,*  
 Qui Habitab. *528, 658.*  
 Serm 8. fol. 71. *See here, pag. 3. 42. to 62. 561. to 567. 230, 236, 257, 425, 430, 522, 524,*  
 \* Epist. 3. c. 5. Ephes. 2. 1, 2, 3. \* Hierom Epist. 3. c. 7. \* Matth. 25. 10. to 14. \* Cyprian. *See here, pag. 3. 42. to 62. 561. to 567. 230, 236, 257, 425, 430, 522, 524,*  
 Epist. l. 1. Epist. 5. p. 37. \* Seneca. Epist. 47. pag. 229. \* See here, pag. 3. & 42. to 62. *See here, pag. 3. 42. to 62. 561. to 567. 230, 236, 257, 425, 430, 522, 524,*  
 t See here, pag. 3. 42. to 62. 561. to 567. 230, 236, 257, 425, 430, 522, 524, *See here, pag. 3. 42. to 62. 561. to 567. 230, 236, 257, 425, 430, 522, 524,*  
 528, 658.



teach you) *are the chiefe*; O perjure, perjure not your selves, renounce not your christianity, your faith, your vow, your baptisme (by frequenting Playes) in your youth, your child-hood; *bequeath not your selves so soone unto the Devill, after your solempne consecration unto God in Christ*; let not him gaine possession of your persons, your service in your youth, that so hee may command, and challenge them in your age; \* *Non enim obtinebis ut desinat si incipere permiseris: ergo intranti resistamus, &c.* But as \* *you have given up your soules and bodies as an holy living sacrifice unto God in baptisme, to serve him with them in holinesse and righteousness before him all the dayes of your lives*; so be yee sure to make good your promise, by *remembring, by serving your Creator in the dayes of your youth, your strength, your health and life, who will then crowne you with glory and immortality at your death.* Pitty it is to see how many ingenious Youthes and Girles; how many young (that I say not old) Gentlemen and Gentlewomen of birth and quality, (as if they were borne for no other purpose but to consume their youth, their lives in lascivious dalliances, Playes and pastimes, or in pampering, in *adorning those idolized living carcases of theirs, which will turne to earth, to dung, to rottennesse and wormes-meat ere be long, and to condemne, their poore neglected soules*) casting by all honest studies, callings, employments, all care of Heaven, of salvation, of their owne immortall soules, of that God who made them, that

Tu si templū spiritus sancti violas, si intra te sacrarium Dei deturbas & fædas, si cum calice Christi, de calice Domini-  
moniorum communicas, contumelia est, non religio: injuria, non devotio: Idolorum servitus & horrenda abominatio, velle simul Baal famulari & Christo. Cyprian De Cena Dom. Serm. p. 299.  
\* Seneca Epist. 116.

\* Rom. 12.1, 2. cap. 6.3. to 14. Luk. 1.74, 75. \* Eccles. 12.1. \* Rom. 2.10. 2 Tim. 4.8. Hebr. 2.7, 9.

\* To whom I may use S. Cyprians words in the like case. Tu licet indumenta peregrina & vestes sericas indues, nuda es: Auro te licet & margaritis gemmisq; condecoris, sine Christi decore deformis es. Si quem de tuis charis mortalibus exitu perdidisses, ingemisceres dolenter & fieres, facie inculta, veste mutata neglecto capillo, vultu nubilo, ore dejecto iudicia mæroris ostenderes. Animam tuam misera perdidisti, spiritualiter mortua supervivere hic tibi, & ipsa ambulans funus tuum portare cæpisti, & non acriter plangis, non jugiter ingemiscis? Non te vel pudore criminis, vel continuatione lamentationis obseculas? Ecce pejora adhuc peccandi vulnera, ecce majora delicta; peccasse, nec satisfacere; deliquisse, nec delicta desistere. Cyprian. De Lapsis Sermo. Tom. 2. pag. 347.

Saviour who redeemed them, that Spirit who should sanctifie them, and that Common-weale that fosters them; doe in this idle age of ours, like those <sup>b</sup> *Epicures* of old most prodigally, most sinfully riot away the very creame and flower of their yeeres, their dayes in Play-houses, in Dancing-schooles, Tavernes, Ale-houses, Dice-houses, Tobacco-shops, Bowling-allies, and such infamous places, upon those life-devouring, time-exhausting Playes and pastimes, (that I say not sinnes beside,) as is a shame for Pagans, much more for Christians to approve. O that men endued with reason, ennobled with religion; with immortall soules, <sup>c</sup> *fit onely for the noblest, heavenliest, sublimest and divinest actions*, should ever bee so desperately besotted as to wast their precious time upon such vaine, such childish, base ignoble pleasures, which can <sup>d</sup> *no way profit soule or body*, Church or State; nor yet advance their temporall, much lesse their spirituall and eternall good, which they should ever seeke. You therefore deare Christian Brethren, who are, who have beene peccant in this kinde, for Gods sake, for Christs sake, for the holy Ghosts sake, for Religions sake, (which now *extremely* <sup>e</sup> *suffers by this your folly*;) for the Church and Common-weales sake, for your owne soules sake, which you so much neglect, repent of what is past recalling, and for the future time resolve through Gods assistance, never to cast away your time, your money, your estates, your good names, your lives, your salvation, upon these unprofitable spectacles of vanity, lewdnesse, lasciviousnesse, or these delights of sinne, of which you must necessarily *repent and be* <sup>f</sup> *ashamed*, or else be condemned for them at the last; *spassing all the time of your pilgrimage here in feare*, and imploying all the remainder of your short inconstant lives, in those honest studies, callings, and pious Christian duties, <sup>h</sup> *which have their fruit unto holinesse, and the end everlasting life*. And because we have now many wanton females of all sorts resorting

<sup>b</sup> Ifay 5. 11, 12.  
c. 22. 12, 13. cap.  
56. 12. Amos  
6. 1. to 8. Dan.  
5. 1. 2, 3, 4. Iam.  
5. 5. & Iob 21.  
11. to 16.

<sup>c</sup> Col. 3. 1, 2, 3.  
Phil. 4. 8, 9.  
Ifay 43. 21.  
Rom. 14. 7, 8.  
<sup>d</sup> Eccles. 2. 1.  
to 12. 16. 11.  
1 Sam. 12. 21.  
Ifay 55. 2. Iob  
15. 31. Hosea 8.  
7. Rom. 6. 21.

<sup>e</sup> Rom. 2. 24.  
Ifay 52. 5.  
Ezech. 36. 20,  
23.

<sup>f</sup> Rom. 6. 21.  
Ezra 9. 6. Ifay  
1. 29. c. 26. 11.  
Ezech. 16. 61,  
63.  
<sup>g</sup> 1 Pet. 1. 17.  
<sup>h</sup> Rom. 6. 22.



ing daily by troopes unto our Playes, our Play-houses, to see and to be seene, as they did in <sup>i</sup> Ovids age; I shall only desire them (if not their Parents and Husbands, to consider; <sup>k</sup> that it hath evermore beene the notorious badge of prostituted Strumpets and the lewdest Harlots, to ramble abroad to Playes, to Play-houses; whether no honest, chaste or sober Girles or Women, but only branded Whores, & infamous Adulteresses did usually resort in ancicnt times: the \* Theater being then made a common Brothell: And that all ages, all places have constantly suspected the chastity, yea branded the honesty of those females who have beene so immodest as to resort to Theaters, to Stage-playes, which either finde or \* make them Harlots; \* inhibiting all married Wives and Virgins to resort to Playes and Theaters, as I have here amply proved. Since therefore Saint Paul expressly enjoynes all women (especially those of the younger sort) to be <sup>l</sup> sober, chaste, keepers at home, (yea <sup>m</sup> therefore keepers at home, that they may be chaste and sober, as ancient and moderne Commentators glosse it;) that the Word of God be not blasphemed: (where as the dissoluteness of our lascivious, impudent, rattle-pated gadding females now is such, that as if they had purposely studied to appropriate to themselves King Solomons memorable character of an whorish woman, <sup>n</sup> with an impudent face, a subtle heart and the attire of an Harlot; they are lowde and stubborne; their feet abide not in their houses; now they are without, now in the streets, and lie in wait at every corner; being never well pleased nor contented, but when they are wandring abroad to Playes, to Play-houses, Dancing-matches, Masques, and publike Shewes; from which nature it selfe (if we believe S. \* Chrysostome

*See here, pag. 452.  
\* See Part 1. Act 6. Scene 2. 455. & p. 144. 145, 146, 335, 332, 333, 349, 270, 389, 390, 391, 419, 430, to 442. 452, 498, 652. accordingly, \* Adulterijs, impudicitijs, puerorum violationibus omnia fervent, pernoctationes execrandæ fiebant mulieres, que ad ea spectacula vocabantur: ô scelestum. illud nocturnû funestû- que spectaculû!*  
in Theatro fiebat ea pernoctatio; & virgo inter adolescentes infanos atque ebriam turbam sedere cogebatur, &c Chrysost. Rom. 5. in Tit. 1.

Tom. 4. Col. 1484. B. \* See pag. 333. 356, 439, 443, 444. accordingly. \* See Thomas Becon his Catechisme. fol. 515. & 536. Women ought not to resort to Playes or Enterludes, <sup>l</sup> Tit. 2. 4, 5. <sup>m</sup> See here pag. 434. 435. & Doctor Taylor his Commentary upon Titus 3. vers. 5. pag. 389. 390. Thomas Becon his Catechisme. fol. 515. 536. and in his 3. Booke of Matrimony. fol. 675. <sup>n</sup> Prov. 7. 10, 11, 12, 13. See Lyra, Cartwright, Dod, and Holcot on this place. \* Nam quoniam à scena & ijs quæ illuc sunt turpia & indecora ipsa natura abduxit mulieres, Diabolus

quæ sunt Theatri abduxit in gynæceum, molles inquit, seu pathicos & meretrices. *Hom. 12. in Col. 4. Tom. 4. Col. 12. 10. B. vid. Ibidem. 2. See Coverdals and Tindals Translations; and the Fathers, who render it for the most part. Domus curam habentes. 1 Tim. 2. 9, 10. 1 Pet. 3. 3, 4, 5. 1 Cor. 11. 5, 6, 15. Isay 3. 16. to 25. Prov. 7. 10. 2 King. 9. 30. See Guilielmus Peraldus. Summæ Virtutum ac vitiorum. Tom. 2. Tit. De Superbia. cap. 10. to 15. 9 Cum enim iudicium carnis ex anima pendeat, carni nihil potest utilius quam salus animæ provideri. Bernardi Declarationes. fol. 170. B. 1 See Part 1. Act 6. Scenc 3. 4, 5, 20. & pag. 333. 356, 439, 443, 444. \* Hierom. Epist. 34. cap. 3. pag. 90.*

*hath sequestred all women; (or to such suspicious places under pretence of businesse or some idle visits, where they oft-times leave their modesty, their chastity be-  
hinde them, to their eternall infamy: ) Let me now be-  
seech all female Play-haunters, as they regard this Apo-  
stolicall precept, which enjoynes them, to be sober, chaste,  
keepers at home (or good carefull House-wives, as some  
have rendred it: ) P adorning themselves in modest appa-  
rell, with shamefastnesse and sobriety: (which now are  
out of fashion) not with broidered cut or borrowed plaited  
haire, or gold, or pearles, or costly array, (the onely fashi-  
ons of our age; ) but (which becommeth women professing  
godlinesse) with good workes: As they tender their owne  
honesty, fame or reputation both with God and men;  
the honour of their sex; the prayse of that Christian  
Religion, which they professe, the glory of their God,  
their Saviour, and their 9 soules salvation, to abandon  
Playes and Play-houses, as most pernicious Pests; where  
all females, wrecke their credits; most, their chastity;  
some, their fortunes; not a few, their soules: and to say  
unto them as the Philosopher did unto his wealth  
which he cast into the Sea, \* Abite in profundum male  
cupiditates; ego vos mergam ne ipse mergar à vobis.*



## C A T A S T R O P H E.

I Have now deare Christian Readers, through Gods  
Assistance, compleatly finished this my *Histrio-  
mastix,*



*Mastix*, wherein I have represented both to your view and <sup>t</sup>*cenſures* to, (as well as my poore ability, and other interloping Imployments would permit,) the unlawfullneſſe, the miſchievous qualities and effects of Stage-playes themſelves, and of their penning, acting, and frequenting; endeavoring (out of a <sup>t</sup>*cordiall deſire of your eternall welfare*) as much as in mee lieth, to perſwade you to abandon them; by ripping up the ſeverall miſchiefes and dangers that attend them. If any therefore henceforth periſh by frequenting Stage-playes, after this large diſcovery of their ſin-engending ſoule-condemning qualities, their ſinne, <sup>t</sup>*their blood ſhall light upon their owne heads, not on mine*, who have taken all this paines to doe them good. All then I ſhall deſire of you in recompence of my labour, is but this; that as I have acted my part in oppugning, ſo you would now play your parts to in abominating, in abandoning, Stage-playes, without which this Play-refuting Treatiſe, will doe no good, but hurt unto your ſoules, by turning your ſinnes of ignorance, into ſinnes of knowledge and rebellion. The labour of it hath beene mine alone; my deſire, my prayer is and ſhall bee, that the benefit, the comfort of it may be yours, the Republickes, and the glory, Gods; *the* <sup>t</sup>*convincing concurrence of whoſe ever-blessed Spirit*, ſo bleſſe, ſo proſper it to your everlaſting weale, that <sup>y</sup>*your whole ſpirits, ſoules and bodies, may be henceforth preſerved blameleſſe*, from all ſuture ſoule-deſiling Enterludes and delights of ſinne, unto the coming of our Lord Jeſus Chriſt; (<sup>t</sup>*before whoſe dreadful Tribunall we muſt all ere long be ſummoned, to give an account of all our actions*;) & that you may ſo judge of Stage-playes now, as you will determine of them in that great dreadfull Day of Iudgement, and in the day of death, when you ſhall not judge amiſſe. And becauſe no diſſolute Libertines, or licentious Readers through Satans or the worlds deluſions, ſhould cheat their ſoules of the benefit intended to them by this worke,

In hoc enim Tractatu, non ſolum pium Lectorem ſed etiam liberum correctorem deſidero. Veruntamen ſicut lectorem meum nolo mihi eſſe deditum, ita correctore nolo ſibi. Ille me non amet amplius quam catholicam fidem; iſte ſe non amet amplius quam catholicam veritatem. *Auguſtinus. lib. 3. De Trinitate. Proemio. & Petrus Lombardus. in lib. 4. Sententiarum. Prologus.* Rom. 10. 1. Ezech. 34. 4. Acts 20. 26. Vbi Deus Magiſter eſt, quam citò diſcitur quod docetur. *Leo. 1. De Pentecoſte. Serm. 1. cap. 1.* 1 Theſ. 5. 23. 2 Cor. 5. 10. Rom. 14. 10. 11.

<sup>a</sup> Nunquam n.  
sine querela  
ægra tangun-  
tur. Seneca De  
Ira lib. 3. cap. 10.

<sup>b</sup> Against  
which See Ro-  
bertus Massonius  
his Treatise of  
Dancing, &  
Part 1. Act 5.  
Scene 8. 9. with  
the Authors  
there quoted;  
and those o-  
ther Writers  
in the Table.  
<sup>c</sup> Quando po-  
pulus ad eccle-  
siam venerit  
tām per dies  
Dominicos,  
quām & per so-  
lemnitates  
sanctorum, al-  
liud ibi non  
agat, nisi quod  
ad Dei perti-  
net servitium.  
Illas vero ba-  
llationes & sal-  
tationes, can-

trique turpia, & luxuriosa, & illa lusa Diabolica non faciat, nec in plateis, nec in domibus, neque in ullo loco, quia hæc de Paganorum consuetudine remanserunt. Et qui ipsa fecerit canonicam sententiam accipiat. Boshellus Decret. Ecclesie Gallicane. lib. 4. Tit. 1. cap. 39. pag. 549. &c. See Tit. 10. cap. 2. to 19. where there are divers Constitutions to the same purpose.

out of a prejudicate opinion, that it is overstrict, and more then puritanically <sup>a</sup>investive against Players, Playes and Theaters; to prevent this fond evasion, and to put all <sup>a</sup>exclaiming Play-patriots to perpetuall silence, pretermittting the memorable omitted authorities of *Gulielmus Stuckius, Antiquitatum Convivialium. lib. 3. cap. 20. 21, 22, &c Tiguri. 1597.* and of *Gulielmus Peraldus, Summa Virtutum ac Vitiorum. Tom. 2. Lugduni. 1585. Tit. De Luxuria. c. 3. p. 68. 1077.* two excellent learned Discourses against Stage-playes, health-drinking, and <sup>b</sup>mixt lascivious dancing, which I shall commend unto your reading; with <sup>c</sup>the Imperiall Edicts of Charles the Great, against Stage-playes and Dancing on Lords-dayes, and Holy-dayes, and all fore-cited Play-condemning Authorities:) I shall here by way of Conclusion, cloze up this whole Discourse, with the words of *Joannis Mariana*, a famous Spanish Jesuit; who besides his large and learned Booke, *De Spectaculis*, professedly oppugning Stage-playes, hath since the publication of that Treatise, in his 3. Booke and 16. Chapter *De Rege & Regum Institutione. pag. 341. to 352.* (dedicated to King Philip the 3. of Spaine, and published in the yeere 1598. *Cum Privilegio Casarea Majestatis & permissu Superiorum*, with the speciall prefixed approbations of *Stephanus Hoieda, Visitor*, and *Petrus De Onna, Master Provinciall of the Jesuits of the Province of Toledo, in Spaine,*) delivered his positive and deliberate resolution against Players, Playes, and Play-houles in these ensuing termes, which is every way as harsh, as rigid and precise as any verdict, that either I my selfe, or any other fore-quoted Authors have here past against them. His words well worthy all Players and Play-haunters consideration are these.

Publicam



\* Publicam ludorum insaniam, quæ spectacula nominantur, \* seperata disputatione pro virili parte castigavimus, multisq; Argumentis & majorum testimonijs confirmavimus, *theatri licentiam, de qua potissimum laborandum est, nihil esse aliud;* \* quam officinam impuditiæ & improbitatis, ubi omnis ætatis, sexus & conditionis homines depravantur: simulatisq; & ludicris actionibus ad vitia vera informantur. *Admonentur enim quid facere possint, & inflammantur libidine, quæ aspectu maxime & auribus concitatur: puella præsertim, & juvenes, quos intempestive voluptatibus infici grave est,* \* atq; republicæ *Christiana exitiale malum.* Quid enim continet scena, nisi virginum \* stupra, & mores prostituti pudoris faminarum, lenonum artes, atq; lenarum, ancillarum & fervorum fraudes, versibus numerosis & ornatis explicata, sententiarum luminibus distincta, eoq; tenacius memoriæ adhærentia, quarum rerum ignoratio multo commodior est? Histriionum impudici motus & gestus, fractaq; in faminarum modum voces, quibus impudicas mulieres imitantur, quid aliud nisi ad libidinem inflammant, per se ad vitia satis proclives? *An major ulla corruptela morum excogitari possit? Quæ enim in scena per imaginem aguntur, peracta fabula cum risu commemorantur, sine pudore deinde fiunt, voluptatis cupiditate animum titillante: qui sunt veluti gradus ad suscipiendam pravitatem, cum sit facile à jocis ad seria transitus.* Rectè enim & sapienter Solomon; *Quasi per risum, inquit, stultus operatur Scelus;* turpia enim, atq; inhonesti factu distug; dum ridemus, approbamus: suoq; pondere pravitas identidem inpejus trahit: \* Censeo ergo, \* *moribus Christianis certissimâ pestem asferre theatri licentiam, nomini Christiano gravissimam ignominiam. Censeo Principi eam rem vel maxime curæ fore, ne aut ipse suo exemplo auctoritatem conciliet arti vanissimæ, si frequenter intersit spectaculis, audiatq; libenter fabulas, præsertim quæ ab histriombus venalibus exhibentur: & quoad fieri poterit, de tota provincia exturbet eam pravitatem.* Neg; concedat.

\* De Rege & Regum Instit. lib. 3. cap. 16. p. 341. to 352. Edit. wechelij. 1611. \* In his Books De Spectaculis. Colonie. Agrip. 1609. See here pag. 695. \* Nota.

\* Hence Saint Hierom writes thus: Repertum est facinus quod nec minus fingere, nec scurra ludere, nec Atellanus possit effari. Epist. 48. cap. 3. pag. 103. because Players usually acted most wicked things.

\* Nota.

\* Nota.

*cedat mores suorum ea turpitudine depravari. \* Hoc nostrum votum est destinataq; sententia. Verum populi levitas & peccantium multitudo, quasi moles quædam opponitur; tum auctoritas eorum qui communi Errori patrocinantur. Et est excusatio furoris multitudo infanorum, hoc quoq; nomine prava nostra natura, quod vitijs suis & cupiditatibus favet, neq; facile avelli se finit ab ijs quæ cum voluptate suscipiuntur; cujus sumus natura cupidissimi. Usque adeo ut si quis vanitati resistat, ei vehementer irascatur populi multitudo. \* Ille sit publicus inimicus, Augustinus ait, cui hac felicitas displicet, quisquis eam auferre vel mutare tentaverit, eum libera multitudo, avertat ab auribus, evertat à sedibus, auferat à viventibus. Excæcat nimirum prava consuetudo animos, & quæ passim fieri videmus, defendere conantur*

\* See here, pag. 3. 4.

*quidem \* licentia patroni, magni scilicet Theologi, quasi juri & æquitati consona, otio & literis abutentes: quos redarguere facile erit testimonio & autoritate veterum Theologorum, in hac re non discrepantium; à quibus discedere nostræ ætatis Theologos velle non putamus. Has omnes simulatæ veritatis præstigias retegere non erit difficile, multitudinem à furore retinere difficilius erit: nisi publica accefferit autoritas, quorum interest magistratuum. Profecto curandum est, ut ea opinio publice suscipiatur, \**

\* Let our Play-patrons well observe this Epithite.

*Theatra sane, quibus obscena argumenta tractantur; officinam universa improbitatis esse, qui concurrunt eò non secus facere, quam qui ad ganeas, ad furta, ad cades, ad lupanaria: qui suscepti laboris fructus erit multò maximus. Erunt enim qui pravitate cognita desinant peccare, salutemq; suam turpi voluptate potior rem habeant, neq; prudenter & scientes in mortem ferantur furentes, rapidi, & miserabiles. Illud certe omni cura præstandum, ut hac \* natio perditorum hominum, penitus à templis exturbetur: quod Romanorum tempore fuisse aliquando factum, Tacitus, Libro quartodecimo his verbis indicat. Ac ne modica quidem studia plebis exarsere, quia redditi quanguam scæne pantomimi, \**

\* Let Play-haunters note this well.

\* Let Players marke this stile and title.

\* And if Pagans prohibited Players to come unto their Idols Solemnities, shall Christians admit them to the Church or Sacraments?

*saeris*



*sacris prohibeantur. \* Qua ergo fronte histriones de foro* \* Stage-plays  
*raptos è publicis diversorijs in Templum Christiani indu-* then are no fit  
*cent, ut per eos sacra festorum lætitia augeatur? Aut quĩ* Ornaments  
*conveniat, uti Augustinus contra Romanos antiquos* for Christian  
*ait; histriones ignominia notare, atq; in infamĩũ numero* Festivals and  
*ponere, per quos divinus cultus honestatur? cur à sacris or-* Solemnities,  
*dinibus repellantur, quod ecclesiasticæ leges sanciant,* this very Jesuit  
*quorum opera dies festi & cælestium celebritates illu-* being Iudge.

*strantur? Sed objicis fortasse, eos in templis non in tur-*  
*pibus argumentis versari, sed sacras historias referre;*  
*quod utinam verum esset, & non potius ad movendum*  
*populi risum, obscœnissima quoq; ætitarent. Et est a-*  
*cerbum negare non posse, quod sit turpe confiteri.*

*\* Scimus sæpe in sanctissimis templis inter fabuli actus, chori*  
*adinstar adulterorum furta, amores turpes recitari, ut ho-*  
*nestissimus quisq; ea spectacula vitare debeat, si decori, &*  
*pudori consultum velit. \* Et putabimus tamen quæ à mode-*

\* Such is the  
holineffe of  
our Popish  
Playes.

\* Nota bene.

*stis hominibus fugiuntur, ea cælestibus esse grata? Ego*  
*crediderim potius quasi sordes & religionis ludibria, hos*  
*omnes ludos à sanctissimis templis esse exterminandos, ac im-*  
*primis publicos histriones, qui cum turpi vita sint, religio-*  
*nem fadare potius sua ipsorum ignominia videntur; &*  
*assueti turpibus, in sanctissimis locis odorem, quo imbuti*  
*sunt, ore, oculis, & toto corpore exhalant: ac nescio an*  
*aliquando fabulam agant, quin verba turpia, vel impru-*  
*dentibus sæpe excidant: & hos tamen contendemus divi-*  
*nis celebritatibus adhibere? Sed fac, (quod nunquam acci-*  
*disse probabis) histriones severa aliqua lege constrictos,*

*intra modestiæ fines contineri posse, ac sacras tantum* \* Sacred stories  
*historias cum dignitate referre; \* contendo, non minus* therefore in  
*eum morem cum religionis sanctitate pugnare, neq; minus* this Jesuits  
*dedecus reipub. asserre: Quĩ enim conveniat ab hominibus* judgement  
*turpibus Divorum res gestas referri, eosq; Francisci, Do-* ought not to  
*minici, Magdalena, Apostolorum, ipsius etiam \* Christi* be acted on the  
*personas repræsentare? An non id sit Calum terra, aut cano-* stage, no nor  
*scis: which con-*

*trast of his fellow Priests and Jesuits. \* Quanto res sacratior tanto abusus ejus damna-*  
*bilior, Concil. Colonienſe 1536. pars 9. cap 16. Surius. Tom. 4. pag. 787.*

M m m m m

potius,

potius, sacra profanis miscere? *Imagines in templis magna honestate depingi cavetur, & impudicam faminam Mariæ aut Catharinæ, probosum hominem Augullini, aut Antonij personam sustinere patiamur? Quod Arnobius certe, & antiquior Tertullianus ab antiquis factitatum accusant: ignominiosos homines in scenam sanctissimorum Deorum personas inducere. Nonne violatur Majestas. (Tertullianus ait) & divinitas constupratur, laudantibus vobis? Quæ verba ad nostros mores transferas licet, atq; in antiquis interpreteris, nostrorum licentiam & turpitudinem accusari.* \* Itaq; si duorum optio danda esset, mallem ab histronibus profanas fabulas agi, quam sacras historias: quoniam cum decore & honestate eos facere non posse persuasum plane habeo, tum ob eorum vilitatem & dedecus, tum ob fedissimos mores, paremque actionum levitatem & turpitudinem. Et ipse cogitabam in templis festisq; Divorum omnia ad pietatem & modestiam comparanda esse, quibus rebus animus excitatur ad religionem & ad rerum divinarum contemplationem, ijsq; communiter & privatim vacandum esse. Risus, plausus, clamores an id præstent, per se quisq; considerabit. Sequitur pravitas alia, neq; minor superiori, neque minus devitanda. \* *Mulieres excellenti pulchritudine, eximia actionum venustate & gratia inducuntur in Theatrum, quod maximum est incitamentum libidinis, & ad corrumpeudos homines potissimum valet. Deus enim (uti Basilius ait libro de virginitate) cum conderet animantes in utrumq; sexum distinctas, astrum mutua cupiditatis inseruit, inter homines maxime, quæ se invicem appeterent, majorem multo in viro, quoniam faminam de ejus latere formatam diligit ut proprium membrum, & ad eam toto impetu rapitur. \* Sic femina in se quandam virtutem habet, miramq; potestatem trahendi ad se virum, non secus ac Magnes, cum ipse non moveatur, ferrum ad se rapit. Contra hanc potissimum cupiditatem pugnare debent, quicunq; pudicitæ dignitatem consequi student, nunquam interrupto usq; ad vitæ finem certamine: \* Quod an y faciant, qui tanto studio ad Theatra concurrunt, pius*

\* Nota.

\* They have Women-actors in Spain, as we have female Spectators, and Playing Boyes in Womens attire.

\* Nota.

\* Let Play-haunters ponder this,

Q.



*& modestus lector secum ipse consideret. Enimvero cum*  
*histriones studia omnia lucro metiantur, ut multitudi-*  
*nem alliciant, quam non ignorant aspectu mulierum, &*  
*auditu maxime capi, omnes fraudes suscipiunt, nulla ho-*  
*nestatis cura: usq; eò ut in templa etiam turpes has mu-*  
*lierculas inducant: quod his Annis non semel factitatum*  
*est, neque uno loco in Hispania, quod horrescunt audire*  
*auris; de quibus rebus egerint pudet, pigetq; dicere.*  
*Et \*Principum munus est resistere levitati multitudinis, & \* Nota.*  
*perditorum hominum temeritati. Non ignoramus antiquis*  
*temporibus mulieres in scenas fuisse investas, quas in-*  
*signi impudentia corpora etiam nudasse, omnemq; æta-*  
*tem objecta specie libidinis expugnasse passim atq; cor-*  
*rupisse, sua quoq; ætate \* Chrysostomus multis locis accu-*  
*sat. Nudas quidem in nostra Theatra mulieres prodire*  
*non arbitror, tametsi nonnunquam in ipsa actione nudari*  
*audiebam, certe tenuissimis vestibus indutas prodire,*  
*quibus membra omnia figurantur, ac ferme subiunguntur*  
*oculis. Mulieris autem aspectu pulchræ & ornatæ, pre-*  
*terea gestus & verba in molliciem fracta adjungentis,*  
*quid potentius esse possit ad illiciendas animas, atq; in sem-*  
*piternam mortem impellendas, inflammandasq; libidine, ego*  
*sane non video: vincit officium lingua periculi magnitudo:*  
*eo amplius quod hæc etiam turpitudine suos patronos ha-*  
*bet, non quosvis de populo, sed viros eruditionis &*  
*modestix opinione præstantes. Aiunt enim aut comædias*  
*in universum abdicandas, aut mulieres inducendas in*  
*Theatrum, \* quod majus periculum immineat si pueri sub-*  
*stituuntur in veste muliebri & ornatu, quo aspectu ad præ-*  
*posteram & nefariam libidinem populus sollicitetur. Nimi-*  
*rum velamen malitiæ quærunt: aliud agunt, aliud agere*  
*videri volunt. Hispanorum nationi suspicio criminis*  
*imponitur, à quo natura abhorret, (paucos excipio) &*  
*nos in provincijs quibus id malum viget, scimus sæpe*  
*pueros in scenam prodijisse sine periculo; variasq; per-*  
*sonas ut res se dabat cum dignitate, elegantiaque acti-*  
*tasse. Cupiditas autem muliebris sexus latius patet, ma-*  
*joresque*

\* Nota bene.

\* No standing  
Play-houses  
are to be suf-  
fred by this  
Iesuits sen-  
tence, whose  
reasons I wish  
all Magistrates  
and others  
would confi-  
der,

joresque multo impetus habet, non solum in corruptis-  
simis hominibus & pravis, quales sunt qui puerorum a-  
moribus indulgent, sed in alijs etiam viris, aliqua pro-  
bitatis & modestiæ laude conspicuis. Mitto quod *fæ-  
mina scenica, quæ histriones consectantur & adjuvant, for-  
ma sunt venali, sive quod tot viris procacibus & otiosis  
circumsepta, \* miraculi instaret, si pudice viverent: &  
ex turpi questuplerumq; raptæ, posito amplius in Theatro  
pudore ad ingenium redeunt. Ita vulgato inter plures cor-  
pore omnibus exitium afferunt, juvenes otiosi & perditii  
(quorum magnus numerus ubiq; est) eo aspectu concitati  
feruntur precipites: unde rixæ graves, vulnera, & cedes,  
contemptus parentum & rei familiaris præ amore earum  
muliercularum. Quæ probra, & similia multa alia, qui  
digna non putat quæ omni studio avertantur, ferrens sit &  
communi hominum cæterorum sensu rationeq; destitutus.*

\* Censeo præterea nullam certam sedem histrionibus ex-  
truendam publice, domum aut Theatrum, quam lucri  
parte locatam unde inopes alantur, aut quod in alias  
publicas utilitates impendatur; ea enim species obten-  
ditur ab ijs qui contra statuunt. \* Primum enim factæ  
Theatro occasio manifesta præbetur honesta conditione viris  
& feminis inter se libere conveniendi, præsertim domus, aut  
Theatri magistro venali: nam qui emit magno, vendat  
necesse est omnem licentiam, quæ ab illo flagitare homines  
perditii poterunt: fietq; ex Theatro lupanar multo exitius  
quam alia: deinde frequentiores ludi erunt perpetua sede  
publice designata, quam omnino sit opus. Alliciet loci oppor-  
tunitas ad ludendum & spectandum, & præfectus cum magno  
eam sedem conduxerit histriones undiq; conquiret, nullumq;  
diem elabi sine ludo patietur; quin potius diebus noctes  
continuabit, quanta cum perturbatione res publica dicere  
non est necesse. Quis enim juvenes avellat ab ea vanitate?  
Opifices & agrestes relicto opere quotidiano concurrent, fa-  
muli heros contemnent, famina viros & familiam, præ cupi-  
ditate spectandi: quod scimus hoc etiam tempore ex parte  
contingere. Præterea histrionum numerus extructo certe

Theatro



Theatro per urbes & oppidâ, immensum augebitur pondus iners atque inutile, cum sint enervati voluptatibus; nam & lucri aviditas multos excitabit, neque nisi magno numero poterunt tam multis Theatris satisfacere.

\* *Postremo, num juvenes ex his privilegys & bacchanalibus, aut strenuos milites, aut bonos senatores fore credimus?* *O that all Christian Princes, Magistrates, and Play-haunters would well weigh this reason.*

Romæ primum ex lapide Theatrum à Gneio Pompeio fuisse extructum, nam antea scena ad tempus ex materia facta utebantur, tanta ex eo opere populi gratiâ, ut magni cognomen ex ea fabrica accesserit. Id fuit multitudinis judicium, quâ palcæ instar levissimæ in omnes partes circumfertur: nam prudentiorum magnæ partis reprehensionem incurrit, unde laudem captabat. Sic docet Tacitus libro quartodecimo, productis etiam in utramque partem probandi & improbandi Theatra argumentis: ut \* *quod in ea temporum face & morum labe*

*dubitatum est, nobis pro certo lege esse debeat, nequaquam populi Christiani moribus & sanctitati convenire, ut per urbes & oppida, certa, perpetuaq; sedes histrionibus detur. Scimus sæpe à Censoribus Roma eversa Theatra nihilominus, quasi morum certissimam à lascivia labem: & erit in populo Christiano, hac professione, qui restituenda contendat?*

*Ad hæc: Suscepta Christi religione per omnes pene Civitates cadunt Theatra, uti Augustinus ait, cavea turpitudinum & publicæ professiones flagitiosorû; & nos ea instauranda contendamus? Vincit rei dignitas orationis facultatem.*

\* *Neque excuses, nostra Theatra non esse conferenda cum antiquis, neque majestate operis, neque ludorum apparatu. Turpitudinem loci accusamus, non structuræ modum; rivus tenuis, naturam continet fontis unde manat; surculus arboris unde excisus est, succum habet. Nam si magno vestigali, sublato Theatro rempub. privati*

accusēs, risum tenere non potero, *neq̃ enim tanti lucrum esse debet, ut mores populi & religio negligantur*; neque deerunt aliunde rationes, si Theatra repudiemus, ad ege-  
 norum inopiam sublevandam. Et mihi qui secus statu-  
 unt, magni Pompeij factum imitari velle videntur. Is  
 enim ut reprehensionem evaderet quasi Theatro consti-  
 tuto turpitudinis scholam apperuisset, Veneris Templo  
 Theatrum quasi appendicem adjunxit, religionis sancti-  
 tate novam structuram velaturus, *nimirum verebatur ne aliquando memoria sua censoria ignominia accederet, quasi arcem omnium turpitudinum struxisset*; uti Tertullianus  
 ait: Ergo Pompeij imitatione cum templis, aut hospi-  
 tijs pauperum theatrum jungatur, quo majus lucrum sit,  
 honestius susceptæ improbitatis velamen. \* *Censeo ergo cum multis, fore è republica, si histriones pretio venales penitus removeantur. Omnes enim pecunia vias norunt, & pecunia causa omnes turpitudines suscipiunt, instillantq̃ alijs; questuaria arte exhauriunt pecunias, & veluti sopitis voluptate sensibus latenter extorquent, quas non minori turpitudine insumant, otio & desidia ut torpeant Cives efficiunt, qua omnium vitiorum radix est; vitijs omnibus & fraudibus viam muniunt, libidine maxime, qua auribus & oculis suscipitur. Divinum Cultum minuunt diebus festis, cum vacandum esset rebus divinis, populo ad spectacula attracto, qua pestis omnibus piaculis procuranda videbatur.* \* Quod si non obtinemus, ut ludi scenici penitus amoveantur, & placet nihilominus eam oblectationem populis dare: quod jus & æquitas postulare videtur, impetrare certe cupimus, ut delectus aliquis sit, neque promiscue licentia quidvis agendi histrionibus concedatur: sed legibus certis circumscribantur & finibus, quos nemo impune transgrediatur. \* *Tametsi nullis legibus putabam furorem hunc satis frenari: prudenter quidam O here, inquit, qua res nec modum habet neq̃ Consilium, ratione, modoq̃ tractari non vult.* Sequamur tamen Platonis institutum, qui poetarum Carminibus examinandis præfici sanxit viros prudentes non minores quin-

\* Note this ensuing passage, and the accursed fruits of Stage-plays, well.

\* This the Jesuit writes, not that hee would have any Stage-plays suffred, for he professeth the contrary before; but onely by way of prevention; that in case he could not procure all Playes to bee suppressed, that yet those that were tolerated might bee thus regulated.

\* Nota bene.



quiri quaginta annis : eorum iudicio quæcunque agenda  
 erunt tabulæ examinentur, ipsi etiam intermedij actus  
 quibus major turpitudine inesse solet ; *mulieres in Theatra*  
*inducere nefas esto : Theatrum nusquam publice constitua-*  
*tur. Diebus festis* (uti antiquis legibus sancitum memi-  
 nimus) *ludi scenici ne exhibeantur, ne temporibus quidem*  
*jejunijs Christiani : quid enim commercij squalori cum*  
*Theatri risu, plausuq.* *A templis & sanctorum qui cum*  
*Christo in Cælo regnant, ac omnino divinis celebritatibus*  
*amoveantur : ac præsertim y modi & gestus, quibus turpi-*  
*tudo in memoriam revocatur, & ferme oculis subijcitur, quæ*  
*sunt vulnera religionis nostræ probra, monstraq. immania :*  
*Hispanorum nationis dedecora, \* adeo fæda, ut stilius*  
*contrectare vereatur, suoque se fætoe tueri hoc genus*  
*mali videatur. Postremo, quoad fieri poterit minori ætate*  
*pueri & puella arceantur ab yspectaculis, ne à teneris rei-*  
*publicæ saminarium vitijs inficiatur, quæ gravissima pestis*  
*est. Adfint inspectores publice designati, viri pij & pru-*  
*dentis quibus cura sit ut turpitudine omnis amoveatur,*  
*& potestas coercendi pæna si quis se petulanter gesserit.*  
*Deniq., populus intelligat, histriones non probari à republica,*  
*sed populi oblectationi atq. importunis precibus dati : quæ*  
*cum non potest quæ sunt meliora obtinere, solet ali-*  
*quando minora mala tolerare, & populi levitati aliquid*  
*concedere. What could any Puritan or Precisian (as*  
*the \* world now stiles all such who run not with them into*  
*the same excessse of riot and prophanesse) write more a-*  
*gainst Stage-playes, Play-houses, Players, Play-haunters ;*  
*or what have I said more against them in this Trea-*  
*tise, then this great Iesuit hath done, and that by pub-*  
*like approbation both of his Royall Sovereaigne, his*  
*Visitor and Superior too ? And must not Stage-playes*  
*then be extremely bad when as possessed Iesuits so se-*  
*verely censure them ? yea, shall not Protestants, nay*  
*Papists to, be unexcusably licentious, if they should be*  
*more moderate or indulgent unto Playes, then they ?*  
*Let no Player, or Play-haunter, no voluptuous libertine*  
*therefore*

\* See here, pag.

213. 445, 446,

881. & BB Po-

net his Apolo-

gie or Answer

to D. Martyn, p.

61. & 78. Balæus

Centur. 8. pag.

665. where

of the Sodomy of

the Papists and

Popish Clergie

is described.

\* See here Part

1 Act 8. Scene

7. pag. 797. to

828. according-

ly. Quod autem

de istis quedam

inhonesta & ma-

ligna jactantur,

nolo mireris, cum

scias hoc esse opus

semper Diaboli, ut

servos Dei men-

dacio lacerat, &

opinionibus falsis

gloriosum nomen

infamet ; ut qui

conscientie luce

sue clarescunt

alienis rumoribus

sordidentur. Cy-

prian. Epist. l. 4.

Epist. l. p 170.

171.

b 2 Pet. 3, 17.

c Heb. 13, 20,  
21.

therefore henceforth quarrel either with me or others, as being *too puritanically rigid* against Stage-plays, when as these loose Iesuite equalize, if not exceed us in their Play-condemning Centures, as this large transcribed passage fully proves. <sup>b</sup> *Yee therefore, beloved Readers, seeing yee now know these things before hand, beware lest ye also being led away to Playes, to Theaters, with the error, the example, the importunate solicitations of the wicked (as many ignorant and unstable nominall Christians have beene before you;) fall from your owne stedfastnesse, faith and Christian vertues, into a sinke of hellish vices, to your eternall ruine.* <sup>c</sup> *Now the God of peace that brought againe from the dead our Lord Iesus, that great Shepheard of the Sheepe, through the blood of the everlasting Covenant, make you perfect in every good worke to doe his will; working in you that which is well-pleasing in his sight, through Iesus Christ; to whom be glory for ever and ever. Amen.*

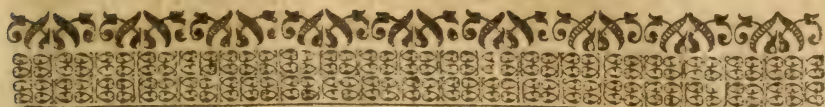
Augustinus de Symbolo ad Catechumenos l. 4. c. 2.

*Quisquis contempto Deo sequeris mundum, & ipse te deserit mundus. Sequere adhuc quantū potes fugitivum, & si potes apprehendere eum, tene eum: sed video non potes, fallis te. Ille n. labiles motus suos torrentis ictu percurrens, dum te videt inhaerentem sibi, & tenentem se, ad hoc te rapit, non ut salvet, sed ut perdat te. Quid n. cū pompis Diaboli amator Christi? Noli te fallere, odit n. tales Deus, nec inter suos deputat professores, quos cernit via sua desertores. Ecce ruinosus est mundus, ecce tantis calamitatibus replevit Dominus mundum, ecce amarus est mundus & sic amatur, quid faceremus si dulcis esset? O monde immunde! teneri vis periens, quid faceres si maneres? Quem non deciperes dulcis si amarus alimenta mentiris? Vultis dilectissimi non inherere mundo, eligite amare creatorem mundi, & renunciate pompis mundanis, quibus Princeps est Diabolus cum Angelis suis.*

FINIS.

A TABLE





✦ ✦

A

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lacked altars, for they knew that the use of Altars then was taken away. It were well then that it might please the Magistrates to turne the Altars into Tables, according to the first institution of Christ, to take away the false persuasion of the people they have of sacrifices to be done upon the Altars. For as long as the Altars remaine, both the ignorant people, and the ignorant and evill perswaded Priest will dreame always of sacrifice. Therefore were it best that the Magistratus remove all the monuments and tokens of Idolatry and superstition. Then should the true Religion of God sooner take place, &c. & Sermon 8. f. 150. A great shame it is for a Noble King, Emperor or Magistrate contrary to Gods Word to detain or keepe from the Devill or his Ministers, any of their goods or treasure, as the Candles, Images, Crosses, Vestments, Altars; for if they be kept in the Church as things indifferent, at length they will be maintained as things necessary. And doe not wee see his words prove true? Against the making of Gods Image and sustaining or erecting Images in Churches. pag 902 m. of which hee writes thus in his Declaration of the second Commandement. London 1588. fol. 29. to 32. This Commandement hath 3. parts: The first taketh from us all liberty and licence, that we in no case represent or manifest the God invisible & incomprehensible with any Figure or Image, or represent him unto our senses that cannot be comprehended by the wit of man nor Angell. The second part forbiddeth to honour any Image. The third part sheweth us, that it is no need to present God to us by any Image. Moses giveth a reason of the first part, why no Image should be made, Deut. 4. 15. Remember, saith he to the people, that the Lord spake to thee in the vale of Oreb, thou hearest a voyce, but sawest no manner of similitude, but only a voyce hearest thou. Exod. c. 20. 18. & 44. 9. &c. diligent ysheweth what an absurdity and undecent thing it is to ascribe the Majestie of God incomprehensible, with a

little blocke or stone; a spirit, with an Image. The like doth Paul in the 17. of the Acts. The text therefore forbiddeth all manner of Images that are made to expresse or represent Almighty God. The second part forbiddeth to honor any Image made: The first word honour signifieth, to bow head, legge, knee, or any part of the body unto them, as all those doe (pray marke it) that say with good conscience they may bee suffered in the Church of Christ, &c. Seeing then there is no Commandement in any of both Testaments, to have Images, but as you see the contrary; and also the universall Catholike and holy Church never used Images, as the writings of the Apostles and Prophets testifie, it is but an Ethnike verity and Gentile Idolatry, to say God and his Saints be honoured in them, when as all Histories testifie, that in manner for the space of 500. yeeres after Christs Ascension, when the doctrine of the Gospell was most sincerely preached, was no Image used, &c. Therefore S. Iohn biddeth us not onely beware of honouring of Images, but of the Images themselves. Thou shalt finde the originall of Images in no place of Gods Word, but in the writings of the Gentiles and Infidels, or in such that more followed their owne opinion and superstitious imaginations, than the authority of Gods Word. Herodotus saith, that the Egyptians were the first that made Images to represent their gods. And as the Gentiles fashioned their gods with what figures they lust, so doe the Christians. To declare God to be strong they made him in the forme of a Lion to be vigilant & diligent, in the forme of a Dog, &c. So doe they that would be accounted Christians, paint God and his Saints, with such pictures as they imagine in their fantasies. God, like an old man with a bare head, as though his youth were past, which hath neither beginning nor ending, &c. No difference at all betweene a Christian man and Gentile in this Idolatry, saving onely the name. For they thought not their Images to be God, but supposed that their Gods would be

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be honoured that wayes, as the Christians doe. I write these things rather in contempt and hatred of this abominable Idolatry then to learne any Englishman the truth, &c. The third part declareth, that it is no need to shew God unto us by Images, and proveth the same with 3. reasons. First, I am the Lord thy God, that loveth thee, helpeth thee, defendeth thee, is present with thee: be'ieve and love me, so shalt thou have no need to seeke me and my favourable presence in any Image. The second reason: I am a jealous God and cannot suffer thee to love any thing but in me and for me. I cannot suffer to be otherwise honoured than I have taught in my Tables and Testament. The 3. reason is, that God revengeth the prophanation of his Divine Majesty, if it be transcribed to any creature or Image, and that not only in him that committeth the Idolatry, but also in his posterity in the third and fourth generation, if they follow their Fathers Idolatry. Then to avoyd the love of God and to obtaine his favour, we must use no Image to honor him with all. Gods Lawes expulseth and putteth Images out of the Church, then no mans lawes should bring them in. All which he thus seconds in his briefe and cleare Confession of the Christian Faith in an 100. Articles, according to the Order of the Creed of the Apostles. London 1581. Artic. 79. & 87. I believe (writes he) that to the Magistrate it doth appertaine, not onely to have regard unto the Common-wealth, but also unto Ecclesiasticall matters, to take away and to overthrow all Idolatry and false serving of God, and to advance the Kingdome of Christ, to cause the Word of the Gospell every where to be preached, and the same to maintaine unto death: to chasten also and to punish the false prophets which leade the poore people after Idols and strange gods, &c. I believe also that the beginning of all Idolatry was the finding out and invention of Images, which also were made to the great offence of the soules of men, and are as snares and traps for the feete of the ignorant to

make them to fall. Therefore they ought not to be honoured, served, worshipped, neither to be suffered in the Temples or Churches, where Christian people doe meet together, to heare and understand the Word of God, but rather the same ought utterly to be taken away and throwne downe, according to the effect of the 2. Commandement of God: and that ought to be done by the common authority of the Magistrate, and not by the private authority of every particular man. For the wood of the Gallows whereby justice is done, is blessed of God, but the Image made by mans hand is accursed of the Lord, and so is he that made it. And therefore we ought to beware of Images above all things. This was this Godly Martyrs faith concerning Images: this was the faith and doctrine of all our pious Martyrs and Prelates in King Henry the 8. King Edward the 6. Queene Maries, and Queene Elizabeths Raignes: this is the authorized doctrine both of the Articles and Homilies of our Church which every English Minister now subscribes to, and is enjoyned for to teach the people as the undoubted truth: Yea this was one of the Articles propounded by Doctor Chambers, to which the reverend Bishop, Jewell, and all other yong Protestant Students in both our Universities subscribed, in Edward the 6. and Queene Maries Raigne, *Imagines & simulachra non esse in Templis habenda; eosque gloriam Dei imminuere qui vel fuderint vel fabricati fuerint vel funderint, vel pinxerint, vel fabricanda & facienda locarint*: as Doctor Humphries *De Vita & Morte Juellii*. pag. 43. informes us: which I wish our moderne Innovators and Patrons of Images would remember.

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- London* Magistrates suppressed Playes, Play-houses and Dice-houses. p. 491. 492.
- Lords Day*, (exceedingly prophaned by Stage playes, Masques and Dances, which are prohibited on it by Councils, Fathers, Imperiall Lawes, our owne English Statutes, Homilies, Injunctions, and sundry other Writers,) how it ought to bee spent and sanctified. p. 13. 22, 240. to 244. 271, 363, 468, 469, 470, 491, 530. to 541. 489, 554, 556, 575, 576, 615. to 663. *Sparsim*. 715. 716, 913, 946. See *Dancing*, *Holi-dayes*, & *Thomas Waldensis*. Tom. 3. Tit. 17. cap. 140. 141, 142. Playes, Pppppp 2 Masques

Malques and Dancing unlawfull on it, *Ibidem.* & p. 575. 576. 996. and on Lords Day and Saturday nights. pag. 12. 13, 40, 645, 646. It begins at evening, not at morning or midnight; proved at large by Councils, Fathers, and others. p. 638. to 646. Hence *Juo Carnotensis. Decret. pars 6. cap. 71. Gratian Distinct. 75.* and all Canonists on this place of his, upon the words of *Pope Leo Epist 81. cap. 1.* conclude thus, that the Lords Day begins at Evening: *Non passim* (say they) *diebus omnibus sacerdotalis vel levitica ordinatio celebretur, sed post diem Sabbati ejusq. noctis que in prima Sabbati lucefcit, exordia consecrandi delignantur. Quod ejusdem observantia erit si mane ipso Dominico die continuato Sabbati jejuniu celebretur, à quo tempore precedenti noctis initia non recedunt. Quod ad diem resurrectionis ( sicut etiam in Pascha domini declaratur) pertinere non est dubium, &c.* His qui consecrandi sunt nunquam benedictio nisi in die Dominica resurrectionis tribuatur, cui à vespere Sabbati initium constat ascribi. Dies Dominica initium habet à vespere Sabbati; & vespere precedentis noctis trahitur ad diem sequentem, ut siue de vespere in Sabbato, siue de mane in Dominico ordines conferantur semper in die Dominico videantur conferri. Hence also *Hoflicensis. Sum. lib. 2. Tit. de Ferijs. fol. 149* *Baptista Trovomalai in his Summa Rosella Tit. Ferie sect. 4. §. Summa Angelica. Tit. Dies sect. 1.* *Lindwood Constit. provinc lib. 2. Tit de Ferijs. fol. 74.* with all other Canonists *Tui de Ferijs, & Joannis de Burgo Pupilla oculi pars 9. cap. 6. De Ferijs. D. E.* lay downe this for an infallible maxime. *Quod abstinentiū est à servilibus operibus omni die Dominica ab hora vespertina diei Sabbati inchoando, non ipsam horam præveniēdo. Quod seriationem tenere debemus à vespere in vespeream. Quod debemus festum incipere, quantum ad*

*seriationem à vespere in vespeream; scilicet ab ultima parte diei precedentis seu vigilia. Quod dies diversis modis incipit & desinit: nam quoad celebrationem divinarum, consideratur de vespere in vespeream: quoad judicia, de mane in vespeream, & sic de luce in lucem: sed quoad contractus, de media nocte in mediam noctem:* And this hath beene the received resolution of all former ages, which should over-balance all new opinions. See *Polydor Virgil. De Invent. Rerum. lib. 2. cap. 6.* for the beginning and ending of dayes.

*Lovelockes*, bulhes of vanity whereby the Devill leads and holds men captive, Epistle to the Reader: provocations to lust and unnaturall lewdnesse, in use among Sodomites and Pagans of old, and none else, p. 188. to 195. 109, 210, 211, 882, 883, 888. See *Haive.*

*Lucas Tudenfis* against making the picture of the Trinity. p. 900 m.

*Luxury* a dangerous sinne, occasioned by Stage-plays. p. 508. to 513.

*Lycurgus* prohibited Playes. p. 455.

*Lydian* effeminated by Musicke, Dancing, Playes, and idlenesse. p. 288.

*Lyes*, condemned: frequent in Playes. p. 106. 107. 108. 837, 838.

*Lysimachus* his Court censured. p. 856.

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*Macarius Aegyptius* his censure of Playes and Players. p. 45. m. f. 556. p. 670.

*Macrobius* his censure of Dancing and Play-acting. p. 245. 246, 129, 704, 860, 861. his testimony of the Saturnalian Feasts. p. 751. 752.

*Macro* his advice to *Caligula*. p. 741.

*Magike* Bookes censured p. 917.

*Magistrates* ought to suppress Players, Playes, and Play-houses, and have anciently done so. p. 448. to 495. 787.

*Mahomet* his censure of Dice-play. p. 665.

*Manners*



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*Manners and mindes of people corrupted by Playes.* p. 329. to 501.

*Marriages*; Dancing and Playes at them prohibited, condemned by Fathers and Councels. See Dancing: & *Saint Chrysostom. Rom. 12. in Colof. 2. Tom. 4. Col. 1210. to 1214. Hom. 20. in Ephes. 5. Tom. 4. Col. 1009.* where hee writes thus. *In matrimonio omnia oportet esse plena temperantia & modestia, gravitate & honestate.* Contrarium autem video, saltantes tanquam camelos, tanquam mulos. Quid facis o homo? quid ludibria illa, quid monstra inducis? Omnino turpe est & indecorum, viros molles & saltantes & omnem pompam Satanicam domum introducere. Quando unguentum componitis nihil male olens finitis appropinquare. Matrimonium est unguentum; cur cæni fatorem inducis in compositionem unguenti? Quid dicis? saltat virgo, & nõ eam pudet suæ æqualis? oportet enim ipsam hæc esse honestiorem & graviolem, ex ulna enim egressa est, non ex palaestra, &c. Ne transuehas & in pompam ducas virginitatem. An non sunt hæc probrum & dedecus? Sunt. Probrum enim & dedecus est se indecore gerere etiam si sit Regis filia, etiam si serva sit virgo, &c. Theatrum enim non est matrimonium, est mysterium, seu sacramentum, & rei magnæ typus. Sacramentum inquit, hoc magnum est, ego autem dico in Christo & Ecclesia, Ecclesiæ est typus & Christi, & saltatrices introducis? Si ergo, inquis, neque virgines saltant, neque quæ nupserunt, quis saltabit? Nullus. Saltationis enim quænam est necessitas? In mysterijs Græcorum sunt saltationes: in nostris autem, silentium, honesta gravitas, pudor & modestia. Magnum peragitur mysterium, foras

meretrices saltatrices, foras prophani, &c. Hæc vobis non temere dicta sunt, sed ut vos nec nuptijs, nec saltationibus, nec choris aditis Saranicis. Vide enim quid invenerit Diabolus. Nam quoniam a scena & ijs quæ illic sunt turpia & indecora, ipsa natura abduxit mulieres, quæ sunt theatri abduxit in gynæcium, molles inquam, seu parhicos & meretrices. Hanc pestem invexit lex nuptialis, imò vero non lex nuptialis, absit, sed lex nostræ mollietiei. Quid ergo dico oportere? Omnia turpia cantica quæ sunt Satanicæ, inhonestas cantilenas, immundorum juvenum circuitiones auferre à matrimonio, & hæc poterant castigare sponsam & modestam reddere; statim n. apud se considerabit. Papæ, qualis est hic vir! est philosophus; hanc vitam nihili ducit, ad procreandos liberos & educandos me domi duxit, & ad domum custodierit dam, Ex his ipsis ostendit mentem suam, nullo horum delectari, neq; unquam concessurum ut fiant saltationes & cantentur impudica cantica. Sed hæc sponsæ sunt injucunda ad primum usq; & secundum diem, non autem deinceps; sed & maximam capiet voluptatem se ab omni suspitione liberans. Nam qui neque tibias neque saltantes, neque fractos cantus sustinuerit, idque tempore nuptiarum, vix ipse in animum induxerit ut turpe aliquid unquam aut faciat aut dicat. Sed videntur res quidem indifferens quæ fiunt circa matrimonium. Sunt autem causæ magnorum malorum. Omnia sunt plena iniquitate. Turpitude & stultiloquium & scurrile verbum, inquit, ex ore vestro non exeat. Omnia autem illa sunt turpitude, & stultiloquium & scurrilitas, non leviter, sed cum intentione. Ars enim est hoc, & magnam affert laudem ijs qui eam exercent. Ars facta sunt peccata. Non leviter & temere ea tractamus sed adhibito studio & scientia, &

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de cætero Diabolus est harum rerum Dux & Imperator. Vbi n. ebrietas & lascivia, ubi terro obscænus & saltatio, adest Diabolus sua afferens. Cum his convivans dic quæso, Christi mysterium peragis, & Diabolum invocas? Me fortè existimatis gravem & importunū. Nam hoc quosq; est multæ perversitatis, quod qui increpat ludibrio habetur tanquam austerus. Nonne auditis Paulum dicentem. Quicquid faciatis sive comedatis, sive bibatis, sive aliquid faciatis, omnia ad gloriam Dei facite? Vos autem ad maledicentiam & ignominiam. Non auditis Prophetam dicentem. Servite domino in timore, & exultate ei in tremore? Vos autem diffundimini & luxu diffinitis. An non vero licet etiam tunc lætari? Vis audire pulchros modos? Maximè quidem ne oportet quidem. Sed me dimitto, & me tibi accommodo. Si velis, non audias Satanicos modos, sed spirituales. Vis videre saltantes? Vide chorum Angelorum. Et quomodo fieri potest ut videam? Si hæc abegeris, veniet Christus quoque ad has nuptias. Si adest autem Christus, adest etiam chorus Angelorum. Si velis, nunc quoque faciet miracula sicut & tunc. Faciet nunc quoque aquam vinum & multo admirabilius. Diffluentem & dissolutam convertet lætitiæ & cupiditatem, & transferet ad spirituale. Hoc est ex aqua vinum facere. Vbi sunt *Tibicines* (pray make it) *nequaquam est Christus. Sed & si fuerit ingressus, eos primum eijcit, & tunc facit miracula.* Quando itaque es facturus nuptias ne domos obeas, Specula & vestes commodato accipiens; res n. non fit ad ostentationem, neque filiam adducis ad pompam: sed ijs quæ in ea sunt domum exhilarans, voco vicinos, amicos & cognatos. Quos nosti quidem bonos & probos, eos voca, & ut ijs quæ adsunt contenti sint admone. Ex ijs qui sunt

ex Orchestra, adsit nullus. Illic n. est sumptus vacuus & indecorus. Ante alios omnes voca Christum. Ornamentum non aureis ornamentis, sed mansuetudine & pudore & consuetis vestibus. Pro quovis mundo auro & implicaturis & intexturis, induens pudorem & verecundiam, & quod illa non quærat. Nullus sit tumultus, nulla perturbatio. Vocetur sponsus, accipiat virginem. Prandia & cænæ non sint plena ebrietatis, sed satietate cum voluptate. Videamus quam multa ex hoc sunt bona, quando viderimus, ex ijs quæ nunc fiunt nuptijs, si nuptiæ & non potius pompæ sunt dicendæ, quot mala? Illic enim Christus, hic Satanas. Illic tristitia, hic cura. Illic voluptas, hic dolor. Illic sumptus, hic nihil tale. Illic probum & dedecus, hic modestia. Illic invidia, hic nulla plane est invidia: Illic ebrietas, hic salus, hic temperantia. Hæc autem omnia cogitantes, hactenus malum sistamus, ac cohibeamus, ut Deo placeamus, & digni habeamur qui consequamur bona quæ sunt promissa ijs qui ipsum diligunt, gratia & benignitate Domini nostri *Iesu Christi*. The whole Homilies are worth the reading, but thus much onely I thought good to insert to controll the marriage disorders of our lascivious age.

*Marbachius* his censure of Vizards, disguised, wanton apparell, and acting in womens apparell. p.889.890.

*Mariana* the Jesuit his Book against, and censure of Stage-plays, Players, and Theaters. p.695.996. to 1000.

*Marius* his censure of Dicers, of Players. p.450.

*Martiall* his Poems censured. p.792.916, 917.

*Masse* turned into a Stage-play, and Masse-



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priests oft-times into Actors. p. 112, to 116. 573. to 668. *Sparſim*, pag. 762. to 767. 877. 935. 999. Sacrilegious unto Chriſt and his merits. p. 759.

*Maſſilienſes* prohibited and condemned Playes and idleneſſe. p. 65. 445. 446, 480. 713. 920. 839.

*May-games*, and May-poles derived from the ancient prohibited Heathen *Majumæ*. p. 253. m. 807. m. & from the Floralian Feaſts and Enterludes of the Pagan Romanes, which were ſolemnized on the firſt of May. See *Ovid Faſtorum. lib. 4. pag. 81.* Mille venit varijs florum dea nexa coronis. *Scena joci morem liberioris habet.* Exit & in *Majas Feſtû Florale Kalendas.* & *lib. 5. pag. 86. to 92.* Mater ades florum ludis celebranda jocofis Incipis Aprili, tranſis in tempora Maij: Alter te fugiens, cum venit, alter habet. Cum tua ſint, cedantque tibi conſinia menſum, Convenit in laudes ille vel ille tuas. Circus in hunc exit clamataq; palma Theatris, &c. Dic Dea, reſpondi, ludorum quæ ſit origo, &c. Convenère Patres: & ſi bene floreat annus. Numinibus noſtris annua feſta vovent. Annuimus votis, Conſul nunc conſule ludos. Poſthumio Lenas perſoluere mihi. Quæreret conabar quare laſcivia major, Hiſi foret in ludis liberiorque jocus; Sed mihi ſuccurrit numen non eſſe ſeverum, Aptaque delicijs munera ferre Deam. Tempora ſutilibus cinguntur tota coronis, Et latet injeſta ſplendida menſa roſa. Ebrius incinſis philyra conviva capillis, Salutat, & imprudens utitur arte meri. Ebrius ad durum formoſæ limen amicæ Cantat: habens unctæ mollia ſerata comæ. Nulla coronata peraguntur ſeria fronte: Nec liquidæ vinctis flore bibantur aquæ, &c. Bacchus a-

mat flores; Baccho placuisse coronam Ex Ariadnæo ſidere noſſe potes. *Scena lenis decet hanc: non eſt, mihi credite, non eſt, illa cothurnatas inter habenda Deas.* Turba quidem cur hos celebret meretricia ludos, Non eſt de tetricis, non eſt de magna profeſſi, Vult ſua plebeio ſacra patère choro, &c. See *Alexander ab Alexand. Genial. Dierum lib. 6. cap. 8.* Godwin, his *Roman Antiquities lib. 2. ſect. 2. cap. 3. pag. 87.* Polydor Virgil, de *Invent. Rerum. lib. 4. c. 14. Bulengerus De Theatro. lib. 1. cap. 50. pag. 296.* to the like purpoſe. He who ſhall but ſeriously conſider this manner of celebrating theſe Floralian Feſtivals, and paralell them with our May-games; will ſoone conclude as Polydor Virgil doth in expreſſe tearmes (*De Invent. Rerum. lib. 5. cap. 2*) that our May-g. mes, Maying, and May-pole (adorned commonly with Flowrie Garlands) had their originall from theſe Floralian Feaſtivals, or the Heathen *Majumæ*; and that therefore Chriſtians ought wholly to abandon them, as they are expreſſly enjoyed both by Imperiall Edicts, Councils and Fathers. See here, p. 807. m. 575. 576. 581. 583. 584. 587. 755. 756. m. (*Pope Martyns Decree*) pag. 750. 770. 780. 20. 21. 22. 23. *Tertullian De Corona Militis lib. Polydor Virgil. De Invent. Rerum. lib. 5. cap. 2.* M. Stubs his *Anatomy of Abuſes*, p. 109. 110. (who particularly condemne both May-games and May-poles;) and *Francis de Croy* his firſt Conformity. cap. 19. 20. according'y.

*Menander* the Comedian his death. fol. 553.

*Miniſters* and Clergie-men, prohibited to Dance, Card or Dice, or to behold Dancers, Carders, Dicers, in publike or private, or to ſuffer them in their houſes,

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houses, to act or behold either public-like or private Enterludes: to play at any dishonest or unlawfull games: to disguise themselves: to Hauke, Hunt, or to keepe Haukes or Hounds: to haunt or keepe Tavernes or Ale-houses, or to enter into them but only in case of necessity when they travell: to begin or pledge any Healths; to frequent or make any riotous Feasts; or to weare costly apparell, p.150.469,739.933.to 938.979.980. fol.528, pag.573, to 668. *Sparsim*. See *Vincentij Speculum, Hist. lib.27. cap.39. 40.47, Summa Angelica Clericus, 11. & all Canonists, De Vita & Honestate Clericorum*: conclude the like. Ought to suppress and dissuade others from Dancing, Dicing, Health-drinking, or resort to Playes. *Ibidem*. Scurrilous Iesting, Dancing, Dicing, Play-acting, or Play-haunting Ministers to bee suspended and deprived. *Ibidem*. Their duties, *Ibidem*. Ought not to meddle with secular affaires, not to beare secular offices. *Ibidem*. Ought to be resident on their Cures, and to preach twice a day, fol. 531, pag. 639. 623. 624. Ought to be grave in their gestures and speeches, not Player-like. p. 933, to 938. Ought not to read lascivious Poems, or prophane Authors, nor to stuffe their Sermons with them, p.70.79,915. to 939. No Players or Actors of Playes to bee made Ministers, or to take Orders, f. 528, p.846.847,934,935.

*Minucius Felix*, his censure of Playes and Players, p 336.337,558,670, of Images, p.896.897.

*Modestie* and shamefastnesse banished by Playes, fol.512, to 516, their prayse. *Ibidem*.

*Molanus* his justification of prophane sacrilegious Popish Enterludes, p.763. 764,765.

*Monkes* many of the Sodomites, Whoremasters, Epicures, pag. 213,760,761, 762,880, 881. See *Vincentij Speculum, Hist. lib.27. c. 19. to 58, lib. 28. cap.6, to 19. cap.90. to 101, Women-Monkes, pag.184.185,201,202,203, 204,880,881.*

*Morice-dances* censured, p.20. See *Dances and May-games*.

*Moscovites* how they keepe their Christmas, pag. 782.

*Moses* prohibited Playes and Enterludes, why, pag.555.

*Mourning* for other mens sinnes, a duty. p.291.to 295. This life a life of mourning. *Ibid.* & p.967. to 973. See *Chrysost Hom. 12. in Colos.* accordingly.

*Multitude* no argument of goodnes, pag. 787.788,442.

*Mummers* and Mummerys condemned, p. 493.494. fol.518.891.to 904.

*Murthers* occasioned oft by Playes, fol. 516, to 520.

*Musicke*, lawfull, usefull, p.274. lascivious effeminate Musicke, unlawfull, p.273, to 290,394.395. See *Vincentij Speculi. Hist. lib.29. cap.144.* M Northbrooke his Treatise against vaine Playes, &c. fol. 39.40,41. *Agrippa De Vanitate Scient. cap.64.* M. *Stubs* his Anatomy of Abuses, p.128.129,130, &c. Church-musicke ought to be grave, serious, pious, not quaint, delicate, or lascivious; which abuses of it are censured, p.276 to 288. & *Reformatio Legum Ecclesiast. ex Autoritate Regis, Hen.8. & Edw.6. Londini 1571. Tit. De Divinis Officijs. c. 5. f.43.* grounded on, and authorized by the Statutes of 25. Henry 8. c. 19. 27. Henry 8. c.15. & 3. & 4. Edward 6. c. 11. which prescribes this rule in Church-musicke, *In divinis capitibus recitandis & Psalmis concinendis, ministri & clerici diligenter hoc cogitare debent, non solum a se Deum laudari oportere, sed alios*



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alios etiam hortatu & exemplo & observatione illorum, ad eundem cultum adducendos esse. Quapropter partite voces & distincte pronuncient, & cantus sit illorum clarus & aptus, ut ad auditorum omnia sensum, & intelligentiam perveniant. Itaq; vibratam illam & operosam musicam, quæ figurata dicitur, auferri places, quæ sic in multitudinis auribus tumultuatur, ut sepe linguam non possit ipsam loquentem intelligere. (See *Q. Eliz. Injunctions. Injunct. 49*, accordingly.) Which kinde of quaint and delicate Church-musicke is largely censured, by *Hugo Parisiensis. lib. 2. de Claustro Anime*, by *Vincentius Beluacensis. Speculum Histor. lib. 27. c. 45*, by *Iohn Bale* his Image of both Churches, on *Rev. c. 18. sect. 10. 11*, by *William Wraghton* his Hunting and Rescuer of the Romish Fox, fol. 12. 59, 125, 126, by *Gualtherus Haddon Contr. Osorium. lib. 3. fol. 263, 264*, & *M. Northbrooke* against Dice-play, fol. 40, 41. Musicke, when, why, and by whom brought into the Church. p. 277. to 288.

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**Name** of God not to be used in Playes, in which it is oft prophaned, pag. 108. to 112.

**Names** of Idols not to be named, invocated, &c. by Christians. p. 32, 33, 36, 77, 78. to 88. 584, 891, 926.

**Naked** Harlots not to be looked on, pag. 406. dancing naked censured. p. 246. 251. See *Lampridij Commodus. p. 90*.

**Nero** censured, and his death conspired for his singing, acting, dancing, and Masquing on the Stage. p. 451. 465. fol. 517. 555. pag. 707. 736, 737, 843, 849. to 853. Suppressed Playes and Players. p. 460. 516. 517, 714.

**Nerva** prohibited Sword-playes. pag. 75. 468.

**New-yeeres gifts**, and the observation of New-yeeres day, condemned as a Pa-

gan custome, by Councils, Fathers, and others. pag. 20. 36, 197, 198, 429, 430, 580, 581, 583, 755, 756, 757, 781. Spent in Stage-playes, Mummeries and dances by Pagans. *Ibidem*. a publike fast enjoyned on it to bewaile the abominations thereon committed by Pagans. *Ibidem*.

**Night**, not to be spent in Playes, in Dancing, Masques, and such disorders, but in sleepe, in prayer, in devotion: night disorders censured. p. 255. 360, 645, 646, 746, 747, 754, 755, 848, 849, 946, 429.

**Nilus** his censure of Playes. pag. 349. 385, 682.

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charge then his Master Non-resident) it must needs be a more then sufficient competency for the negligent Encūbent, who transcends nor his Curate, either in function, or desert, but onely in sloath, in pride, and idleness, I shall therefore define all such Non-residents & Pluralists who feed their flocks by Substitutes, to consider the words of *Guli. Peraldus Summa Virtutū ac Vitiōrū, Tom. 2. Tit. Avaritia f. 59, 60.* (a most excellēt discourse against Pluralists,) where thus he writes, *Contra illos* verò qui credunt se posse habere plura talia beneficia, quia vicarios ponunt. Primò dicimus, quod eadem ratione Laicus unus, immo etiam mulier posset habere decē beneficia ecclesiastica: posset enim ponere vicarios. Præterea, ridiculum est matrimonium contrahere spe ponendi vicarium; & qui hoc facit, videtur incidisse in illam maledictionem, Deuteronomij 18. Vxorem habebit & alius dormiet cum ea. Tertiò, quærimus de Vicariò eo, utrum sit Pastor vel mercenarius? Si mercenarius est, latro est, sicut prius ostensum est. Quum ergo dicit aliquis, Bene possum habere hoc beneficium, quia ponam ibi vicarium, pæne idem est ac si dicat; Bene possum illud habere, quia ponam ibi Latronem, qui furetur, & mactet, & perdat; Ioannis 10. Si verò Pastor est, quæ ratio est ut tu habeas duas Ecclesias, ipse vero nullam? Nunquid dicit tibi Ioannes, id est gratia Dei, vel in quo est gratia Dei; Non licet tibi habere uxorem fratris tui? Quarto quærimus à tali, utrum vicarius ille sit minus bonus, vel æquè bonus, vel melior quàm ipse? Si minus bonus, tunc naturalis ratio dicitur, quod non est recipiendus pro eo. Operarius n. in vineam alicujus conductus, non potest vicarium minus bonum ponere, Si verò æque bonus est vel melior, quæ causa est, quod iste habeat duo beneficia, & ille

nullum? Quintò, quod ipse deberet attendere quid acciderit de primo vicario Synagogæ. Sic enim legitur Exodi. 32. Moyses relinquens populum, satis parvam moram facturum cum Domino, dimisit vicarium satis bonum Aaron, & tamen in reditu populum quem reliquerat fidelem, infidelem & idololatram invenit. Præterea dixit Apostolus, quod si quis non laborat, non manducet. Quo jure igitur pascitur aliquis de beneficio illo ubi ipse non laborat? Ordinavit Deus, ut qui seminat spiritualia, metat carnalia. Quæ ratione ergò pauper vicarius spiritualia seminabit, & alius carnalia metet? Et quum Dominus dicat; Quos Deus conjunxit homo non separet: quo jure denarius ille quem subditus offert vicario pauperi sibi spiritualia seminanti, accipietur à patrono male vivente? Et si quò ad forum contentiosum jus ibi videatur habere: tamen quoad judicium sacræ Scripturæ ipse raptor est, usurpans sibi alterum eorum quæ à Deo conjuncta sunt sine reliquo; id est mercedem sine labore: immo etiam homicida reputatur, & respectu mercenarij quem defraudat, & respectu pauperum subditorum quorum sudorem comedit. De primò legitur. Ecclesiast. 33. Qui effundit sanguinem, & qui fraudem facit mercenario, fratres sunt. De secundo legitur ibidem. Qui aufert in sudore panem quasi qui occidit proximum suum. Ultimò dicemus, quod illi qui vicarium ponunt, qui sola cupiditate lucrari serviunt, & non amore Dei, talem amorem faciunt matri suæ ecclesiæ qualem amorem aliquis faceret matri suæ carnali, si pedem verum ei auferret, & loco ejus pedem ligneum substitueret. Pes ligneus non vivit neque corpori adhæret. Sic vicarius qui charitatem non habet non est membrum vivum vitæ spi-

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*Wakes*, derived from the ancient Vigils.  
 p. 236. 754. m. their hurt, fol. 516. See  
*M. Stubbs* his Anatomy, pag. 112. 113.  
*Waldenses*, their censure of Dancing, Di-  
 cing, and Stage-playes, p. 228. to 233.  
 636.



1532.  
C. H. 940

